

**Ethnomedical documentation of and community health education for selected
Philippine ethnolinguistic groups: the Bagobo people of Marilog, Davao City,
Philippines**

A collaborative project of

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This manuscript is dedicated to all the Bagobos of Marilog.

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EXECUTIVE SUMMARY

An ethnopharmacological study of the Bagobos in Marilog, Davao City was conducted from June 1999 to June of 2000. The one-year study included documentation primarily of the indigenous healing practices and ethnopharmacological knowledge of the Bagobos. The ethnohistorical background of the tribe was also included in the study. The study covered three (3) Sitios, namely Sitio Ulado, Sitio Sinaka and Sitio Balite. Barangay Magsaysay, a part of Marilog district served as satellite site. A total of 118 medicinal plants and 11 other natural products were documented. Documentation of materia medica and non-materia

medica included local names, therapeutic indications, plant parts used, preparation methods, direction for use and remarks for some natural products needing further explanation, precautionary measures and other significant information. Immersion in the community was the primary method employed. Interview, participant-observation, and forest visits were the techniques utilized to gather data. Prior informed consent (PIC) was obtained prior to the collection of plants. Focus group discussions were done as a form of validation. Actual collection was made in May 2000.

LIST OF KEYWORDS

Bagobo
Community health education
Davao
Ethnomedical documentation
Mabalian
Marilog
Materia medica
Medicinal plants
Obo/Ubo/Obbo
Tahavawean

INTRODUCTION

The Philippines has rich cultural diversity considering that our country is home to more than 13 million indigenous peoples belonging to more than 127 distinct ethnolinguistic groups. Moreso, the Philippines is said to be one of the top 10 countries with rich biodiversity. Each group has its rich traditions, including those, which refer to healing.

Most of the indigenous Filipinos live in the mountains or their fringes or near the sea. They are found throughout the archipelago. The Bagobo tribe is one of them. The people have used plants and other natural products from the forest and the sea to treat their sick.

Many studies have been done on indigenous peoples but very few studies focused on indigenous Philippine medicine.

We wish to address the need to document, and hopefully, preserve and propagate the beneficial healing traditions of our indigenous peoples. We also wish to search for potentially useful therapeutic agents among the ethnomedical practices of our indigenous peoples before the said healing traditions are overcome by the twin threats of forest and sea degradation and onslaught of lowland mainstream culture.

Much can be learned from the indigenous healing traditions and practices. Many so-called modern drugs are derived from plants. We utilize other economic benefits we obtain from plant products, eg, food, clothing, shelter, and others. We hope that with the information that we gathered from the research, we shall be able to help in the advocacy for the right of the indigenous peoples and for the preservation and protection of their ancestral homelands as well as the conservation of the biodiversity of the country's forests and seas. Moreover, the information we gathered will aid in the formulation of culturally acceptable health education materials, which are beneficial for the prevention, and promotion of health of the indigenous people.

OBJECTIVES:

The study aimed to achieve the following:

1. To document the plants and other natural products being used as medicinal agents by the Bagobos;
2. To document their beliefs and practices on health, disease and healing;
3. To prepare culturally acceptable basic health education messages/materials for the Bagobos; and
4. To help in the advocacy to preserve the indigenous people through advocacy campaign.

METHODOLOGY

The researcher prior to the final selection visited several study sites. Criteria were followed to aid the researcher in the final selection.

1. The community has reputation for indigenous medical/healing practices, ie, presence of at least 3 actively practicing indigenous healers.
2. Community is living at or near the forest.
3. Community is known to have continually practiced its indigenous traditions.
4. Community has stable peace and order situation.
5. Community can be accessed using available means of transportation within a reasonable period of time.

PROCESS OF ENTRY

Several government and non-government organizations were consulted prior to the conduct of the research. The National Commission for Indigenous Peoples - Region

11, City Health Office, and City Mayor's Office-Office of Cultural Communities were among the supporting agencies. UP Mindanao and DOH- Region 11 were two government agencies tasked to facilitate coordination and monitoring of the project.

Proper procedural activity was made and courtesy call to significant local personalities was initiated. Initial contacts were identified. With the help of the local officials in the barangay, the guides helped the researcher reach the study site. Security and safety was also assured. The first foster family referred by the guide, the Ulado family, at Sitio Ulado, Sinaka provided the researcher warm welcome as she was treated with *tinolang manok* upon her first immersion. The second family, the Allan family, at Sitio Balite, did the same thing. During the last immersion, the Duyan family of Barangay Magsaysay did the same preparation as a gesture of welcoming the researcher.

SITE SELECTION

The researcher undertook several visits to other possible sites where other Bagobo people live such as Sta Cruz, Davao del Sur and Marilog. Each site was rated (0 as the lowest and 3 as the highest) according to several criteria: tribe's awareness about medicinal plants, richness of culture, ecosystem, presence of actively practicing healer, access and security of site, acceptance about herbal use, abundance of plants, and the knowledge of the people about use of herbal plants.

SELECTION OF INFORMANTS

Key informants were selected according to the healer's active practice. The community's referral helped the researcher in identifying the informants. Tribal and local leaders referred the potential informants for the project.

PIC PROCESS

Consultation meetings were conducted at Sitio Ulado, Sitio Sinaka and Sitio Balite. The conduct of obtaining prior informed consent (PIC) was facilitated with the approval of Deputy Mayor Lambac, Sr and Barangay Captain Charito Borja. Local barangay officials, and Sitio leaders were informed of the purpose and objectives of the study. Information dissemination through posting of announcements in strategic areas was undertaken. During the PIC consultation meeting, the purpose and objectives of the study were presented and explained. Attendance of participants was obtained and a formal document was signed by the tribal and local leader attesting that they had understood the objectives and aims of the project. Likewise approval of collecting voucher specimen of medicinal plants was sought. The document was notarized by a lawyer.

DATA COLLECTION PROCEDURES

Literature search to gather secondary data from the different universities and institutions was made to aid in the formulation of the manuscript. Literature search was conducted at Xavier University, Mindanao State University-Iligan, Summer

Institute of Linguistics-Bukidnon, Ateneo de Davao University and Davao City Library.

Participant observation and interview were the two primary techniques utilized to gather data from the study site. Immersion in the community allowed the researcher to participate in their daily activities, observe their culture, learn their language and observe patterns of behavior. These activities aided the researcher to gather in-depth information about the tribe. Forest exploration was also a means to identify some of the plants used in treating ailments. Living at the house of the *tahavawean* (healer) provided the researcher the opportunity to observe the healing methods employed. Focus group discussions among health care providers (mostly mothers and elders) were also conducted. Consultation meetings with key local and tribal leaders and community members were initiated. Interview, mostly informal was also utilized.

The community members themselves helped in the identification of the key informants. Those who had knowledge about medicinal plants even volunteered to be interviewed. It was reiterated however, that the scope of the project was merely for research purposes and that no promises were provided. A total of 62 informants and 9 contacts supported and spared time to be interviewed, ie, 2 healers *tahavaweans*, 2 *mabalian*s / *hilot* and 65 others including caregivers, community leaders, community members, government officers and elders. The 2 *hilots* and 2 healers were considered major informants for this study. They provided information on the medicinal plants, their preparation and use. They also provided data on their culture, beliefs and practices.

RESEARCH INSTRUMENT

A non-standardized guide questionnaire specifically intended for the study was utilized. There were other questions, however, which were seen relevant and were included in the study. Observation and inquiry encompassed the prepared questionnaire so as not to limit the data that are also significant. The researcher did not limit herself from asking questions aside from those prepared. Data gathered during informal conversations were also included. Tape recording of conversations was used. Permission to record the conversation was sought prior to conducting the interview.

Photodocumentation of the tribe's culture, beliefs and practices were included in the study. Collection of samples was also done on the month of May 2000.

SCOPE AND DELIMITATION

The community covered 3 Sitios of Marilog. According to the Regional Office of NCIP, the Bagobos are composed of Tagabawa, Diangan-Clata and the Obos/Ubos. The study covered only the Obos/ Ubos who are dwellers of Marilog.

The researcher had the opportunity to observe lowland as well as upland Bagobos. Lifestyles and cultures are the same; however, slight difference in terms of behavior was evident. One reason, according to the lowlanders, is the influence of religion to the lowland community. Some differences between the two groups are cited in the study. Another limitation of this study is the fact that the tribe is nearing its brink of extinction.

During the initial visit with Deputy Mayor Lambac Sr (deputy mayor for tribal affairs – Marilog District) he revealed that there is was an ongoing dispute among some community members of Marilog regarding the UP land reservation issue, and that premature entry might trigger the situation. It was made clear to Deputy Mayor Lambac that this was a research project spearheaded by the University of the Philippines Manila and the Department of Health concerning the indigenous healing practices of the Bagobos in Davao. He made a letter addressed to the tribal leaders endorsing the researcher to conduct the study at Sinaka, Marilog.

It was observed that one healer was hesitant to provide information regarding herbal use. Accordingly, they were anxious that they might be exploited in the process. Thorough explanation was made and they were finally convinced. The provision of information, however, was staggered.

DATA VALIDATION

Focus group discussion among the informants and healers was facilitated. Participant observation and participation in informal gatherings and conversations also provided the researcher to validate the data. Forest exploration and visits were a significant tool employed as a form of validation aside from individual interviews. When 2 or 3 informants affirmed the use of a particular herbal/mineral product, the researcher assumed that the information was validated. Interview with other healers in the satellite site provided the researcher opportunity for validation.

COMMUNITY HEALTH EDUCATION

Health education in the community especially among mothers was mostly done during informal conversations especially when the researcher's idea was sought. It was primarily a culturally friendly health input that the natives could easily grasp. Topics about health and disease, and simple treatment at home were the few concepts provided. The development of health education materials was based on the researcher's preliminary observation about the community's situation, and their daily observance of keeping themselves healthy.

RESULTS AND DISCUSSION

MARILOG

Location and accessibility

Marilog is part of Davao City's third district. It is bounded northeast by Davao City proper, south by Kitaotao, Bukidnon and east by Arakan, North Cotabato. The geographical coordinates are latitude 7°15'00" to 7°25'00" and longitude 125°19' 53" to 125°10' 52" approximately 700 to 1,480 meters above sea level. (Mora, 1999). The area can be reached easily via public transportation. Fare ranges between P 40.00 – 50.00 It takes one hour from Davao City to reach Marilog. Regular bus trips are available at the City bus terminal in Ecoland going to Cagayan de Oro City. Buses from Ecoland terminal leave every thirty (30) minutes. Bus trips run for 24 hours. Other modes of transportation include jeepney and motorcycle ride. Marilog encompasses over an expanse of 462.32 sq. km.

Site of Study

Sinaka, Marilog

Mt Sinaka is the focus of the research study. It is situated northeast by Davao City, more than 90 kilometers away from the city. Sinaka is close to the divides separating Cotabato and Davao provinces. Behind Sinaka is Arakan Valley, Cotabato and it is also part of Sitio Dalag-ayo. Sinaka was selected because upland Bagobos lived there, and the small community has still preserved their culture best. Besides, Mt Sinaka is the only forest that has remained untarnished up to this writing. Currently, the residents living near this place have confusion as to its boundary, whether they belong to Davao or Cotabato side. This conflict has brought some occupants to defect to Davao side. However, there are also residents, when asked, that they are on Cotabato side.

Accordingly, Mt. Sinaka has an estimated area of 3,000 – 3,500 hectares

There are two possible ways to reach Mt Sinaka. The shorter way will take about 2-3 hour walk. Passing through Sitio Dalag-ayo is another way. This entails 3-4 hour walk passing through valleys and rugged terrain of hills alongside cogon grass. Dalag-ayo and Sinaka are along the range mountain range north of Mount Apo, highest mountain in the Philippines. Prior to reaching Sinaka are steep slopes at 30 degree. The climate is excellent and invigorating, and cold especially during nighttime. To lowlanders, this is chilly for the researcher shivered even with a protective clothing and jacket during the day. Sinaka served as their pharmacy, marketplace and at the same time their dwelling place, according to the settlers.

Sitio Ulado and Sitio Sinaka are 2 Sitios located at Mt. Sinaka ranges. Sitio Balite is a separate community but still a part of Marilog. They were chosen due to the presence of actively practicing healers and abundance of information regarding herbal medicine use. People revealed that years ago, road going to Dalag-ayo was still passable to any vehicle. Due to logging concessions of Maguindanao, Alcantara, Santos, KTC, Yuhico and Uraya, in the 1960s the road was damaged.

The researcher allocated 5 months at Sinaka, 5 months at Sitio Balite and 3 weeks of visit at Barangay Magsaysay. The study concentrated on 3 areas namely: Sitio Ulado, Sitio Sinaka, and Sitio Balite.

The sitios covered by the study:

1. Sitio Ulado, named after the tribal chieftain Leopoldo Ulado who brought along with him his family to reside at Mt. Sinaka.
2. Sitio Sinaka, named after the mountain Sinaka. According to elders, this means, “to trek uphill.”
3. Sitio Balite. Accordingly, there were two huge *balite* trees in the early 80s serving as landmark of the *Sitio*. These trees also used to be the playground of children. Due to old age the trees eventually died. The tree called *balite* has never been lived by a *busaw* (malignant spirits) as claimed by the Bisaya.

Barangay Magsaysay as satellite site

Barangay Magsaysay is also part of Davao City's third district. It is situated northeast of Davao City, almost 60 kilometers away from the city. It can be reached via public transportation. From Sitio Quimasog, it will take a 20-minute ride using the *habal-habal* (motorcycle). Motorcycle fare is P 25.00. As of year 2000, population reached 1,022. (Marilog Health Center census, 2000). According to Barangay Captain Omelis Duyan, 80% of the total population are natives, which also comprise Obo tribe.

Barangay Magsaysay served as satellite site. Additional data were gathered regarding herbal medicine use. Similar study was made by KAABAY, a non-government organization which is also a community health-based institution.

The researcher immersed for 3 weeks in the area, conducting house-to-house interview with elders and other informants.

Climate

Marilog District is located in the upland area, it has cool and breezy climate somewhat comparable to Baguio of Luzon. It is blessed with evenly distributed rainfall and is virtually typhoon-free since Davao City is outside the typhoon belt and is protected by its mountainous borders. Since Marilog is situated in an uphill land, fog can be experienced throughout the day especially when accompanied by rainshowers, mostly in Sitio Marahan up to Barangay Buda. It is also because of cool climate that Marilog is slowly becoming a tourist spot in Davao City as can be seen with the emergence of several mountain resorts.

Topography

Marilog is characterized by having a moderately flat to rolling terrain. Steep slopes are found along the Mount Sinaka ranges. Plateaus and ridges occupy the mountain slopes of rough terrain ranging from 800 to 1,400 meters above sea level. Generally, the rough terrains are found in the upper mountain slope of Mount Sinaka at about 500 hectares. Steep slopes and ravines are observed predominantly at Ayo and Kulafu rivers. Gentle slopes are generally observed in the high-use intensity zone, which was occupied by upland settlers (Mora, 1999).

Soil type

Generally, Marilog has *tugbok* clay soil type. The bottom layer is characterized as wet and rocky. The second layer is clay loam while the third and top layer is clay.

Water

Marilog has potential sources of water that drain into several tributaries, which finally form part of the Davao River system. The Kulafu River and Libas Falls are the two main head sources that traverse the areas of Sitios Dalag-ayo, Tibal-og, Maligaya, Pamuhatan, Balite and Crossing S. The water load drains into Suwawan River thence to Davao City. The main water discharge is known to supply water to the different irrigation canal systems down the valley, which support rice fields and other plantation, livestock and domestic uses. Water head sources have streams flow all year round due to the even rainfall distribution throughout the year. The rivers and waterfalls did not show signs of decreasing water volume during entire period of El Niño. (Mora, 1999).

Vegetation

A total of 1,504 species were found and recorded. The dominant species recorded are the following: Rattan (11.37 %), *apurong* (10.17 %), *mayapa* (5.19 %), bamboo (4.85 %), *guiho* (4.26 %) and fern (3.45 %). Percentages of the total population are indicated in the parentheses. The dipterocarp forest at the upper mountain slope at 300-500 above sea level is in threatened condition. Patches of large trees of dipterocarp species are found mostly in rough terrain. Rotten felled logs are still seen in the area, a remnant of illegal logging and *kaingin* operations. Potential tree crops of *Shorea* species particularly *mayapis* and *bagtikan* are abundant in gullies and ridges. Other non-timber forest products are still abundant in the area such as several rattan species, palm, vines, orchids and others. The gentle slope to a moderate rough terrain area was utilized into *kaingin* and shifting cultivation by the indigenous people. They plant root crops and rotational cash crops. Diverse complex and mixed types of vegetation are evident in this area. Palm species are abundant such as *kaong*, which commands high demand in the export market. Ground grasses, ferns and vines are also seen abundantly. Regenerated covered forest includes timber and non-timber trees. Stand density by diameter class and by merchantable height class was identified in the area.

(Mora, 1999).

Land Use

Marilog has remaining 25% forest cover attributed to rampant logging activities in the area. Massive clearing of the brush lands and open lands was observed. These are planted to rotational cash crops. Isolated patches of mother trees in random distribution are evident mostly in the lower slope where access trails are passable. Cultivated lands are planted with corn, upland rice, sweet potato, taro and others. These upland cultivation ranges from 0.25 to 0.50 hectare. The indigenous peoples in the area owned at most 1 hectare while migrants occupied as much as 1.5 to 2.0 has. (Mora, 1999)

THE BAGOBO PEOPLE

Origin and history

The Bagobos were the first ethnic group in Mindanao identified by the Spaniards at the end of the 19th century. The term Bagobo comes from *bago* meaning new, recent and *obo/obbo/uvu* meaning “growth, grow”, so the term refers to a recent formation of people along the coast of Davao Gulf. When the Hinduized peoples from the south brought in Hindu culture during the Sri Vijayan and Majapahit penetration of Mindanao, these migrants mixed with the native population, forming a new society reflected in the name “Bagobo” (Tiongson, 1994).

The Bagobos were the first infidels from among whom the Spaniards won their first converts. They were found to occupy the highlands of Mt Apo and some were found living in the lowlands of Dalião, Bago, Talomo, a short distance from the capital of Davao. Their nearest neighbors were the Guiangas who lived along the banks of rivers in Dulian, Gumalan, Tamugan, Ceril and Biao. (Alba, 1980).

According to Prof Alfredo Tiamson (1972) the early men who studied the Bagobos as a tribe were quite vague regarding the area in Davao where this tribe is located. Fay

Cooper Cole (1913) described the Bagobos as inhabiting small villages in the west coast of Davao Gulf between Davao and Digos. Cole also mentioned that the lower eastern and southern slopes of Mt Apo and its tributary are found the wilder branch of the Bagobos - a "tribe whose traditions, religious observances and daily life are closely related to the manifestations of latent energy in the old volcano." Laura Watson Benedict (1916) gave a more definite location of the tribe. "Within the last sixty years since the Spanish conquest of the gulf of Davao, the Bagobo have begun to build little villages on the west side of the gulf, and there to establish their own cultural traditions. When Datu Ali, a chieftain of great distinction died in 1906, he had lived for fifty years in Lubu, the old Bagobo name for the present village of Sta Cruz." Tiamson added that the Bagobos are now scattered in the Calinan area, in Baguio, Weines; in the area between Toril and Catigan. Bagobo tribe surrounds Davao City area and Davao Del Sur. According to Leonardo Mercado (1994) there are about 30,000 Bagobos ; more specifically 5,000 Ubos /Obos. According to NCIP Region 11 as of 1997, the Obo population reached 27,98 ; Bagobo Tagabawa – 108,241 and Bagobo Diangan – 123,110.

The Obos/Ubos/ Obbos

Prof Tiamson mentioned that often, the Bagobos themselves do not use the term "Bagobos" to designate their group. Consequently, Faye Cooper Cole himself provided several names which the Bagobos might be known: Guiangan, Obo, Tigpadaya, and Eto. Dr Arsenio Manuel (1958) was asked by Tiamson to make a final distinction between the different nomenclatures, which this people have been using. Dr Manuel believed that the term Bagobo is more of a generic word referring to the many tribal groups in Davao area.

According to elders, the Obos are the original Bagobos. Obo, may sometimes be accompanied with the term Manobo (Obo-Manobo). Based on interviews the researcher made, *manobo* refers to *tao* (man) and is oftentimes the generic term used to refer to the different tribes in Davao. They also agree to be called *Bagobos*. The Obos have similarity in language with the Tagabawa, but a lot different with the Diangan-Clata. But when these three groups communicate, they understand each other. They also refer themselves *mga nitibo* (natives), as this is the most common term usually heard from them. According to the Sinaka community, they are the descendants of Datu Duyan, the most prestigious and respected datu in the early 1950s.

Physical Features

The Bagobos are without doubt the most handsomely dressed aboriginal people in the Philippines. Their clothing is made from abaca fiber, which they weave themselves and decorate with embroidery, appliqué or design in shell disks and beads. The men wear a close-fitting undershirt. The coat opens in front and the sleeves are tight fitting. Each leg is decorated with a beaded or embroidered band. Two belts are worn, one to hold the trousers and the other to support the fighting or working knives which the man always carries (Gloria, 1987). Women usually wear a jacket, which is also close fitting and reaches to the skirt, and the same decoration of shells, metal disks, or beads to complete the attire. Women are extremely fond of putting leg lets and brass anklets

made like tubes, which enclose metal bells, and rattles attached. Rings of incised brass wires are likewise wound around their arms. In the past, most men and women used to shave their eyebrows to thin lines, but this practice apparently had been given up as it looks too Christian for their taste.

As observed by the researcher in the study sites most Bagobos are light brown to dark in complexion. Their hair is brown, brownish black or black ranging from wavy to curly. Others may have brown hair due to the artificial dye applied. Most of them however are dark in complexion. Typical female Bagobo have long hair and confine it (after twisting it around the head) with a tie, rubber band or handkerchief, *putos sa buhok*.

Generally after *pamalihos* (taking a bath) hair is brushed back and is kept well with oil confined with a knot. Into this knot is pushed a wooden comb with decorations attached. On festive occasions more elaborate combs inlaid with beads are worn. The head is left uncovered.

Males generally have short hair. Hats are mostly worn during *agkamot* (farming). Face hair is generally removed, yet some men may have rather full beards. The average height of the men is about 158 centimeters and of the women, 147 centimeters. The body is uniformly developed, but never stocky. The forehead is high and full, the crown and back of the head strongly arched as most common in other tribes. The lips are full and bowed; the chin is round and well formed. The root of the nose is depressed; the ridge broad and generally inclined to be concave, although straight noses are not uncommon. Upland men and women seek the joy of eating betel nuts, a combination of *manika* (buyo), *kalisaw* (bunga) mixed with *apog* (burned ash of sea shell) and *melow* (a kind of tobacco). These attribute to the red coloring of the teeth, which according to them is therapeutic since this can relieve pain from toothache and at the same time, strengthens teeth. Children too at an early age, follow their parents in chewing betel nut.

Economic

Bagobo's primary means of subsistence is swidden agriculture close to a water source. Rice and corn are rotated. Other products are copra, coffee, cacao, and fruits and vegetables such as guava, citrus, avocado, banana, *santol*, *marang*, *sayote*, *upo*, squash, pechay, cassava, potato and radish. The traditional economic system ensured that every household was self-sufficient, producing for itself not only the staple food, rice but also clothes, farming and domestic implements and weapons. Today, however, trade has opened intertribal and interracial relations especially with the *Ata* and *Matigsalug*. (Tiongson, 1994.)

In the study sites, the people basically depend on their produce to sustain their daily needs. Their staple food consists variety of root crops such as sweet potato, corn, and banana. Their whole day is most spent doing *agkamot* (farming). *Panghurnal* (cleaning or tilling a landlord's piece of land) is also a means of augmenting their income. They are paid seventy to eighty pesos (P70.00-80.00) for an eight-hour service they render. Both men and women participate in the *panghurnal*. At times when one cannot attend and asks for a day-off, he is replaced by another person (*pulihan*). In exchange, the next day the second one will also call for a day-off and is

replaced by the first person. *Botad* (corn), *pitsay* (pechay), *siyotes* (sayote) are most common plant products. Besides corn grits, other supplementary foods are *kosila* (sweet potato) and *binggala* (cassava). In times of famine or drought, emergency foods are unripe *sahing* (bananas), *owsiy* (yam) and *tovoosa* (squash). Other major means of subsistence include fishing, hunting and trapping. Abaca is also raised, collected and dried. *Paghag-ot* (a means of weaving abaca) is done after collecting bulk of abaca leaves. A simple innovate man-made machine made of *damuwan* (bamboo) is manipulated by a skilled person to weave the abaca leaves, fine it and dry afterwards. These are sold to traders or regular buyers in the locality, (Lumondao market) at P30.00 per kilo. The money obtained from selling abaca is used to buy 3 of their main basic necessity: *bogas* (rice), sugar and native *kopi* (coffee). Among the lowlands, they produce the same farm products with the uplands only with the inclusion of radish, eggplant, and kentucky beans. These products are sent to Bankerohan through a *suki* jeepney driver. They are paid in cash by their regular buyer after all of their farm produce are weighed. Most of them complain that at times, they cannot produce quality farm products due to the infestation of pests and diseases. An occupation that faces hazard is *panganop* (in Bisaya, *pangayam*), and hunting of *bavuy halas* (wild pig). They use *tuyang* (dog) to hunt the pig. They make use of the *bangkaw* (spear) to kill or a weapon with the same features as that of the baby armalite locally termed as *di-dosi*. The hunter faces hazard as when the *bavuy halas* attacks him in return.

In the past, there was no need to own large farms because food was sufficient for all. The only time the food became scarce was when farms were infiltrated with pests or when long drought damaged the crops. *Kaavow* (carabaos) are seldom used as they employ the old method of drilling the ground with a tool or wooden pole where seeds are planted. In *agnganga* (fishing), they employ the *buvo*, which is made of bamboo or rattan and is installed in strategic places in the river to trap fish. The *buvo* is placed in the river for several hours until such time that plentiful catch is obtained. They also use the drying method (*ote*) where a portion of the river is dried up. This will result to the diversion of the flow into a spillway for easy catching. They may use their bare hands in catching *kosili* (eels), crabs and shrimps, which they call *ad-panikop*. Another method of fishing is with the use of a *bingwit*. In it is attached an earthworm to catch fish as bait.

Daily Routine

Early morning wake up calls for an early routine of drinking *kopi* (coffee), a native coffee preparation that include mixture of *bogas* (rice), *kopi* (fresh coffee) and *botad* (corn). The mixture is first dried and fried in a *kondero* (casserole) or *karahay* and *tek-tek* (draining) is done.

Starting in the morning until evening, a drink, 4 times or more is just but ordinary. Oftentimes when a visitor comes, he/she is immediately offered a glass of native coffee and bread. As long as they can financially acquire the combined mixture of native coffee preparation, a sip of coffee is most preferred. After a heavy day's work of *agkamot* (farming, planting of vegetables) drinking *kopi* is the first resort especially if paired with bread. The bread is usually dipped into the liquid and is eaten right

away. During spare time, they are seen in a neighbor's house, usually their relatives, exchanging tete-a tete while drinking coffee.

Wearing of decorated dresses is usually done during festive occasions. During ordinary days, common house dressings are worn, loose shirts and dark-colored pants. Torn and tainted shirts are all right as long as these garments are still wearable. Afterall, these garments are also washed after *pamalihos* (taking a bath.). Lowland Bagobos take a bath with clothing on. It was observed in highland areas that there are still natives who take off their upper shirts while taking a bath. Children too take the pride of taking a bath without any garments.

Walking barefoot eight (8) to ten (10) kilometers following a terrain of rocky and muddy road is easily tolerated. Bagobos even manage to smile while trekking at the same time carrying loads of vegetables and other belongings atop their heads. If loads are too heavy to carry, the aid of a *koda* (horse), or *kaavow* (carabao) is sought. Together with the *koda* and *kaavow* they walk.

Weekdays are spent mostly planting a variety of vegetables, ie, *tovosaa* (squash), *botad* (corn), *binggala* (cassava), *pechay*, *sahatong* (eggplant), *siyotes* (sayote), *ousiya* (yam). Upon harvest these are sold at the center market at the following rates: *tovosaa* (squash) P 5/kilo; *pechay* P 15/kilo; *siyotes* at P 0.50 centavos each. It was noted that these prices vary from time to time depending on the situation. Others leave the vegetables to some buyers and they are held responsible for selling these in Bankerohan, the known market place of Davao City. Weekends especially Sundays are spent attending masses for lowland Bagobos. Among the upland Bagobos, these are mostly spent hunting *bavuy halas* (wild boar) in the forest.

Temperature varies day and night. The coldness of *bul-li* (night) and early *salem* (morning) dawn calls for the wearing of a long-sleeved shirt or jacket to cover the entire body. For children and adults, this situation brings them to sit beside the *abuwán* (dirty kitchen) for *inarang* (warmth).

World View

The Bagobos believe that life comes from Manama (God), the supreme being. They believe that the woman was taken out of a man's rib. From Adam came Eve. Because of Adam and Eve's sinfulness, man experiences death instead of eternal happiness. If man continues to commit sin, he will turn into stone, water and other forms.

The Bagobos also believe that there is life after death. *Panahadan* (death) definitely occurs to every human being. The world will experience rupture, an indication that Manama is coming near. *Magbabaya*, was tasked by Manama to protect man while he is still living on earth. The name of Tulalang, who accordingly has offered himself to wash away the sins of man, was also mentioned. Man continues to live after he dies. He is judged by Manama according to his deeds while on earth. If man lives a life of goodness the *gimokod* (soul) will go to heaven. If not, his soul will go to hell. The

permanent place of the *gimokod* is believed to be *ad-asia*, a brighter place where God dwells. (Mercedes Alan, undated).

The Bagobos avoid activities that may enrage the devil since punishment could be worst as death. They take care of the forest and cut only a few trees. When cutting trees, *panubad* (a form of prayer) is first done. This signifies respect to seek permission in getting significant creatures Manama created. Manama is a friend of all living organisms and the defender of man. *Abyan* (friend), also exists and has the capability to foresee what is going to happen in the future. Maivuyan, the devil destroys man if he does not befriend the devil. Maivuyan also inflicts pain or illness to the man who becomes his enemy. (Mercedes Alan, undated).

Manama is also responsible of creating the deities and goddesses to watch nature and take care of the trees, rivers, forests, mountains, stones and sky. The evil spirits exist and possess nature as their home. They are unseen beings with shapes.

For the tribe, the environment is filled with spirits both good and bad. The good ones belong to Manama while the bad ones belong to Maivuyan. Having this concept in mind, they exercise prudence in utilizing nature to avoid curses from Manama, gods, goddesses and punishment from the devil.

In the study sites, belief in deities is not evident. Some elders believe but younger generations are already acculturated by lowlanders. But they still exercise prudence in using forests, as they believe these provide them shelter, food for daily sustenance and treatments for diseases. As they use to say, “the forest is our marketplace, pharmacy and home.”

Changes in the concepts about nature and environment have been influenced by the strong force of religion. During an informal discussion, it was revealed that beliefs in deities are slowly diminishing due to the inculcation of teachings in the Bible. However, they still see those beliefs as valid because of the thought that Manama is the creator of all.

Political

Settlements among the Bagobos are either dispersed or relatively compact, depending on the terrain, the agricultural system practiced and the degree of acculturation. Compact villages have 3 or 4 *datu*s, but dispersed settlements have none. The position of chieftainship can be passed on to a *datu*'s offspring, as long as the person has the qualifications necessary for the position: wisdom, knowledge of lore and mythology, eloquence, skill in euphemistic language, fairness in judging or arbitrating disputes and possession of some wealth and property that the person must be willing to share with the whole community (Tiongson, 1994).

In olden times, the *datu* must also have proven his bravery and leadership in battle as *bagani*. The *datu* is traditionally the head of the kinship group.

In the study sites, the *datu* or tribal chieftain is the head of the village. The position is either inherited or bestowed because of his intelligence, bravery, and extent of

influence over his constituents. Age is one criteria but it is observed that there are tribal chieftains or leaders as young as 35 years old. Young members who show promise can be trained to become leaders too. As long as he shows ability to settle disputes, to negotiate settlement, has speaking prowess, and can provide settlement, he can be considered. Others may become chieftain by consanguinity or affinity. The choice of a chieftain's successor is his prerogative. A council of elders (*buy-yag*) is held responsible for the choosing of the chieftain. This group of elders also possesses intelligence, integrity and prudence. The tribal chieftain serves as the legislator, arbiter, the judge and the commander-in-chief. It is always the chieftain who has the final say and his decision is always final. In settling disputes for instance, he acts as the arbiter and provides settlement by paying the aggrieved party. As one former *datu* relayed, as a form of payment he provides a *kaavow* (carabao), *koda* (horse) or any material to the aggrieved party. Elders used to relate that for a man to gain prestige, he has to offer his wealth, property and other material belongings. Today however, this is rarely practiced as education and religion have greatly influenced their beliefs and practices. At present, the choice of *datu* or tribal chieftain depends on who wins the election among the tribal constituents.

Socio-cultural

Family

The Bagobo family is mostly patrilocal and lives with an extended family. Married children live within the community of their father who is also living within the vicinity of his father's area. The husband serves as the head while the wife is expected to be loyal and a cooperative partner in running family affairs. The Bagobo family is closely-knit, so that parents would not allow their children to stay away from them. Even those already married stay or dwell in houses just near them. There is still frequent contact with family members even after marriage. There are children who seek greener pasture by working in the city to help augment the family's income but children find time to visit their respective families especially during special occasions, ie, birthdays, fiesta, weddings.

Peace and order

As revealed by the community of Sinaka, there was a time in the early 80's where a nearby barangay (Barangay San Miguel) was fielded with military men. It was known later that there were certain armed groups going in and out of the place. But everything is peaceful now, according to them.

During the researcher's stay in the area of Sinaka, there was only one time when a fight occurred. It was a heated exchange of words between husband and wife. They were stopped by an elder brother of the wife, saying that the fight is a shame especially in the presence of a visitor referring to the research assistant.

Presently, there is a group of army and police deployed : 73rd IB, 7 ID, Bravo Company at Kibalang and a police station at Lomundao.

Communication /Language

Young and old alike speak the same language, Binagobo as they term their language. But with the infiltration of the Visayan (Bisaya) language, they can also speak Bisaya. During tribal meetings, for instance they speak in Bagobo to be understood. But when they are mixed with other tribes, “Bisaya” is easily used. Only a few know how to speak English or Tagalog. However, some understand and speak other Visayan languages (such as Ilonggo), Ilocano, and other native languages (such as Matigsalug, Ata, etc).

Bagobos communicate by using their spoken word. Most often before going to the *galas* (farm), they go to another house to spend minutes or even hours chatting over a glass of *kopi*. Availability of television sets at some houses in Sitio Balite allows every family member to flock especially watching “Rosalinda”, a Spanish soap opera every 7:00-7:30 in the evening. The generator starts at 6:00 pm until 10:00 p.m daily and each household pays P 60.00 per month for the utilization of the electricity. Only one household was noted to have a transistor radio at Sinaka. TV sets are not available.

Description of informants

Generally, the informants are Bagobos by blood and by heart. The informants were chosen according to the community’s referral. Some acquired their knowledge on herbal use through their forefathers while others learned through actual experimentation. Others gained knowledge from their *abyan* a friendly spirit who taught them the plants, which are effective for treating ailments.

The making of a *tahavawean*

The researcher was able to interview 2 healers: Carlos Ulado of Sitio Ulado, Sinaka and Daniel Allan of Sitio Balite, Marilog. Each of these 2 healers confessed they learned healing from their parents and grandparents. Daniel Allan acquired his knowledge from his father Siawan Allan. His interest to learn and his ability to retain in his memory the plants used by his father made him a *tahavawean*. Carlos, on the other hand was appointed as the next healer by a relative. He underwent a series of tests before he became a healer. The two revealed different experiences in acquiring their knowledge. But one thing similar about them, they heal because it is Manama (God) who gave them the gift and they are just instruments of the healing power of Manama.

Profile of healers

Daniel Allan

Pastor Daniel, as he is known by community members, says he has been healing for almost 18 years. At his age now, 48 years old, he revealed he was able to handle simple and serious cases. Aside from the knowledge he acquired from his father, he also learned from other healers, and through *tahinopan* (dreams). As his father related when he was still young, big rice grains *ommay* passed through his ears. Until now he could not find the implication of this experience. He also revealed a little angel who

appeared to him three times, signaling offering of hand. To him this means he has to serve *Manama*.

Aside from being a *tahavawean*, he is serving as pastor of the General Baptist Church. His 4 male children are all adults and are working in the city to help in augmenting their income. His wife, Delia, a *mabalian* (*mananabang*) is also a pastor.

Carlos Ulado

Taloy as the members of his family commonly call him revealed that as early as 16 years old, he experienced helping his uncle treat sick people. At first he did not believe in healing, but he was appointed by Datu Bulawanon to become a healer. With the orders coming from his *abyan* or *anito*, he underwent a series of tests. According to his *abyan* if he surpass these tests he can heal well. He lived at the *tablongan* (cemetery) for one month. He has to befriend the *gimocod* (souls of the dead) because according to his *abyan*, the person who can go beyond the souls of the dead can surpass the power of healing. Some claimed he lost his sanity due to his unusual behaviors. He drank *toble* a kind of poison, as his second test. The reason is for him to be able to treat those who will commit suicide. He did not drink the entire solution of poison because members of his family barred him from doing so. His third test was to fast for one month, the reason was to prepare him for any untoward incident that may occur. He fasted for 1 week and did not feel any hunger. A *tumanod* appeared in his dreams teaching him what specific plant or tree is used for treating the sick. He performs a *samaya*, a form of offering to Manama in cases where a patient is dying. He never asks any payment. Instead, it is up for the client if he gives or not. Now at age 25, he slowed down in healing. According to him, he is not allowed to marry if he is a *tahavawean*. With his 2 children now, Normalyn (3 years old) and Rhea May (8 month old) and wife Gina, he only treats when his assistance is sought.

Concepts on health, disease, and well-being

When asked what they mean by “healthy”, they simply replied *wara daw!* In Bisaya, this means *walay sakit* (no disease or illness.) The people also believe that one is healthy if he has not done anything against the will of Manama. There is no local term used for “healthy” but they describe a healthy person as one who can still perform the daily work, has *mapia ka lawa* (good body strength), maintains *mapia ginginawa* (good breathing). Health is sometimes equated with problem. When one is healthy, this implies he has no problem at all or is able to handle the problems well.

A person is considered ill when he experiences *masakit ka lawa* (body pain). If this situation becomes severe that a person may not able to work, and is bed-ridden, then he is considered seriously ill.

A person is dying when he turns “bluish”. His eyes open wide and he takes fast but short breaths. If the beating of the heart stops, (as a living person places his head on the left side of the chest), then he is considered dead. It is believed that a dead person’s soul travels a long way and faces his Manama for judgment.

Disease or illness can be acquired if a person does not take good care of himself. *Masakit ka uo* and *kahanow* (fever) for instance is acquired when one is under stress due to a heavy day's work in the *galas* and is exposed to heavy rain. The term *bughat* is usually used to refer this. There may be times however, when one acquires *kahanow* for no reason at all. They also believe that harm can also be inflicted by a person possessing magical powers simply by a pat, which weakens a victim or keeps him under his control. If such situation occurs a 'return pat' should be the retort. They say this act will return the *buyag* to the person who possesses evil intentions. If this is not done, it will be observed that days or weeks after, the person experiences body pain, headache and fever. There are also precautionary measures a person may undertake to be protected from poisoning. Another example is a kind of hypnotism after a kind of potion is applied on the victim. There are however, antidotes for the victims. The culprit, if identified can be obliged to administer the medicine, or there is a *tahavawean* who is capable of curing a variety of illnesses. The Bagobos knew plenty about herbal medicines; some to hypnotize; contraceptives; and poison but until now they keep it a secret as they adhere to the belief that once the source is divulged, the plant loses its efficacy. According to elders *suwa*, a form of offering where money is provided, is offered for the disease to refrain from coming back. To those who are already christianized, they refuse to provide information about herbal medicines, which can inflict other people. They believe this is against Manama's will.

Beliefs and practices on pregnancy and child delivery

Pregnancy

A female Bagobo *malitan* suspects she is pregnant when she misses her menstruation (*od langasan*) for the scheduled month. For a woman who regularly menstruates, she prepares by anticipating ahead for her period, or it will be delayed for at least 3 days. For example, as one informant says, a woman's period comes on the 1st day, her next period is expected to come on the 1st day of the incoming month. It might come ahead, either on the 29th or 30th; or be late, say on the 2nd or 3rd. If after a couple of weeks, menstruation has not arrived yet, she suspects she is pregnant. This suspicion will be confirmed if her menstruation does not come after several months. At one instance, one informant revealed she did not know she was pregnant until she noticed her stomach (*gottok*) enlarged. During the first trimester, most women experience *kolington*. In Bisaya this means *pangala*. This is a woman's craving to get something just to satisfy her need for that moment. Nothing will happen to the child in the womb of pregnant woman if her desire will not be fulfilled, only that her desire will still continue not until her satisfaction is met. Changes in mood and attitude are also experienced during these times. Most of them encountered feeling of vomiting (*pangilab*), loss of appetite (*konod kopiyan ug kaan*), irritability (*kongotan*), loss of desire to move about (*konod kopiyan adwaong-waong*). Others revealed candid experiences of getting jealous (*panalikod*) of their husband of being sensitive and to easily cry out when they do not get what they want, and to look at handsome men (*kopiyan udtongtong to mapiya mama*).

Clues as to the child's gender are related with *kolington*. If the woman craves for round objects/foods such as *santul* (santol) or guava, she will give birth to a boy. She will deliver a baby girl if she craves for *bingka*, and *sahing* (saging). The *mabalian*

uses her/his hand to palpate the abdomen. If upon palpation the baby's location is on the left, the woman bears a *malitan* (girl) while if the fetus stays on the right, the baby is a *mama* (boy). If she likes a particular person during her pregnancy, it is also presumed that the baby will acquire the same features when the baby grows up.

The first *kato-kato* (heartbeat) is felt by the *mabalian* (local midwife) on the fourth going to its fifth month. The pregnant woman feels the initial heartbeat also during this month. At this time, the *mabalian* is also able to palpate the fetus, with some of its part already in place.

After the delivery, the woman is advised to only take sponge bath. She is only allowed to take a bath 4-5 days after delivery. The woman is given *lugaw* as her first food. The child is breastfed, but if mother's milk is not enough the child is also given the prepared milk.

Child delivery

On the day when the woman is expected to deliver, she stays at home. The woman prepares the baby's *lampin* and *bigkis* (pieces of white cloth). She is told by the *mabalian* to squat then walk to facilitate easy delivery. Members of the household boil water for sterilizing a stick of *damuwan* (bamboo) at least 2 inches long, used for cutting the *pus-sod* (umbilical cord). A mat is prepared for the woman to lie on. A blanket is utilized to cover the abdomen exposing only the portion where the child comes out. It is only the *mabalian* who stays at the foot to catch the baby. At the onset of labor pains, the intensity of the pain increases. If *pagbusog* (contraction) is felt, the woman is coached to push until such time that the child is delivered. A stick of *damuwan* and a *hilo* (thread) is soaked in water for cutting the *pu-sod* (umbilical cord). The cord is cut only after the *inunan* (placenta) and the *lumaweg* (fingerlike projections) come out. The reason, according to the *mabalian*, is that there are no available materials that could be utilized during delivery, especially scissors for cutting the cord. The placenta and umbilical cord are placed deep under the ground where the rain usually falls. This is purposely done for the child to grow up healthy and strong. Others place it on cellophane to be thrown. The child is immediately rendered his first bath and is breastfed by the mother. The mother is encouraged to eat fruits and fresh vegetables but *lugaw* is usually the first food served after delivery. The mother after a day's rest resumes her usual functions ie, performs household chores, goes to farm, etc. Taking a bath is usually made a week after delivery. But this does not hold true to all. There are women who take a bath after delivery.

Table I. Life stages of the Bagobo people

| Stage/Approximate age | Description/Development | Common ailments/complaints |
|--------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------|
| <i>Disok na anak</i> – 0-2 years old | <p>This stage starts from birth. Other characteristics involve when the child:</p> <ul style="list-style-type: none"> - Starts to stand <i>manigkawang</i> and walk <i>pahinanaw nod ipanaw</i> - Grips, crawls <i>dulog-dulog</i> and rolls over - Still wants to be cuddled by parents - Cries when wet - Starts to sit with support | Persistently cries when needs are not satisfied. Cough, diarrhea (<i>ayendas</i>) |
| <i>Melimet na mga anak</i> , between ages 3-5 years old | <ul style="list-style-type: none"> - Starts to play - Capable of talking in complete sentences - May be left alone in the house but still seeks attention <i>ene-ene</i> from parents or elders - Still not capable of caring for self; when left alone may have taints at face and body <i>bungiton</i> | Diseases such as measles and chicken pox usually occur. |
| <i>Ad ima-ima adako od Nanawan</i> usually ages 5-9 years old | <ul style="list-style-type: none"> - Begins to go to school - Is still very playful (<i>orayagaw</i>) - Can manage to be on his own but still needs to be taught/guided - Starts to like the opposite sex/or develops crushes - May assist parents in gathering firewoods, fetching water, washing clothes and other household chores - Seeks to find answers to queries to gain wisdom | <ul style="list-style-type: none"> - Usually a male child is circumcised at this stage - Fever |
| <i>Mongmangubay</i> (young lady)/ <i>Konkanakan</i> (young | <ul style="list-style-type: none"> - Starts to seek partner boyfriend-girlfriend | <ul style="list-style-type: none"> - One recognizable difference is |

| | | |
|--------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------|
| man), 10-18 years old/ equivalent to adolescence | <i>(kuolihan)</i> <ul style="list-style-type: none"> - Develop strong ties with friends/<i>barkadas paukoyay</i> - Performs responsibility for the household, and develops involvement in the community | <i>magmangubay</i> (young female) menstruates and <i>kon kanakan</i> (young male) develops adams apple and voice changes |
| <i>Buyag-buyag</i> equivalent to young to middle adulthood | <ul style="list-style-type: none"> - Starts to get married <i>od asawa</i> and form a family of his own - Works for the family (<i>adpoong</i>); performs economic functions to provide needs of the family - Performs parental roles, sends children to school - Participates in community planning and decision-making | |
| <i>Kabakutdan na buy-yag</i> / equivalent to late adulthood | <ul style="list-style-type: none"> - “Retirement age”, hair turning white - Others continue to work in the field but experiences easy fatigability, muscle and body pain, diminishing vision and other ailments due to aging - May have grandchildren and takes care of them - Behaves like a child (<i>bombongawan don</i>) | - This is the time when most elders complain of rayuma / arthritis |

Table II. Common diseases and treatment

| Disease | Definition/Signs and Symptoms | Cause(s) | Management/Treatment |
|----------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------|
| 1. <i>Ayendas</i> (diarrhea, vomiting) | <i>Suka–kalibang</i> in Bisaya characterized by: <ul style="list-style-type: none"> - Abdominal pain - Pallor | <ul style="list-style-type: none"> - Excessive eating - Eating variety of food hence, <i>wala nahilisan</i> - Eating dirty | - Decoction from <i>uli-uli</i> plant |

| | | | |
|-----------------------------------|------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| | | food | |
| 2. <i>Kahan-now</i> | Fever - Colds - Increased body temperature | - Extreme exposure to sunlight - <i>Pasmo</i> not able to eat at the right time | - Decoction from roots of <i>awom</i> plant |
| 3. <i>Od Ilob Tulongosa sugpa</i> | <i>Suka ug dugo</i> - Vomitus is accompanied with blood - Pallor - Easy fatigability - Body pains | - Poisoned <i>gilumay</i> - Stress/fatigue - The body has not rested well and immediately takes a bath - Holes in the lungs due to excessive drinking ex. gin | - Decoction from <i>uli-uli</i> plant |
| 4. <i>Lambos</i> | <i>Nahiluan</i> or poisoned - Swelling of the throat - Difficulty in speaking - Chilling sensations - High grade fever | - <i>Buyag</i> due to jealousy from others; <i>(nasinahan sa uban)</i> | - Roots of <i>soppong</i> orchid - Roots of <i>kam-mo</i> - Roots of tallow (white kind of sugarcane) Wash and mix all roots in a bottle of coconut oil. The healer drinks the mixture first and then the patient. The remaining solution is rubbed all over the body from head to foot using one direction only. If the oil slides down to the left, the culprit is a girl, if it turns to the right it is a boy. |

| | | | |
|----------------------|-------------------------|-------------------------------------|---------------------------|
| 5. <i>Od botowan</i> | Expulsion of the uterus | - Uterus has not to returned to its | - Centipede + coconut oil |
|----------------------|-------------------------|-------------------------------------|---------------------------|

| | | | |
|----------------------|----------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| | <ul style="list-style-type: none"> - Odorous vaginal discharges - Swelling of the vagina | proper position after delivery <ul style="list-style-type: none"> - Occurs mostly on women who carry heavy with loads after child delivery. | Place in a bottle. Rub in affected part. |
| 6. <i>Pudpusudon</i> | Swelling of the navel <ul style="list-style-type: none"> - Child persistently cries - Swelling of the navel | - Air | <ul style="list-style-type: none"> - Any kind of tree in which any part crosses with another tree Heat bark of tree over low fire. Place heated bark over one peso coin and tie over the abdomen. |

Healing Practices

When the Bagobos get sick, they do not immediately call on the gods or the spirits to make him well again. The healer *mabailan* (medium or shaman) first applies some remedy, perhaps from their collection of medicinal plants of which they have a crude knowledge. If the treatment does not cure the illness, the Bagobo concludes that the trouble is caused by a spirit who can only be appeased through offerings. If still, the propitiatory gifts do not cure the patient, the *mabailan* decrees a period of taboo, and applies certain medicine. (Cole, 1979). Among the Obos, the *datu* priest and minor priests extend assistance to the sick and nothing can make them turn away the needy or the sick. (Manuel, 1973). Prayers and rituals are performed not only to ward off sickness but also to cure ailments, which the *manuvus* believed to be caused by offended spirits. Connected with their hunting rituals are prayers offered to Tamahaling, the goddess of the forest. To illustrate, "We also believe that a hunter who does not offer any prayer when he hunts and catches an animal, his family will suffer (one of them will get sick or die) for the animal would then be regarded as having been stolen. We offer part of the liver of the animal and place this in the *tamba*. The ritual is called *to-diyen*, in which a prayer of thanks is given to Tahamaling so that the meat will not cause any stomach trouble"(Tenorio, 1979).

Today, these rituals are no longer practiced. The healer however performs *panubad* a form of prayer to Manama before any activity is made.

General description of healing: material and non-material

The Bagobos still utilize the available in the surroundings and forests in treating certain illness. They have their own way of preparing the plants for use. Most often, preparations are decoctions from a mixture of plants and are drunk by the patient. The

sick is not immediately sent to the barangay health center or hospital if at first treatment, the sick gets well. People self-medicate by using the herbal plants or the commercially prepared drugs. In cases where certain disease is manageable, like *masakit ka uo* (headache) or *kahan-now* (fever), a member of the family usually the mother or father takes time to get the plants. These are used as poultice or decoction or at times steam inhalation, *pang-tuob* to cause perspiration and lower the body temperature. When available, analgesics or antipyretics such as Biogesic, paracetamol, Alaxan are given. The people seek a *tahavawean's* help when the sickness persists and cannot be relieved by initial treatment. From among those interviewed by the researcher, they revealed they had already sought medical assistance and took medicine as ordered by the physician, but are not cured. If the cause of the disease is not established, as in *nabuyagan*, (the local term used for being touched by evil spirits) the *tahavawean* will perform *panubad*. During the treatment, he mixes a glass of water with a mixture of coconut oil and the herbal plants. The *tahavawean* first drinks the solution and afterwards, the sick does the same. It is believed that the first drink is made so that the healer will not acquire the disease.

MATERIA MEDICA

The study was able to document a total of 118 plants, 6 animals and 5 mineral products from the 3 *sitios* of Marilog covered by the study. Also included were additional data gathered from Brgy Magsaysay, which served as satellite site for the research.

The following tables are listings of the plants and other natural products used by the Bagobos. These include the local name/s, indications, plant part used, preparation, direction for use and remarks for additional information about the plants. Four (4) plants were documented as cure for malaria, 4 plants were noted to be used for measles, 5 for scabies, 7 for fever, 6 for diarrhea, 2 for dysentery, 6 for cough, 5 for vomiting, 4 as abortifacient, 2 as fertility agent, 9 for postpartum relapse, among others.

Most of the preparations are made from single plants and are prepared by boiling (decoction) and are taken orally, or as poultice. Fifty-six plants are used as topical application, 7 plants entail steam inhalation. It was noted that knowledge on the use of plants was obtained from sources which are truly indigenous and from the lowlanders. Bagobo terms used for plants were obtained. However, other items were listed according to how they are termed locally (Bisaya terms).

Table III. Plants used

Scientific name: *Pipturos arboresens*

Local name/s: *Ammoy* (Bagobo), *andamay* (Cebuano), *dalunot*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|---------------------------------------------------------|-----------------------|------------------------------------------------|---------------------------------------|--------------------------------------|
| Epigastric pain (believed to be speared by evil spirit) | Trunk | Heat trunk over fire to charcoal. | Apply cold charcoal at affected part. | 1 individual interview |
| Stomachache | 7 pieces young leaves | Heat 7 young leaves. Squeeze to extract juice. | Drink juice 2x daily. | 1 individual interview 1 FGD of 5 |

Scientific name: *Diplodiscus paniculatos*

Local name/s: *Anetap* (Bagobo), *balobo*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|-------------------------------|-----------------------------------------------------------------------|----------------------------------|-----------------------------------------------------|---------------------------------------------------------|
| To prevent postpartum relapse | Bark Add: bark of <i>barobo</i> plant bark of <i>ilus</i> | Boil bark in 2 glasses of water. | Drink decoction 2x a day, in morning and afternoon. | 1 forest visit 1 FGD of 6 2 individual interviews |

Scientific name: *Cordia dichotoma*

Local name/s: *Anonang* (Bagobo)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------------------------------------------------------|-------------------|-----------------------------------------------------|-------------------------------|------------------------------|
| Retained placenta with secundins “finger-like projections” | Bark | Boil in ½ glass of water until 1 glass is retained. | Drink 1 glass daily. | 1 forest visit 1 FGD of 6 |

Scientific name:

Local name/s: *Anotong*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|---------------------------------------------------------|-------------------|-----------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------|--------------------------------------|
| Epigastric pain (believed to be speared by evil spirit) | Shoot | Pound shoot. Place in a glass of water for several hours. | Drink 1 tablespoon once a day. When the solution turns red, the patient is believed to be speared by evil spirit. | 1 individual interview 1 FGD of 5 |

Scientific name:

Local name/s: *Apoong* (Bagobo), *uhong* (Tagalog), mushroom (English)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|----------------------------------------------------|--------------------------------------------------|--------------------------------|------------------------|
| Swelling | Whole plant | Heat the plant over low fire. | Apply/ place at affected part. | 1 individual interview |
| Tetanus | Whole plant Add: <i>Trisbee</i> (tobacco) | Mix plant parts with oil and a pinch of trisbee. | Apply at affected part. | 1 FGD of 3 |

Scientific name:

Local name/s: *Aposaw*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|----------------------------------|----------------------|--------------------|----------------------------------------------|-----------------------|
| <i>Matunok sa bukog sa bitin</i> | Roots, trunk, Leaves | Pound plant parts. | Place plant parts directly at affected site. | 1 FGD of 6 |

Scientific name:

Local name/s: *Bagyang* (just like *gabi* with thick leaves)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|----------------------------------------------------------------|---------------------------------------|-------------------------------------|----------------------------------------|--------------------------------------|
| <i>Hampak-hangin</i> accompanied with pain upon breathing | Leaves | Burn leaves until they turn to ash. | Rub ashes on stomach. | 1 FGD of 3 |
| Expulsion of the muscles believed to be speared by evil spirit | Leaves Add: leaves of <i>ammoy</i> | Burn leaves. | Rub burnt leaves on the affected site. | 1 individual interview 1 FGD of 3 |
| Itchiness causing slow deterioration of the nose | Leaves | Burn leaves to charcoal. | Rub burnt leaves on the affected site. | 1 individual interview 1 FGD of 3 |

Scientific name:

Local name/s: *Bahangas* (Bagobo)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|-------------------|------------------------------------------------------|----------------------------------------------------------------------|-----------------------|
| Measles | Bark | Pound a handful of bark in 2 glasses of water. Boil. | Drink decoction 3x a day. Rub remaining solution on the entire body. | 1 FGD of 5 |

Scientific name:

Local name/s: *Bahikit*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------------------------------|----------------------------------------------------------|-----------------------------------------|------------------------------------------------------------------------|----------------------------------------|
| Scrotal enlargement | Small and large leaves | Heat leaves over low fire. | Tie heated leaves over the scrotal area with the use of a clean cloth. | 1 FGD of 4 1 interview with patient |
| <i>Sugpa</i> (vomiting with blood) | Roots Add: Abaca roots of <i>tubo</i> (red sugarcane) | Boil roots in adequate amount of water. | Drink mixture three times daily. | 1 FGD of 6 1 forest visit |

| | | | | |
|--|----------------------------------------------------------------------------------------------------------------------|----------------------|---------------------------------|--------------------------------------|
| | Roots Add: <i>Taw-angi</i> roots <i>Amisetas</i> Seeds/roots Roots of red Sugarcane Abaca roots | Boil roots in water. | Drink mixture three times daily | 1 individual interview 1 FGD of 4 |
|--|----------------------------------------------------------------------------------------------------------------------|----------------------|---------------------------------|--------------------------------------|

Scientific name:

Local name/s: *Balangati*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|---------------|------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------|------------------------|
| Abortifacient | Roots with big leaves, those growing near the west . | Cut roots into 2. Boil in a tin can of water. Divide the decoction into 2 parts. Give decoction to the man and woman. | Drink decoction together while the man is facing the west and woman facing east. | 1 individual interview |

Scientific name:

Local name/s: *Balinturog*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|-----------------------------|-------------------|------------------------------------------------------------------------------|------------------------------------------------------------------------------------|------------------------|
| To counteract <i>gayuma</i> | Trunk | Measure trunk, eyebrow length. Cut into 7 parts. Boil in 2 glasses of water. | Drink decoction while the client sits in a broom facing the <i>sidlakan</i> (west) | 1 individual interview |
| Fishing | Trunk | Get an inch of trunk. | Hook in the <i>bingwit</i> | 1 forest visit |

Scientific name: *Ficus balite*

Local name/s: *Balite* (yellow kind)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|-------------------|----------------|----------------------------------|-------------------------|
| Bleeding | Cambium layer | Squeeze juice. | Directly apply at affected part. | 3 individual interviews |

| | | | | |
|----------|-------------|---------------------------------------|---------------------------------------------------------------------|---------------------------------------|
| | | | | 1 FGD of 5 |
| | Bark/ trunk | Pound the bark/trunk. | Place at affected part. | 1 FGD of 3 3 individual interviews |
| Vomiting | Roots | Pound roots. Soak in water and drain. | Drink decoction once a day. Rub solution on the entire body. | 3 individual interviews 1 FGD of 5 |

Scientific name:

Local name/s: *Balulaw*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|---------------------|-------------------|------------------------------------------|-----------------------------------------------------------------|--------------------------------------|
| Measles | Bark | Scrape the bark. Pound to extract juice. | Rub juice over the entire body, specifically the reddish areas. | 1 individual interview 1 FGD of 3 |
| Strengthens newborn | Stem | Boil stem in adequate amount of water. | Bathe the child with the solution. | 1 FGD of 3 |

Scientific name: *Donnax cannaeformis*

Local name/s: *Banban* (Bagobo), *bamban* (Tagalog)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|-------------------|------------------------------------------|-------------------------------|------------------------------|
| Convulsion | Stalk | Heat stalk over low fire. Squeeze juice. | Drink juice once a day. | 1 FGD of 6 1 forest visit |

Scientific name:

Local name/s: *Bat-tam* (Bagobo), *dawa* (Cebuano)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|-------------------|-------------------------------------------|--------------------------------------------|--------------------------------------|
| Measles | Seeds | | Eat a handful of seeds anytime of the day. | 1 FGD of 5 1 individual interview |
| | | Cook seeds in a pan. Separate chaff. Wash | Eat cooked material. | 1 individual interview |

| | | | | |
|--|------------|--------------------------------------------------------|-----------------------|---------------------------------------|
| | | thoroughly in water. Include cooked seeds in porridge. | | |
| | Fruit/seed | Cook in a casserole just like cooking rice. | Eat the cooked fruit. | 1 FGD of 3 2 individual interviews |

Scientific name:

Local name/s: *Bawan* (Cebuano)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|-------------------|-------------------|--------------|---------------------------------------------------------------|------------------------|
| Gums with abscess | Leaves | Burn leaves. | Add water to ½ tablespoon of ashes and apply at affected gum. | 1 individual interview |

Scientific name: *Aglaia llanosiana*

Local name/s: *Bayanti* (Bagobo), *balanti*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|----------------|-------------------|----------------------|-----------------------------------------------------------------|---------------------------------------|
| <i>Panuhot</i> | Fresh leaves | Obtain fresh leaves. | Place the leaves over the abdomen starting night until morning. | 2 individual interviews 1 FGD of 5 |

Scientific name:

Local name/s: *Biglay*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------------------|-------------------|--------------|---------------------------------------------------|--------------------------------------|
| Rotten gums | Fruit | Burn fruit. | Rub ashes, at least ½ tablespoon at affected gum. | 1 FGD of 3 1 individual interview |
| Swelling of the breast | Leaves | Burn leaves. | Apply ashes at affected breast. | 1 FGD of 5 1 individual interview |

Scientific name:

Local name/s: *Biliya*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|---------------------------------------------|-------------------|-------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------|-------------------------|
| Postpartum relapse | Trunk | Scrape the trunk. Soak in water. Cool | Drink decoction 3x daily. | 1 individual interview |
| Uterine tumor with pallor, enlarged abdomen | Whole plant | Expose to sunlight and dry plant for 1 day. Cut at least 2 inches from any part. Boil in adequate amount of water until the solution turns red. | Drink decoction 2x a day. | 2 individual interviews |

Scientific name: *Manihot esculenta*

Local name/s: *Binggala* (Bagobo), *balanghoy* (Cebuano), cassava (English)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|--------------------------|---------------------|---------------------------------------------------------------------------------------------|-------------------------|
| Fever | 5 pieces of fresh leaves | | Apply 5 pieces of leaves at head. | 1 FGD of 3 |
| Wound | Tuber/stem/Roots | Scrape plant parts. | Wash wounds first. Place scraped tubers and roots at wound site and tie with a clean cloth. | 2 individual interviews |

Scientific name:

Local name/s: *Bokibok*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|-------------------|------------------------|--------------------------------------|-----------------------|
| Snake bite | Roots | Wash roots thoroughly. | Chew roots and apply on bitten part. | 1 FGD of 3 |

Scientific name:

Local name/s: *Buho-buho* (Bagobo), *iskwater* (Cebuano)

| Indication | Plant part/s | Preparation | Direction for use | Source of |
|------------|--------------|-------------|-------------------|-----------|
|------------|--------------|-------------|-------------------|-----------|

| | used | | and remarks | information |
|----------|--------|---------------|---------------------------------------------|---------------------------|
| Bleeding | leaves | Pound leaves. | Place leaves directly on the bleeding site. | 1 participant observation |

Scientific name:

Local name/s: *Bugang*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------------------------------|----------------------------------------|---------------------------------------------------------------|-------------------------------|------------------------|
| <i>Wait</i> (cracking of lips) | Dried leaves | Burn leaves. | Apply ashes at affected lips. | 1 individual interview |
| <i>Bughat</i> Postpartum stress | Roots Add: Roots of <i>laweg</i> | Boil roots in 2 glasses of water until 1 ½ glass is retained. | Drink decoction 2x a day. | 1 FGD of 6 |

Scientific name:

Local name/s: *Buka*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|------------------------------------------------------------------------|-------------|-----------------------------------------|------------------------------|
| Fishing | Any part Add: Any part of <i>anopo</i> plant <i>Lawa-lawa</i> | | Tie plant parts in the <i>bingwit</i> . | 1 forest visit 1 FGD of 3 |

Scientific name:

Local name/s: *Buko-buko*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|---------------------------------------|-------------------|-------------------------------------------------------|-------------------------------|------------------------|
| Stomachache accompanied with diarrhea | Roots | Scrape roots. Boil in adequate amount of water. Cool. | Drink decoction 3x daily. | 1 individual interview |

Scientific name: *Shorea polysperma*

Local name/s: *Bulrong* (Bagobo), *tanggili* (Cebuano)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|-------------------|------------------------------------|----------------------------------------|-------------------------|
| Scabies | Bark | Pound a handful of bark. Boil in 4 | Wash affected part with the decoction. | 3 individual interviews |

| | | | | |
|--|--|-------------------|--|--|
| | | glasses of water. | | |
|--|--|-------------------|--|--|

Scientific name:

Local name/s: *Bundoy*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|---------------------------|-------------------|------------------------------------------------------------------|--------------------------------------|------------------------|
| Paralysis | Roots | Prepare 7 pieces of coconut and extract oil. Add roots and boil. | Rub all over the body day and night. | 1 individual interview |
| Swelling of any body part | Whole plant | Scrape whole plant. Boil in adequate amount of water. | Bathe the solution. | 1 individual interview |

Scientific name:

Local name/s: *Burot-burot*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|----------------------------------------------------------------------|---------------------------------------------|--------------------------------------------------------|-------------------------------|-----------------------|
| <i>Butod sa tiyan nga dili</i> (Gas pain /unable to pass out flatus) | Leaves Add: leaves of tobacco or trisbee | Directly heat over low fire. Squeeze to extract juice. | Rub juice on abdomen. | 1 personal interview |

Scientific name: *Imperata cylindrica*

Local name/s: *Kugon* (small type)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|--------------------------------|--------------------|--------------------------------------------|-------------------------------|------------------------|
| Fever due to teething of child | Roots; <i>saha</i> | Mix plant parts. Boil in a glass of water. | Drink as necessary. | 1 individual interview |

Scientific name:

Local name/s: Cotton tree (English), *gapas*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|-------------------|-------------|-------------------------------|-----------------------|
|------------|-------------------|-------------|-------------------------------|-----------------------|

| | | | | |
|-----------------------------------|-------|------------------------------------|--------------------------------|---------------------------|
| Headache, postpartum stress | Roots | Boil roots in a glass of water. | Drink decoction once a day. | 1 individual interview |
|-----------------------------------|-------|------------------------------------|--------------------------------|---------------------------|

Scientific name:

Local name/s: *Dokopolan*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|--------------------------|-------------------------|-----------------------------------|----------------------------------|---------------------------|
| Vomiting, stomachache | Roots | Boil in 2 glasses of water. | Drink decoction at once. | 1 individual interview |
| | Roots, trunk, leaves | Wash plant parts. | Chew any part. | 1 individual interview |

Scientific name: *Mimosa pudica*

Local name/s: *Duhi nga puti* (Bagobo)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|-------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------|--------------------------|
| Measles | Roots Stem without leaves Add: <i>lakatan</i> flowers | Burn roots, stem and flowers until they turn into ash. Place in a casserole and heat under low fire. Powderize. Add 2 tablespoon of vinegar and a pinch of salt. | Drink the solution once a day. Rub the remaining solution on the entire body at least 3x a day. | 1 FGD of 3 |

Scientific name: *Mimosa* sp

Local name/s: *Duhi ng pula* (Bagobo), *baknit*, *kaibi-ibi*, *kipi-kipi* (Cebuano)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|---------------------------|----------------------|----------------------------------------------------------------------|-----------------------------------------------------------------------------------------|----------------------------|
| Thinning of the uterus | Roots | Boil roots in 3 glasses of water until 1 glass is retained. | Drink decoction at the start of menstruation until patient desires to stop. | 3 individual interviews |
| Punctured wound | Leaves | Pound leaves. | Apply on affected part to stop bleeding. | 1 Forest visit |

| | | | | |
|-----------------------|-------------------------------------------------------------|------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------|----------------------------|
| <i>Gayuma</i> | Leaves Add: Any part of any kind of watery tree | Mix plant parts with a woman's hair. | The woman will cry between 2:00- 3:00 pm. She will only stop crying if he sees the man she loves. | 1 individual interview |
| Postpartum relapse | Roots | Boil in 2 glasses of water until 1 glass is left. | Drink solution as often as possible daily. | 2 individual interviews |

Scientific name: *Urena lobata*
Local name/s: *Dupang* (Cebuano)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|----------------------------------------|----------------------|-----------------|---------------------------------------------------------|---------------------------|
| Itchiness caused by <i>buyag</i> | Leaves | Burn the grass. | Wrap client with a blanket. Steam the whole body. | 1 individual interview |

Scientific name: *Durio zibethinus*
Local name/s: *Durian*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|----------------------|----------------------|--------------|---------------------------------------------------------------------------------------------------------------------------|---------------------------|
| Swelling with pus | Leaves | Burn leaves. | Apply burnt leaves on the affected part for 1 ½ days. Leaves are applied only after the swelling subsides. | 1 individual interview |

Scientific name: *Colocasia esculenta*
Local name/s: *Gabing-tuod* (Bagobo)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|---------------------------------------------|---------------------------|---------------------------------------------------------------------------------|--------------------------------------------------------------------------------------|--------------------------|
| Breast swelling; cancer of the breast | Rotten sheath; dry cob | Burn rotten sheaths. Collect ashes into bottle and add coconut oil. | Rub over the affected site two times daily. The breast becomes hardened. | |

Scientific name:

Local name/s: *Gatok-gatok* (Bagobo)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|----------------------|-------------------|--------------|------------------------------------------------------------------------------------------------------------------------------------|-----------------------|
| To enhance fertility | Roots | Clean roots. | Eat roots often. | 1 forest visit |
| | | | Insert a slice of root in the finger. Tap a woman's (who wants to bear a child) shoulder and comment "Why can't you bear a child?" | 2 forest visits |

Scientific name:

Local name/s: *Gintaws* (Bagobo), *payaw* (Cebuano)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|----------------------|--------------------------------------|-----------------------------------------|----------------------------------------------------------------------------------------------------|--------------------------------------|
| Fever | Leaves Add: <i>tanglad</i> leaves | Mix plant parts in a casserole. Boil. | Wrap self in a big cloth. Inhale the steam. | 1 FGD of 6 |
| Gas pains | Young top leaves | Rub small amount of kerosene on leaves. | Place leaves on abdomen/stomach. | |
| Swelling of the feet | Trunk | Pound trunk to get extract. | Apply extract on affected part. Tie remaining plant materials at feet with the use of clean cloth. | 1 individual interview 1 FGD of 5 |
| Tetanus | Trunk | Pound trunk to get extract. | Apply extract at affected site. Tie remaining plant part with a cloth. | |

Scientific name: *Shorea astylosa*

Local name/s: *Gisok* (Bagobo), *larenas* (Cebuano)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|-------------------|--------------------------------|---------------------------------|------------------------|
| Burns | Bark | Boil adequate amount in water. | Rub decoction on affected part. | 1 individual interview |
| Scabies | Bark | Boil adequate amount in water. | Rub decoction on affected part. | 1 individual interview |

Scientific name: *Chromaelina odorata*

Local name/s: *Hagonoy* (Cebuano)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|-------------------|----------------------------|---------------------------------|---------------------------|
| Wound | Fresh leaves | | Directly place leaves at wound. | 2 participant observation |
| | | Pound leaves. Get extract. | Apply extract on wound. | 2 participant observation |

Scientific name: *Spondias pinnata*

Local name/s: *Hilbas*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|---------------------------|-------------------|----------------------------------------------------|-------------------------------|------------------------|
| Muscle (<i>panuhot</i>) | Fresh leaves | Place fresh leaves in a glass of warm water. Cool. | Drink the decoction. | 1 individual interview |
| | | Heat the leaves. Pound. | Rub over the body | 1 individual interview |

Scientific name: *Trema orientales*

Local name/s: *Indawhong* (Bagobo), *hanagdong* (Cebuano)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|-------------------------------|---------------------------------------|-------------------------------|-----------------------|
| Wound | Cambium layer (white portion) | Scrape cambium layer and get extract. | Apply extract on wound. | 1 FGD of 3 |

Scientific name:

Local name/s: *Ilus* (Bagobo), *olos* (Cebuano)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|-----------------------|-------------------|--------------------------------------------------------------|---------------------------------------------------|--------------------------------------|
| Postpartum relapse | Bark | Boil bark in 2 glasses of water until 1 glass is left. Cool. | Divide solution into 2 parts. Drink 1 part daily. | 1 FGD of 5 1 individual interview |
| To strengthen newborn | | | Bathe newborn the remaining solution.. | 1 FGD of 5 1 individual interview |

Scientific name: *Premna cumingiana*

Local name/s: *Impapawuy* (Bagobo)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|----------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------|
| <i>magawasan ug apdo</i> : (expulsion of the bile; with yellowish sclerae) | Leaves Add: roots of <i>indang</i> Bark of <i>anonang</i> Bark of <i>salingawod</i> Bark of <i>sappong</i> (plants growing on the west) | Boil plant parts in 2 glasses of water. | Drink decoction. (The healer holds the glass and allows client to drink. Allow client to lie down as he drinks. Place bolo at the head part and <i>bairan</i> at foot part. | |

Scientific name:

Local name/s: *Intawasi*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|-----------------------------------------------|-------------------|-------------------------------------------------|---------------------------------------------|---------------------------------------|
| Cataract; eye swelling | Bark | Pound, squeeze and drain bark in a clean cloth. | Drop a small amount directly into the eyes. | 2 individual interviews 1 FGD of 5 |
| <i>Piang-piang</i> (sprain; bone dislocation) | Trunk | Burn trunk. Pound. | Apply on the affected part. | 1 individual interview |
| Speared by evil spirit (with chest pain) | Trunk | Burn trunk over low fire. | Rub on the affected site. | 1 individual interview |

Scientific name: *Blumea balsamifera*

Local name/s: *Iso* (Bagobo), *gabon-gabon* (Cebuano)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|-----------------------|-------------------------------------------------------------------------------------------------------------------------|-----------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------|------------------------|
| Fever/headache /colds | Leaves Add leaves of the: <i>Gintaws</i> <i>Nangka</i> <i>Tanglad</i> <i>Buongon</i> <i>Ahos-ahos</i> | Mix all leaves in a casserole of water. | Wrap patient with cloth. Allow steam to be inhaled until patient perspires. (Plant should be collected in inverted position to preserve the sap) | 1 FGD of 3 |
| Cough/asthma | Leaves | Boil in adequate amount of water. | Drink decoction in 1 glass daily. | 1 FGD of 3 |
| Rheumatism | Leaves Add: Rhizome of ginger | Pound plant materials. | Place plant materials at affected site. | 1 individual interview |

Scientific name: *Calamus* sp

Local name/s: *Kaanan* (*dagko nga uway*)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|-------------------------|-------------------|--------------------------|-------------------------------|------------------------|
| To counteract poisoning | 7 pieces of roots | Clean 7 pieces of roots. | Chew the roots. | 1 individual interview |

| | | | | |
|---------------|-------------------|--------------------------|-----------------|------------------------|
| Cough, asthma | 7 pieces of roots | Clean 7 pieces of roots. | Chew the roots. | 1 individual interview |
|---------------|-------------------|--------------------------|-----------------|------------------------|

Scientific name: *Chrysophyllum cainito*

Local name/s: *Kaymito* (Cebuano), star apple (English)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------------------------------------------------|------------------------------------------------------|-------------------------------------------------------------------------------------------------------|-------------------------------------------------|-----------------------|
| To enhance milk production after postpartum delivery | Bark Add bark of: <i>Palagok</i> <i>Taggop</i> | Mix and boil the bark in 2 glasses of water until 1 glass is left. Cool. | Divide decoction in 2 parts. Drink twice a day. | 1 FGD of 5 |
| Postpartum relapse | Leaves | Heat a little sugar over low fire. Boil leaves in 1 glass of water. Add sugar to the boiled solution. | Drink decoction once or twice a day. | 1 FGD of 5 |
| <i>Pasmo</i> | Leaves | Heat a little sugar over low fire. Boil leaves in 1 glass of water. Add sugar to the boiled solution. | Drink decoction once or 2x daily. | 1 FGD of 5 |

Scientific name:

Local name/s: *Kalambog*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|-------------------|-------------|-----------------------------------------------------|------------------------|
| Cough | Fruit | | Drink juice of fruit 3x a day until cough subsides. | 1 individual interview |

Scientific name:

Local name/s: *Kammo* (Bagobo)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|-------------------|------------------------------------------------------------------------------|-----------------------------------------------|-------------------------------|-----------------------|
| For easy delivery | Roots Add: roots of <i>talow</i> (sugarcane) Roots of <i>lingatong</i> | Mix plant parts in a bottle. Add coconut oil. | Drink solution 2-3x daily. | 1 FGD of 3 |

| | | | | |
|--|---------------------------------------------------|--|--|--|
| | Flower of <i>sappong</i> (a kind of orchid) | | | |
|--|---------------------------------------------------|--|--|--|

Scientific name: *Cinnamomum mercadoi*

Local name/s: *Karingag*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|----------------------|--------------------------------------------------------------------------------------------------------------------|----------------------------------|--------------------------|
| Fever | Bark | Scrape the bark. Boil at least ½ glass of roots in 2 glasses of water until 1 glass is retained. | Drink the solution 3x daily. | |

Scientific name:

Local name/s: *Katumba* (Bagobo), *sili* (Cebuano)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|-----------------------------|----------------------|----------------------------------------------------------|----------------------------------|---------------------------|
| To enhance body strength | Seeds | Mix seeds in soup and other viand preparations. | Eat soup or viand . | 1 individual interview |
| Malaria | Seeds | Pound seeds and mix with water. | Drink only once. | 1 individual interview |

Scientific name:

Local name/s: *Kalamayo*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|-------------------------------------------------------------|----------------------|------------------------------------------------------------|------------------------------------------------------------|--------------------------------------------|
| Vaginal swelling causing difficulty in delivery | Vine trunk | Burn vine. Mix with only a small amount of water. | Rub over affected area, from upper to lower portion. | 1 individual interview 1FGD of 2 |

Scientific name:

Local name/s: *Kayaha*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------------------------------------|-------------------|-------------------------------------|-------------------------------|-----------------------|
| Stomach pain (speared by an evil spirit) | Roots, trunk | Boil in ½ glass of water. | Drink the solution 2x daily. | 1 FGD of 3 |
| | | Burn roots and trunk. Allow to ash. | Rub ashes on affected part. | 1 FGD of 3 |

Scientific name: *Datura metel*

Local name/s: *Kobra*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|-------------------|--------------------------------|-------------------------------|-----------------------|
| Tetanus | Seeds | Pound seeds. Add coconut oil. | Drink 1 tablespoon 3x daily. | 2 forest visits |
| Snakebite | Leaves | Pound leaves to extract juice. | Apply juice at bitten part. | 2 forest visits |
| | Seeds | Pound seeds. Add coconut oil. | Drink 1 tablespoon 3x daily. | 2 forest visits |

Scientific name:

Local name/s: *Kobpangi* (Bagobo), *lagtang* (Cebuano)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|---------------------------|--------------------------------------|-------------------------------------------------------------------|-----------------------------------|---------------------------------------|
| Diarrhea | Bark Add: bark of <i>karingag</i> | Boil plant parts in 2 glasses of water until 1 glass is retained. | Drink decoction 3x daily. | 1 FGD of 5 2 individual interviews |
| Scabies | Bark | Scrape the bark. Pound to get extract. | Rub the extract on affected part. | 1 FGD of 4 |
| Scabies | Bark | Cut the bark and scrape. Pound to extract juice. | Rub juice at affected part. | |
| To regulate menstruation; | Roots | Boil in adequate | Drink 2 glasses of decoction. | 2 individual interviews |

| | | | | |
|----------------|--|------------------|--|--|
| abortive agent | | amount of water. | | |
|----------------|--|------------------|--|--|

Scientific name:

Local name/s: *Kubang-kubang* (Bagobo)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|-------------------|---------------------|-------------------------------|------------------------------|
| Snakebite | Whole plant parts | Cut any plant part. | Tie above the bitten part. | 1 forest visit 1 FGD of 6 |

Scientific name:

Local name/s: *Kunib* (Bagobo), *dulaw* (Cebuano), *kawag*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|----------------------------------------|-------------------|--------------------------------|-------------------------------|------------------------|
| Swelling of hands and feet “beri-beri” | Trunk | Pound trunk and extract juice. | Apply juice at affected part. | 1 individual interview |

Scientific name:

Local name/s: *Kulat* (Bagobo)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|-----------------|-------------------|--------------------------------------|--------------------------------------------------------------------|------------------------|
| Fertility agent | Shoot | Dry shoot under the heat of the sun. | Tie over a woman’s abdomen. (A woman may get pregnant every year.) | 1 individual interview |

Scientific name: *Musa sapientum*

Local name/s: *Lakatan nga saging* (Cebuano)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|-------------------|---------------|-------------------------------|-----------------------|
| Wound | Leaves | Pound leaves. | Place leaves at wound. | |

Scientific name:

Local name/s: *Lamod*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|--------------------------------------|---------------------------------------|------------------------------------------------|---------------------------------|-------------------------|
| Fever | Bark | Scrape the bark. Extract juice from scrapings. | Rub juice over the entire body. | 1 individual interview |
| <i>Rayuma</i> (Rheumatism/Arthritis) | Bark | Scrape bark. | Place scrapings at feet. | 1 forest visit |
| | Bark Add: bark of <i>hanagdong</i> | Scrape bark. Boil in adequate amount of water. | Rub decoction at affected part. | 2 individual interviews |

Scientific name:

Local name/s: *Lamuyon*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|--------------------------------------------------------|-------------------------------------|-------------------------------------------|-------------------------------|-----------------------|
| Epigastric pain | Bark | Boil bark in adequate amount of water. | Drink decoction as tolerated. | 1 FGD of 3 |
| Severe epigastric pain with swelling of hands and feet | Trunk Add: roots of <i>moman</i> | Boil trunk and roots in a glass of water. | Drink decoction 2x a day. | 1 FGD of 2 |

Scientific name: *Lansium domesticum*

Local name/s: *Lanzones* (Cebuano)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------------------|-------------------|----------------------------------------------------------|--------------------------------------|--------------------------------------|
| Stomachache; diarrhea | Bark | Boil bark in 3 glasses of water until 2 glasses is left. | Drink decoction 3x daily. | 1 individual interview 1 FGD of 5 |
| Diarrhea with vomiting | Roots | Scrape roots. Boil in | Drink decoction 2 tbsp 3x a day. Eat | 1 individual interview |

| | | | | |
|--|--|---------------------------|-------------------------|------------|
| | | adequate amount of water. | sugar after each drink. | 1 FGD of 5 |
|--|--|---------------------------|-------------------------|------------|

Scientific name:

Local name/s: *Laweg* (Bagobo), *palad-palad*, *siman-siman* (Cebuano)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|--------------------|-----------------------------|-------------------------------------------------------------------|--------------------------------------|---------------------------------------|
| Postpartum relapse | Roots | Boil roots in adequate amount of water. | Drink decoction 3x daily. | 1 FGD of 5 |
| | Add: roots of <i>iskoba</i> | Boil in adequate amount of water | Drink decoction 3x daily. | 2 individual interviews 1 FGD of 5 |
| | Roots , trunk | Boil plant materials in 2 glasses of water until 1 glass is left. | Drink 1 glass of decoction 2x daily. | 1 FGD of 3 2 individual interviews |

Scientific name:

Local name/s: *Leymas*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|--------------------|-------------------------------------|----------------------------------------------|-------------------------------------------------------------------------|--------------------------------------|
| Postpartum relapse | Roots Add: roots of <i>laweg</i> | Boil a handful of roots in a glass of water. | Drink 1 glass of decoction. Prepare another decoction if color changes. | 1 FGD of 3 1 individual interview |

Scientific name:

Local name/s: *Linahubod* (Bagobo)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|-----------------------------------------|-------------------|----------------------------------|-------------------------------|-------------------------|
| Mumps with symptom of pain at neck part | Fruit | Burn fruit over low fire. Pound. | Rub over the neck. | 2 individual interviews |

Scientific name:

Local name/s: *Lumot* (Cebuano)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|-------------|-------------------|-----------------------------------------------|-----------------------------------------------------------------------------------------------------------------|---------------------------------------|
| Chicken pox | Whole plant | Boil plant parts in adequate amount of water. | Divide decoction into 2. Drink a part of 1 st decoction. Bathe patient using the remaining solution. | 1 FGD of 5 2 individual interviews |

Scientific name:

Local name/s: *Mabuwaya* (Bagobo)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------------------|-------------------|--------------------------------------------------|---------------------------------------------|---------------------------------------|
| Diarrhea with vomiting | Roots | Boil in 2 glasses of water. Add a pinch of salt. | Drink decoction often until diarrhea stops. | 2 individual interviews 1 FGD of 3 |
| Diarrhea | Roots | Pound roots to extract juice. | Drink juice 3x a day. | 2 individual interviews |

Scientific name:

Local name/s: *Mahabadbad*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|-------------------|-------------------|-------------|-----------------------------------------------------------|--------------------------------------|
| To settle dispute | Roots; trunk | | Keep a sample of roots or a piece of trunk in the pocket. | 1 individual interview 1 FGD of 4 |

| | | | | |
|--|--|--|---------------------------------------------------------------------------------|--|
| | | | Hatred from the other party will ease down; many visitors are expected to come. | |
|--|--|--|---------------------------------------------------------------------------------|--|

Scientific name:

Local name/s: *Mahata* (Bagobo), *malahatas* (Cebuano)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|-------------------|--------------------------------|-----------------------------------------------------------------------------------------|-----------------------|
| Diarrhea | bark | Boil bark in a glass of water. | Drink decoction 3x daily. Eat sugar after each drink. Decoction has bitter taste. | 1 FGD of 3 |

Scientific name: *Moringa oleifera*

Local name/s: *Malunggay*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|---------------|-------------------------------|---------------------------------------------------|-------------------------------|-------------------------|
| Abortifacient | Roots Add: roots of papaya | Wash roots thoroughly. | Apply directly on abdomen. | 1 individual interview |
| | Roots | Clean roots. Boil in adequate amount of water. | Drink decoction 1 tbsp daily. | 2 individual interviews |

Scientific name:

Local name/s: *Mamilay*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|-------------------|---------------------------------------|--------------------------------------------------|------------------------|
| Snakebite | Stem | Clean roots. Chew the stem. | Directly place the chewed stem at affected part. | 1 individual interview |
| | Stem Leaves | Pound leaves and stem to get extract. | Apply extract at bitten part. | 1 individual interview |

Scientific name:

Local name/s: *Manaba*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|--------------------------------|-------------------|---------------------------------------|-------------------------------|------------------------------|
| Diarrhea with vomiting | Roots | Pound roots. Mix in ½ glass of water. | Drink solution 3x a day. | 2 individual interviews |
| For a child to be able to walk | Stalk | | Rub stalk on feet of child. | 1 forest visit 1 FGD of 4 |

Scientific name: *Areca catechu*

Local name/s: *Manika* (Bagobo), *boyo* (Cebuano)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|--------------------------|-------------------|--------------------------|-----------------------------------------------------------------------------|---------------------------------------|
| To revive <i>lumawid</i> | Leaves | Heat leaves. | Directly place heated leaves at abdomen to revive the dead <i>lumawid</i> . | 2 individual interviews 1 FGD of 3 |
| | | | Apply leaves at back part of the body. | 2 individual interviews 1 FGD of 3 |
| Cough | Leaves | Pound and extract juice. | Drink extract 1 tablespoon 3x daily. | 1 FGD of 3 |

Scientific name:

Local name/s: *Mondol*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|--------------------------------------|-------------------|---------------------------------------------------------|-------------------------------|---------------------------------------|
| Bone dislocation (particularly hand) | Trunk | Burn trunk over low fire. Add adequate amount of water. | Rub over the affected part. | 2 individual interviews 1 FGD of 5 |

Scientific name:

Local name/s: *Nanga*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|-----------------------------------------|-------------------|------------------------------------------------------------------------|-------------------------------|-----------------------|
| Cough (<i>due to gidautan sa tao</i>) | Roots | Boil roots in ½ glass of water. Cool. | Rub decoction on neck. | 1 FGD of 3 |
| | | Clean roots. Slice into pieces and add coconut oil. Place in a bottle. | Drink the solution daily. | 1 FGD of 3 |

Scientific name: *Artocarpus heterophyllus*

Local name/s: *Nangka* (Cebuano), jackfruit (English)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|---------------------------|-------------------|--------------|-------------------------------------------------------------------------------------------------|-----------------------|
| Swelling with pus/abscess | Leaves | Burn leaves. | Apply burned leaves on the affected part for 1 ½ days. Burned leaves cause drying of the wound. | 1 informal interview |

Scientific name: *Musa textiles*

Local name/s: *Obaca* (Bagobo), *abaca* (Cebuano)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|-------------------|-------------------------|-------------------------------|-------------------------|
| Wound | Trunk | Pound trunk. Get juice. | Apply juice at wound. | 2 individual interviews |

Scientific name:

Local name/s: *Onlag* (Bagobo)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------------------------------------------------|-------------------|-----------------------------------------------------|-------------------------------|--------------------------------------|
| <i>Niburot nga pusod</i> (Expulsion of the navel) | Any part | Burn plant parts in low fire to charcoal. Pound. | Rub pounded parts at navel. | 1 FGD of 5 1 individual interview |

Scientific name: *Flagellaria indica*
Local name/s: *Owag* (Bagobo)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|----------------------|-------------------|----------------------------|---------------------------------------|------------------------------|
| Pyorrhea | Stalk | Heat stalk over fire. | Bite the stalk. | 1 forest visit 1 FGD of 3 |
| Rheumatism/Arthritis | Leaves | Heat leaves over low fire. | Apply heated leaves at affected feet. | 1 forest visit 1 FGD of 3 |

Scientific name:
Local name/s: *Paibong*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|-----------------------|-------------------|--------------------------|------------------------------------|-----------------------|
| Itchiness of the nose | Leaves | Burn leaves to charcoal. | Apply at affected area once a day. | 1 forest visit |

Scientific name:
Local name/s: *Pange*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|---------------------|-------------------|---------------|-------------------------------|-------------------------|
| Unexpelled placenta | Trunk | Scrape trunk. | Rub or apply at abdomen. | 2 individual interviews |

Scientific name: *Tinospora rumphii*
Local name/s: *Panyawan*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|-------------|-------------------|-------------|-------------------------------|-----------------------|
| Blurring of | Sap from bark | | Drop sap directly | 1 individual |

| | | | | |
|---------|-------|-------------------------------------------------------------------------|----------------------------------|---------------------------|
| vision | | | into the eyes. | interview |
| Cholera | Trunk | Pound trunk. Mix in adequate amount of water. Add sugar. | Drink ½ tbsp of the solution. | 1 individual interview |

Scientific name:

Local name/s: *Palagok*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|---------------------------------------------------------------------|------------------------------------------------------------------|------------------------------------------------------------------------------------|-----------------------------------------------------|--------------------------|
| To enhance milk production after postpartum delivery | Bark Add : Bark of <i>taggop</i> Bark of <i>kaimito</i> | Mix and boil the bark in 2 glasses of water until 1 glass is retained. | Divide decoction into two. Drink twice a day. | 1 FGD of 2 |

Scientific name:

Local name/s: *Panoon* (Bagobo), *tagbak* (Cebuano)

| Indication | Plant part/ s used | Preparation | Direction for use and remarks | Source of information |
|-----------------------------------------|-----------------------|-------------------------------------|------------------------------------------|--------------------------|
| To facilitate easy child delivery | Shoot | Boil in a glass of water. | Drink decoction. | 1 FGD of 3 |
| | | Cut <i>tagbak</i> stem. Wait for | Inhale steam. (<i>Ipaalisngaw sa</i> | 1 FGD of 3 |

| | | | | |
|---------------------------------------------------------------------------------------|-------|----------------------------------------------------------------------------------------------------------------------------------------------------|-----------------|------------------------------------------|
| | | the shoot to come out. Cut ½ of the shoot. Mix with dirt of an earthworm <i>wati</i> . Wrap mixture in a piece of banana leaf. Heat over low fire. | <i>buntis</i>) | |
| <i>Gibarang o gidautan</i> (touched by the evil spirit: <i>nisulpot ang mata</i>) | Trunk | Burn trunk in low fire. | Rub on eyes. | 1 FGD of 5 1 individual interview |

Scientific name: *Carica papaya*

Local name/s: Papaya (white variety)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|-----------------------------------|-------------------|----------------------------------------------------------------|---------------------------------|-----------------------|
| Breast cancer; swelling of breast | Flower | Burn over low fire to become ash. Place small amount of water. | Apply ashes at affected breast. | 1 FGD of 5 |

Scientific name: *Carica papaya*

Local name/s: Papaya (male variety)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|-------------------------------------------------------------|----------------------------------|------------------------------------------------------------------------------------------------------|-----------------------|
| Mumps | Flower | Burn flowers directly over fire. | Rub ashes at neck part. | 1 FGD of 3 |
| Dog bite | Add: Leaves of eggplant Garlic cloves Chicken dung | Mix ample amount of each. | Tightly apply mixture at affected part with bandage. Rabies has returned to the dog if the dog dies. | 1 FGD of 3 |

| | | | | |
|--------------------------------|--------|----------------------------|----------------------------------------------------|--------------------------------------|
| Vomiting of yellowish products | Leaves | Heat leaves over low fire. | Inhale the steam coming out from the burnt leaves. | 1 FGD of 3 1 individual interview |
| Deworming | Trunk | Get sap. Mix with sugar. | Drink in early morning. | 1 individual interview |

Scientific name: *Leucosyke capitellata*

Local name/s: *Poggo* (Bagobo), *alagasi*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|-----------------------------------------|-------------------|------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------|
| To counteract <i>buyag</i> for children | Bark | Shred the bark. | Tie the shredded bark together serving as necklace. Note: the evil spirit, <i>busaw</i> , will not have the drive to get near the child | 2 individual interviews 1 FGD of 2 |
| To treat drug addicts | Trunk | Pound trunk. Boil in adequate amount of water. | Drink decoction 2x a day. | 1 forest visit 1 FGD of 6 |

Scientific name: *Raphanus sativus*

Local name/s: Radish (English), *rabanus*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|-----------------------------|-------------------|---------------------|-------------------------------|------------------------|
| For facial whitening, ap-ap | Tuber | Heat over low fire. | Directly rub at face. | 1 individual interview |

Scientific name:

Local name/s: *Sahukolkol*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------------|-------------------|----------------------------|-----------------------------------------------|------------------------|
| Malaria ; chills | Leaves | Heat the leaves over fire. | Inhale steam coming from the heated leaves 3x | 1 individual interview |

| | | | | |
|--|--|--|--------|--|
| | | | daily. | |
|--|--|--|--------|--|

Scientific name:

Local name/s: *Salimbungog*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------------------|-------------------|--------------------|--------------------------------------------------------------------|------------------------|
| Diarrhea with vomiting | Roots | Burn roots. Pound. | Add small amount of burnt roots in a tbsp of water. Take 3x daily. | 1 individual interview |

Scientific name:

Local name/s: *Salingawod*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|----------------|-------------------|-------------|-----------------------------------|------------------------|
| Centipede bite | Bark | Chew bark. | Place chewed bark at bitten part. | 1 individual interview |

Scientific name:

Local name/s: *Samo* (Bagobo), *dila-dila* (Cebuano)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------------------------------------------------------|-------------------|-------------------------------------------------------|----------------------------------------------------------------------|---------------------------------------|
| Diarrhea with vomiting | Roots | Boil in 2 glasses of water until 1 glass is retained. | Drink solution when thirsty. | 2 individual interviews 1 FGD of 5 |
| <i>Hampak-hangin</i> (Bisaya) <i>Tambakuan</i> (Bagobo) | 7 pieces of roots | Wash roots and chew. | Place chewed roots seven times at affected part where pain persists. | 1 individual interview |

Scientific name:

Local name/s: *Sawo*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|-------------------|---------------|-------------------------------|-----------------------|
| Punctured | Leaves | Pound leaves. | Apply juice on | 1 FGD of 3 |

| | | | | |
|-------|--|----------------|---------------------------------|--|
| wound | | Extract juice. | affected part to stop bleeding. | |
|-------|--|----------------|---------------------------------|--|

Scientific name: *Commersonia bartramia*

Local name/s: *Sayapow* (with red leaves), *kakaag*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------------------------------------------------------------------|--------------------------------|---------------------------------------------|--------------------------------------------------------------------------------------------------------------|-----------------------|
| Scabies | Cambium layer (<i>ammis</i>) | Boil in adequate amount of water. | Bathe using the prepared decoction. Using the decoction, clean the affected part with use of a cloth. | 1 FGD of 3 |
| Scabies | Bark | Pound bark to extract juice. | Apply at affected part. | 1 FGD of 3 |
| To increase salivation (a child believed to be killed by evil spirit) | Leaves | Burn over low fire. Pound to extract juice. | Rub juice around the neck. | 1 FGD of 3 |

Scientific name: *Allium cepa*

Local name/s: *Sibuyas*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|---------------|-------------------------------------------------------------------------------------------------------------------------------|---------------------------------|-------------------------------|-----------------------|
| Cough, asthma | 3 pieces whole plant of <i>sibuyas</i> Add: <i>Lugas</i> 3 cloves of <i>ajos</i> <i>lemon</i> <i>kalamansi</i> | Mix and pound to extract juice. | Drink juice. | 1 FGD of 3 |

Scientific name:

Local name/s: *Tada-tada* (Bagobo), *tuba-tuba* (Cebuano)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|--------------------------------------------|---------------------|------------------------------------------------------------------------------------|------------------------------------|------------------------|
| <i>Bagis sa tiil</i> (markings at feet) | Bark Add: ginger | Pound to extract juice. Add small amount of kerosene to the extract. | Apply extract at markings of feet. | 1 individual interview |
| <i>Panuhot</i> | Bark Add: ginger | Scrape bark. Pound ginger. Mix plant parts and add small amount of kerosene. | Rub at affected part. | 1 FGD of 6 |

Scientific name:

Local name/s: *Tahiya* (Bagobo), *sangig* (Cebuano)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|-------------------------|-------------------|----------------------------|-------------------------------------|-----------------------|
| Fever | Leaves | Pound leaves to get juice. | Rub juice all over the body. | 1 FGD of 3 |
| Cataract; eye cleansing | Seeds from flower | | Place seeds directly into the eyes. | 1 FGD of 3 2 |

| | | | | |
|--|--|--|--|-----------------------|
| | | | | individual interviews |
|--|--|--|--|-----------------------|

Scientific name:

Local name/s: *Taliktik sa kahoy* (just like *talinguwag*)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|-----------------------------------|-------------------|----------------------|-------------------------------|-----------------------|
| Scabies with vesicle like papules | Flower | Burn flowers to ash. | Apply ashes at affected part. | 1 FGD of 3 |

Scientific name:

Local name/s: *Talinguwag*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------------------------------------------------|-------------------|---------------|-------------------------------|---------------------------------------|
| Wound, <i>dapaw</i> , <i>katol-katol</i> (itchiness) | Leaves | Pound leaves. | Apply juice on wound. | 1 FGD of 4 2 individual interviews |

Scientific name: *Andropogon citratus*

Local name/s: *Tanglad*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|----------------------|---------------------------------|------------------------------------------------------------------------------------------|-----------------------------------------------|-------------------------|
| Malaria, muscle pain | Roots | Boil roots in a casserole using adequate amount of water. | Inhale steam by covering self with a blanket. | 2 individual interviews |
| Malaria | Leaves Add: <i>iso</i> plant | Boil plant parts in a casserole with adequate amount of water. Boil from 7:00 am–1:00 pm | Drink the decoction. | 1 individual interview |

Scientific name:

Local name/s: *Tawa-tawa* (Cebuano)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|-------------------------------------------|-------------------|---------------------------|-----------------------------------------------|-----------------------|
| <i>Matuslukan ang mata</i> (eye swelling) | Stem | Cut stem and get the sap. | Drop sap at affected eye after taking a bath. | 1 FGD of 3 |

Scientific name: *Neonauclea formicaria*

Local name/s: *Tawpakan* (Bagobo), *ambabalod* (Cebuano)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|---------------------------------------------------------------------------------------|-----------------------------------------------------------|------------------|------------------------------------------------------------------------------|------------------------------|
| To prevent enemy from talking or uttering words Ex: dispute to be settled in court | Young top leaves Add: Any part of <i>duhi</i> plant | Chew the leaves. | Spit out the chewed leaves at the entrance door, and kick the chewed leaves. | 1 forest visit 1 FGD of 6 |

Scientific name: *Ficus congesta*

Local name/s: *Timbog* (Bagobo), *tubog* (Cebuano)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|-------------------|----------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------|--------------------------------------|
| Toothache | Trunk | Scrape the trunk. Add a pinch of salt. Wrap mixture in a leaf. | Place wrapped leaf at affected teeth. | 1 FGD of 3 1 individual interview |
| Dog bite | Leaves | Pound leaves and squeeze to extract juice. | Bleed the bitten part. Drop juice on wound. Tie the remaining materials at site with a piece of clean cloth. | 1 FGD of 5 |

Scientific name: *Palaquim luzoniense*

Local name/s: *Tipolo* (Bagobo), *nato* (Cebuano)

| Indication | Plant part/s | Preparation | Direction for use | Source of |
|------------|--------------|-------------|-------------------|-----------|
|------------|--------------|-------------|-------------------|-----------|

| | used | | and remarks | information |
|----------------------|-------|-------------------------|---------------------------------|------------------------|
| Erectile dysfunction | Shoot | Cut the tip. Scrape. | Eat the tip when “feeling low”. | 1 individual interview |

Scientific name: *Scleria scrobiculata*

Local name/s: *Toled* (Bagobo)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|---------------------------------------|-------------------|-------------------------------|-------------------------------|-------------------------|
| Eye swelling; “beri-beri” of the eyes | Roots | Pound roots to extract juice. | Apply extract on eyes. | 2 individual interviews |

Scientific name: *Cucurbita maxima*

Local name/s: *Tovoosa* (Bagobo), *kalabasa* (Cebuano)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|---------------|-------------------|-------------------------------------------|-------------------------------|------------------------|
| Abortifacient | Flower. | Boil flowers in adequate amount of water. | Drink decoction. | 1 individual interview |

Scientific name: *Calamus* sp

Local name/s: *Tubo nga uway* (with big leaves and thorn. Bagobo)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|----------------|-------------------|-------------|---------------------------------------|------------------------------|
| Centipede bite | Stalk | Get sap. | Drop sap directly on the bitten part. | 1 FGD of 5 |
| Poison | Sap from stalk | | | 1 forest visit 1 FGD of 6 |

Scientific name: *Astronia williamsii*

Local name/s: *Tungaw-tungaw*, *dungau*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|-------------------|---------------------------------------------|-------------------------------|---------------------------------------|
| Dysentery | Roots | Scrape roots. Place in ½ glass of water. | Drink solution 3x a day. | 3 individual interviews 1 FGD of 5 |

| | | | | |
|--|--|-----------------------------------------------|----------------------------------|------------|
| | | Boil roots in adequate amount of water. Cool. | Drink decoction 1 tbsp 3x a day. | 1 FGD of 5 |
|--|--|-----------------------------------------------|----------------------------------|------------|

Scientific name:

Local name/s: *Tuway-tuway*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|---------------|-----------------------------------------|------------------------------------------------------------------------|-------------------------------|-----------------------|
| <i>Bughat</i> | Roots Add: Roots of <i>lagnob</i> | Boil a handful of roots in 3 glasses of water until 2 glasses is left. | Drink decoction 3x a daily. | 1 FGD of 5 |
| Abortifacient | Roots | Boil in adequate amount of water. | Drink 2x a day. | |

Scientific name:

Local name/s: *Ube*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|-------------------|-------------------|--------------|----------------------------------|-----------------------|
| Swelling with pus | Tuber | Pound tuber. | Apply directly on affected site. | 1 forest visit |

Scientific name: *Pandanus odoratissimus*

Local name/s: *Uli-uli* (Bagobo)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|-------------------|---------------------------------------|-------------------------------|-------------------------|
| Cough | Whole plant | Boil plant parts in a glass of water. | Drink decoction daily. | 2 individual interviews |
| Measles | Whole plant | Boil plant parts in a glass of water. | Drink decoction 2x a day. | 1 FGD of 3 |

Scientific name:

Local name/s: *Uwang-uwang*

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|-------------------|--------------------------------------------|-------------------------------|------------------------|
| Dysentery | Roots | Wash roots. Boil in ample amount of water. | Drink decoction once. | 1 individual interview |
| | | Wash roots thoroughly. | Chew roots. | 1 individual interview |

Scientific name: *Pandanus odoratissimus*

Local name/s: *Wango* (Bagobo), *pandan nga Romblon* (Cebuano)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|----------------------|-------------------|------------------------|-------------------------------|-----------------------|
| Erectile dysfunction | Roots | Wash roots thoroughly. | Eat roots. | 1 forest visit |

Scientific name:

Local name/s: Wild abaca

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|-------------------|-------------------------------|-------------------------------------|-------------------------|
| Bleeding | Stalk | Pound the stalk to get juice. | Apply extract at the bleeding site. | 2 individual interviews |

Scientific name: *Centella asiatica*

Local name/s: *Yahong-yahong* (Bagobo), *takip-kuhol* (Tagalog)

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|-------------------|------------------------------------------------------------------------|-------------------------------|------------------------|
| Ulcer | Roots | Boil a handful of roots in 3 glasses of water until 2 glasses is left. | Drink decoction 3x daily. | 1 individual interview |

Scientific name:

Local name/s: Unidentified

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|-----------------------|-------------------|---------------|--------------------------------|-----------------------|
| Loss of consciousness | Young top leaves | Pound leaves. | Inhale odor of pounded leaves. | 1 forest visit |

Scientific name:

Local name/s: Unidentified

| Indication | Plant part/s used | Preparation | Direction for use and remarks | Source of information |
|---------------------------|-------------------|-------------|---------------------------------------------|-----------------------|
| To drive away evil spirit | Whole plant | | Place plant parts in every corner of house. | 1 forest visit |

Table IV. Animal/mineral products used

Scientific name:

Local name/s: *Alimatok sa lasang*

| Indication | Part/s used | Preparation | Direction for use and remarks | Source of information |
|----------------------|--------------|-----------------------------|------------------------------------------------------|-----------------------|
| To enhance fertility | Whole animal | Burn until it turns to ash. | Add ash to tea or in any liquid or food preparation. | 1 forest visit |

Scientific name:

Local name/s: *Ambukang*

| Indication | Part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|-------------|---------------------------------------|---------------------------------------------------|------------------------|
| Asthma | Whole bird | Burn over fire until it turns to ash. | Add adequate amount of ashes to a glass of water. | 1 individual interview |

Scientific name:

Local name/s: *Binaw*

| Indication | Part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|-------------|-------------|-------------------------------|-----------------------|
|------------|-------------|-------------|-------------------------------|-----------------------|

| | | | | |
|------------|------|-----------------|----------------------|----------------------|
| Rheumatism | Feet | Boil all bones. | Drink mixture daily. | 1 informal interview |
|------------|------|-----------------|----------------------|----------------------|

Scientific name:

Local name/s: *Bolibo (nagtuyok nga tubig sa sapa)*

| Indication | Part/s used | Preparation | Direction for use and remarks | Source of information |
|-----------------------------|-------------|-------------|-------------------------------|------------------------|
| To counteract <i>gayuma</i> | | | Rub water at head. | 1 individual interview |

Scientific name:

Local name/s: *Lam-mok*

| Indication | Part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|--------------------|------------------------|----------------------------------------|------------------------|
| Chest pain | Ribs/bone of chest | Burn over fire. Pound. | Apply directly pounded parts at chest. | 1 individual interview |

Scientific name:

Local name/s: *Lokibot (Bagobo), milo (Bisaya)*

| Indication | Part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|--------------|--------------------|-------------------------------|-----------------------|
| Malaria | Whole animal | Burn whole animal. | Inhale steam. | 1 informal interview |

Scientific name:

Local name/s: *Panggowang*

| Indication | Part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|-------------|-------------|-------------------------------|-----------------------|
|------------|-------------|-------------|-------------------------------|-----------------------|

| | | | | |
|---------|-----------------|----------------------------------------------------------------|-------------------------------------|------------------------|
| Dysuria | <i>Pulseras</i> | Scrape the <i>pulseras</i> . Mix in ½ glass of water and boil. | Drink solution at least once a day. | 1 individual interview |
|---------|-----------------|----------------------------------------------------------------|-------------------------------------|------------------------|

Scientific name:

Local name/s: *Putyokan*

| Indication | Part/s used | Preparation | Direction for use and remarks | Source of information |
|------------------------------------|----------------------|-------------|-------------------------------|------------------------|
| <i>Luas</i> (white spots in mouth) | <i>Dugos</i> (honey) | | Drink honey often. | 1 individual interview |

Scientific name:

Local name/s: *Suka sa tuba* (coco vinegar) (Bisaya)

| Indication | Part/s used | Preparation | Direction for use and remarks | Source of information |
|------------|---------------------------------------------|----------------------------------------------------------------------------------------------------------------------|----------------------------------------|-------------------------|
| Rheumatism | Vinegar Add: Ginger <i>Paminta</i> | Mix products in a bottle. Bury under the ground on Holy Friday and get the preparation on Holy Friday, a year after. | Rub the solution on the affected part. | 2 individual interviews |

Scientific name:

Local name/s: *Tawas*

| Indication | Part/s used | Preparation | Direction for use and remarks | Source of information |
|-------------------------|-----------------------------------------------------|-------------------------------------------|---------------------------------------------------------|--------------------------------------|
| To counteract poisoning | <i>Tawas</i> with colors of : white, green, yellow, | Scrape each stone. Wrap in a small cloth. | Keep cloth in a pocket. The drinking glass breaks if it | 1 individual interview 1 FGD of 4 |

| | | | | |
|--|-------------|--|-------------------------------------------------------------|--|
| | transparent | | contains poison, <i>lumay</i> , such as <i>shabu</i> , etc. | |
|--|-------------|--|-------------------------------------------------------------|--|

Scientific name:

Local name/s: Turtle

| Indication | Part/s used | Preparation | Direction for use and remarks | Source of information |
|-------------------------------------|-------------|----------------------|--------------------------------------------------------------------------------------|------------------------|
| For easy delivery during childbirth | Skin | Burn skin of turtle. | Allow to cool, and then apply burnt skin in the abdomen to facilitate easy delivery. | 1 individual interview |

HEALTH EDUCATION

During validation activity, topics on health such as sanitation practices were included as part of health education information done among mothers. The community was consulted on what particular health education materials they preferred. They chose common health and sanitation practices beneficial for children as their topic of choice. During the researcher's previous visits, tablets of *lagundi* and *tsaang gubat* were provided to the community. As feedback, they found it useful for asthma and rheumatism aside from treating cough and stomach pain. In times when the researcher goes back to the site, they ask for tablets of *lagundi* and *tsaang gubat*.

RECOMMENDATIONS

1. The presence of other existing organizations in the area of study may either be helpful or detrimental in the conduct of any research study. Special considerations before entry to the community have to be given priority.
2. Another study may be conducted to establish the ethnicity of the Obos as a subtribe of the Bagobos.

3. The enhancement of a more culture sensitive activities/programs for the Bagobos is recommended to be developed before Bagobo culture becomes extinct.
4. The intensification of education for the *lumads* to preserve their indigenous healing practices is recommended.

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APPENDICES

I. INDEX OF PLANTS USED ACCORDING TO DISEASES

Abortifacient

Balangati
Tovoosa (Bagobo), *kalabasa* (Cebuano)
Kobpangi (Bagobo), *lagtang* (Cebuano)
Malunggay

Asthma

Iso (Bagobo), *gabon-gabon* (Cebuano)
Kaanan (*dagko nga uway*)
Sibuyas
Ambokang

Bleeding

Balite

Buho-buho (Bagobo), *iskwater* (Cebuano)

Bone dislocation; sprain

Intawasi

Mondol

Breast swelling

Biglay

Gabing-tuod (Bagobo)

Papaya (white)

Burns

Gisok (Bagobo), *larenas* (Cebuano)

Cataract

Intawasi

Tahiya (Bagobo), *sangig* (Cebuano)

Centipede bite

Salingawod

Tubo nga uway

Chest pain

Intawasi

Lam-mok

Chicken pox

Lumot

Cholera

Panyawan

Convulsion

Banban

Cough

Iso (Bagobo), *gabon-gabon* (Cebuano)
Kaanan (*dagko nga uway*)
Kalambog
Manika (Bagobo), *boyoy* (Cebuano)
Nanga
Sibuyas

Cracking of lips

Bugang

Deworming

Papaya (male kind)

Diarrhea

Buko-buko
Kobpangi (Bagobo), *lagtang* (Bisaya)
Lanzones
Mabuwaya (Bagobo)
Mahata (Bagobo), *malahatas* (Cebuano)
Manaba (Bagobo)

Diarrhea with vomiting

Salimbungog
Samo (Bagobo), *dila-dila* (Cebuano)

Dog bite

Papaya (male kind)
Timbog (Bagobo), *tubog* (Cebuano)

Dysentery

Tungaw-tungaw
Uwang-uwang

Dysuria

Panggowang

Enhance body strength

Katumba (Bagobo), *sili* (Cebuano)

Easy child delivery

Kammo (Bagobo)
Panoon (Bagobo), *tagbak* (Cebuano)
Tawas of varying colors

Erectile Dysfunction/Impotence

Tipolo (Bagobo), *nato* (Cebuano)
Uwang

Epigastric pain

Ammoy (Bagobo), *andamay* (Cebuano)
Anotong
Lamod

Expulsion of the navel

Onlag (Bagobo)

Expulsion of muscles

Bagyang

Eye cleansing

Tahiya (Bagobo), *sangig* (Cebuano)

Eye swelling

Tawa-tawa (Cebuano)
Toled

Facial whitening; ap-ap

Radish

Fertility

Gatok-gatok (Bagobo)
Kubang-kubang (Bagobo)

Fever

Binggala (Bagobo), *balanghoy* (Cebuano)

Cogon (small type)
Gatok-gatok (Bagobo)
Iso (Bagobo), *gabon-gabon* (Cebuano)
Karingag
Lamod
Tahiya (Bagobo), *sangig* (Cebuano)

Fishing

Bugang

For a child to walk

Manaba (Bagobo)

Gayuma

Duhi nga pula (Bagobo), *baknit* (Cebuano)

Gas pains

Burot-burot
Gatok-gatok (Bagobo)

Gibarang

Panoon (Bagobo), *tagbak* (Cebuano)

Gums with abscess

Bawan (Cebuano)

Hampak hangin

Bagyang
Samo (Bagobo), *dila-dila* (Cebuano)

Itchiness

Bagyang
Dupang (Cebuano)
Talinguwag

Loss of consciousness

Unidentified plant JG-2000-043

Luas (Gum disorder)

Putyokan

Malaria

Katumba (Bagobo), *sili* (Cebuano), *katumbal* (Ilonggo)

Sahukolkol (Bagobo)

Tanglad

Lokibot (Bagobo), *milo* (Cebuano)

Markings of feet

Tada-tada (Bagobo), *tuba-tuba* (Cebuano)

Measles

Bahikit

Balulaw

Bat-tam (Bagobo), *dawa* (Cebuano)

Duhi nga puti

Milk production after delivery

Kaimito (Cebuano), star apple

Palagok

Mumps

Linahubod (Bagobo)

Papaya (male kind)

Muscle pain

Tanglad

Panuhot

Bayanti

Hagonoy (Cebuano)

Tada-tada (Bagobo), *tuba-tuba* (Cebuano)

Paralysis

Buko-buko

Pricked by a snake bone

Aposaw

Poison

Tubò nga uway

Pyorrhea

Owag (Bagobo)

Retained /unexpelled placenta

Anonang

Pange

Rheumatism/Arthritis

Iso (Bagobo), *gabon-gabon* (Cebuano)

Lamod

Owag (Bagobo)

Binaw

Suka sa tuba (coco vinegar)

Rotten gums

Biglay

Scabies

Buko-buko

Gisok (Bagobo), *larenas* (Cebuano)

Kobpangi (Bagobo), *lagtang* (Cebuano)

Sayapow (with red leaves)

Taliktik sa kahoy (just like talinguwag)

Scrotal enlargement

Bahikit

Snakebite

Bokibok

Kobra (Bagobo)

Kubang-kubang (Bagobo)

Mamilay

Strengthens newborn

Balulaw

Ilus (Bagobo), *olos* (Cebuano)

Stomachache

Ammoy (Bagobo), *andamay* (Cebuano)

Buko-buko

Dokopolan

Kayaha

Lanzones

Swelling

Apoong (Bagobo), *uhong* (Tagalog)

Buko-buko

Durian

Gatok-gatok (Bagobo)

Kunib (Bagobo), *dulaw* (Bisaya)

Kawag

Nangka

Thinning of the uterus

Duhi ng pula (Bagobo), *baknit*, *kaibi-ibi*, *kipi-kipi* (Cebuano)

Tetanus

Apoong (Bagobo), *uhong* (Tagalog)
Gatok-gatok (Bagobo)
Kobra

Toothache

Timbog (Bagobo), *tubog* (Cebuano)

To increase salivation

Sayapow (with red leaves)

To regulate menstruation

Kobpangi (Bagobo), *lagtang* (Cebuano)

To settle dispute

Mahabadbad

To revive *lumawid*

Manika (Bagobo), *boyo* (Cebuano)

To counteract *buyag*

Poggo

To counteract *gayuma*

Balinturog
Bolibo

To counteract poisoning

Kaanan (*dagko nga uway*)
Tawas of varying colors

To drive away evil spirit

Unidentified plant JG-2000-044

To treat drug addicts

Poggo

To prevent enemy from uttering words

Tawpakan (Bagobo), *ambabalod* (Cebuano)

Pasmo

Kaimito (Cebuano), star apple

Post-partum relapse

Anetap

Biliya

Bugang

Cotton tree, *gapas*

Duhi ng pula (Bagobo), *baknit* (Cebuano)

Ilus (Bagobo), *olos* (Cebuano)

Kaimito, (Cebuano), star apple

Laweg (Bagobo), *palad-palad*, *siman-siman* (Cebuano)

Leymas

Uterine tumor

Biliya

Vaginal swelling

Kalamayo

Vomiting

Bahikit

Balite

Dokopolan

Mabuwaya (Bagobo)

Papaya (male kind)

Wounds

Binggala (Bagobo), *balanghoy* (Cebuano)

Duhi ng pula (Bagobo), *baknit* (Cebuano)

Hagonoy (Cebuano)

Indawhong (Bagobo), *hanagdong* (Cebuano)

Lakatan nga saging (Cebuano)

Obaca (Bagobo), *abaca* (Cebuano)

Sawo

Talinguwag

Yellowish sclerae

Impapawuy (Bagobo)

II. INDEX OF LOCAL NAME/S

Ammoy (Bagobo), *andamay* (Cebuano)
Anetap
Anonang
Anotong
Apoong (Bagobo), *uhong* (Tagalog)
Aposaw
Bagyang
Bahangas
Bahikit
Balangati
Balinturog
Balite
Balulaw
Banaba
Banban
Bat-tam (Bagobo), *dawa* (Cebuano)
Bawan (Cebuano)
Bayanti
Biglay
Biliya
Binggala (Obo), *balanghoy* (Cebuano)
Bokibok
Buho-buho (Bagobo), *iskwater* (Cebuano)
Bugang
Buka
Buko-buko
Bulrong (Bagobo), *tanggili* (Cebuano)
Bundoy
Burot-burot
Cogon
Cotton Tree, *gapas* (Cebuano)
Dokopolan
Duhi (Bagobo), *baknit* (Cebuano)
Dupang
Durian
Gabing-tuod (Bagobo)
Gatok-gatok (Bagobo)
Gintaws (Bagobo), *payaw* (Cebuano)
Gisok (Bagobo), *larenas* (Cebuano)
Hagonoy
Hilbas
Indawhong (Bagobo), *hanagdong* (Cebuano)
Ilos (Bagobo), *olos* (Cebuano)
Impapawuy (Bagobo)

Intawasi
Iso (Bagobo), *gabon-gabon* (Cebuano)
Kaanan (Bagobo)
Kaimito, star apple (Cebuano)
Kalambog (Bagobo)
Kammo (Bagobo)
Karingag (Bagobo)
Katumba (Bagobo), *sili* (Cebuano)
Kalamayo
Kayaha
Kobra
Kobpangi (Bagobo), *lagtang* (Cebuano)
Kubang-kubang (Bagobo)
Kulat (Bagobo)
Kunib (Bagobo), *dulaw* (Cebuano), *kawag*
Lakatan nga saging
Lamod
Lamuyon
Lanzones
Laweg (Bagobo), *siman-siman*, *palad-palad*
Leymas
Linahubod
Lumot
Mabuwaya, *malabuwaya*
Mahabadbad
Mahata (Bagobo), *mahatas* (Cebuano)
Malunggay (Cebuano), *kalamunggay* (Ilonggo)
Mamilay
Manaba
Manika (Bagobo), *boyoy* (Cebuano)
Mondol
Nanga
Nangka (Bisaya)
Obaca (Bagobo), *abaca* (Cebuano)
Onlag
Owag (Bagobo)
Pange (Bagobo)
Panyawan
Palagok
Panoon (Bagobo), *tagbak* (Cebuano)
Papaya
Poggo
Radish
Sahukolkol
Salimbungog
Salingawod
Samo (Bagobo), *dila-dila* (Cebuano)
Sawo
Sayapow

Sibuyas
Tada-tada (Bagobo), *tuba-tuba* (Cebuano)
Tahiya (Bagobo), *sangig* (Cebuano)
Taliktik sa kahoy
Talinguwag
Tanglad
Tawa-tawa
Tawpakan (Bagobo), *ambabalod* (Cebuano)
Timbog (Bagobo), *tubog* (Cebuano)
Tipolo
Toled
Tovosa (Bagobo), *kalabasa* (Cebuano, Tagalog)
Tubo nga uway
Tungaw-tungaw
Tuway-tuway
Ube
Uli-uli (Bagobo), *pandan* (Cebuano)
Uwang-uwang
Wild Abaca
Yahong-yahong

III. TERMS

| ENGLISH | FILIPINO | UBO /OBO |
|---------|--------------|----------------|
| Head | <i>Ulo</i> | <i>Uu</i> |
| Hair | <i>Buhok</i> | <i>Bouvuu</i> |
| Face | <i>Mukha</i> | <i>Bonnong</i> |

| | | |
|---------------|-----------------------|---------------------------|
| Eyes | <i>Mata</i> | <i>Mata</i> |
| Ears | <i>Tainga/tenga</i> | <i>Tolinga</i> |
| Nose | <i>Ilong</i> | <i>Irung</i> |
| Mouth | <i>Bibig</i> | <i>Bivig</i> |
| Teeth | <i>Ngipin</i> | <i>Ngipon</i> |
| Breath | <i>Hininga</i> | <i>Songa</i> |
| Hands | <i>Kamay</i> | <i>Bollad</i> |
| Feet | <i>Paa</i> | <i>Pa-a</i> |
| Breast | <i>Suso</i> | <i>Suso</i> |
| Blood | <i>Dugo</i> | <i>Langasa</i> |
| Saliva | <i>Laway</i> | <i>Ngengi</i> |
| Urine | <i>Ihi</i> | <i>Ihi (iie)</i> |
| Stool | <i>Tae</i> | <i>Tiyok</i> |
| Nail | <i>Kuko</i> | <i>Suu</i> |
| Stomach | <i>Tiyan</i> | <i>Gottok</i> |
| Skin | <i>Balat</i> | <i>Kinda</i> |
| Father | <i>Ama</i> | <i>Ama/amoy</i> |
| Mother | <i>Ina</i> | <i>Ina/inoy</i> |
| Grandfather | <i>Lolo</i> | <i>Apo, mama</i> |
| Grandmother | <i>Lola</i> | <i>Apo malitan</i> |
| Man | <i>Lalaki</i> | <i>Mama</i> |
| Woman | <i>Babae</i> | <i>Malitan</i> |
| Son | <i>Anak na lalaki</i> | <i>Anak no mama</i> |
| Daughter | <i>Anak na babae</i> | <i>Anak no malitan</i> |
| Husband | <i>Asawa</i> | <i>Sawarin na mama</i> |
| Wife | <i>Asawa</i> | <i>Sawarin na malitan</i> |
| Root | <i>Ugat</i> | <i>Dalid</i> |
| Leaf | <i>Dahon</i> | <i>Doun</i> |
| Flower | <i>Bulaklak</i> | <i>Bulak</i> |
| Fruit | <i>Bunga</i> | <i>Bunga</i> |
| Seed | <i>Buto</i> | <i>Liso</i> |
| Unhusked rice | <i>Palay</i> | <i>Amoy</i> |
| Husked rice | <i>Bigas</i> | <i>Boggas</i> |
| Cooked rice | <i>Kanin</i> | <i>Kannon</i> |
| Gruel | <i>Lugaw</i> | <i>Binogbog</i> |
| Rice water | <i>Am</i> | <i>Agap</i> |
| Sky | <i>Langit</i> | <i>Langit</i> |
| Cloud | <i>Alapaap</i> | <i>Sahapon</i> |
| Earth | <i>Lupa</i> | <i>Labuta</i> |
| Wind | <i>Hangin</i> | <i>Kamag</i> |
| Lightning | <i>Kidlat</i> | <i>Kilat</i> |
| Thunder | <i>Kulog</i> | <i>Bansi</i> |
| Water | <i>Tubig</i> | <i>Weeg</i> |
| Rain | <i>Ulan</i> | <i>Uran</i> |
| Spring | <i>Bukal</i> | <i>Sabsab</i> |
| Brook | <i>Batis</i> | <i>Boog</i> |
| River | <i>Ilog</i> | <i>Dakon weeg</i> |

| | | |
|---------------|-----------------------|-------------------------|
| Mountain | <i>Bundok</i> | <i>Labuntod</i> |
| Farm | <i>Bukid</i> | <i>Kinamot</i> |
| Forest | <i>Gubat</i> | <i>Puwason</i> |
| Rock | <i>Bato</i> | <i>Batu</i> |
| Typhoon | <i>Bagyo</i> | <i>Dagkong kamag</i> |
| Black | <i>Itim</i> | <i>Metom</i> |
| White | <i>Puti</i> | <i>Maputi</i> |
| Red | <i>Pula</i> | <i>Ma-luto</i> |
| Blue | <i>Bughaw/asul</i> | <i>Melom</i> |
| Green | <i>Luntian/berde</i> | <i>Mo-unown</i> |
| Yellow | <i>Dilaw</i> | <i>Makawag</i> |
| Violet | <i>Lila</i> | <i>Mahulidtom</i> |
| Chicken | <i>Manok</i> | <i>Manuk</i> |
| Pig | <i>Baboy</i> | <i>Bavuy</i> |
| Carabao | <i>Kalabaw</i> | <i>Kaavow</i> |
| Dog | <i>Aso</i> | <i>Tuyang</i> |
| Cat | <i>Pusa</i> | <i>Mengko/opus</i> |
| Rat | <i>Daga</i> | <i>Lumat</i> |
| Mosquito | <i>Lamok</i> | <i>Tohon-nok</i> |
| Fly | <i>Langaw</i> | <i>Langow</i> |
| Snake | <i>Ahas</i> | <i>Uwod</i> |
| Banana | <i>Saging</i> | <i>Sahing</i> |
| Papaya | <i>Papaya</i> | <i>Kapayas</i> |
| Coconut | <i>Niyog</i> | <i>Niyog</i> |
| Narra | <i>Narra</i> | <i>Narra</i> |
| Weed | <i>Damo</i> | <i>Sabbot</i> |
| Plant | <i>Halaman</i> | <i>Pinamuwa</i> |
| Sweet potato | <i>Kamote</i> | <i>Kosila</i> |
| Cassava | <i>Kamoteng kahoy</i> | <i>Binggala</i> |
| Yam | <i>Gabi</i> | <i>Ousiya</i> |
| Onion | <i>Sibuyas</i> | <i>Sibuyas</i> |
| Squash | <i>Kalabasa</i> | <i>Tovosaa</i> |
| Salt | <i>Asin</i> | <i>As-sin</i> |
| Sugar | <i>Asukal</i> | <i>Suka</i> |
| Cooking oil | <i>Mantika</i> | <i>Montika</i> |
| Meat | <i>Karne</i> | <i>Karne</i> |
| Fish | <i>Isda</i> | <i>Ngap</i> |
| Honey | <i>Pulot</i> | <i>Tamba</i> |
| Corn | <i>Mais</i> | <i>Botad</i> |
| | <i>Sayote</i> | <i>Siyotes</i> |
| Viand | <i>Ulam</i> | <i>Ludong</i> |
| Sun | <i>Araw</i> | <i>Allow</i> |
| Stars | <i>Bituin</i> | <i>Bituwon</i> |
| Moon | <i>Buwan</i> | <i>Buwan</i> |
| Shooting star | <i>Bulalakaw</i> | <i>Tiyok to bituwon</i> |
| Clean | <i>Malinis</i> | <i>Malinis</i> |
| Dirty | <i>Marumi</i> | <i>Malibmit</i> |

| | | |
|--------------|-------------------|--------------------------|
| Good | <i>Mabuti</i> | <i>Mapia/moppiya</i> |
| Bad | <i>Masama</i> | <i>Marat</i> |
| Cold | <i>Malamig</i> | <i>Mahanaw</i> |
| Hot | <i>Mainit</i> | <i>Manit</i> |
| Big | <i>Malaki</i> | <i>Dakko</i> |
| Small | <i>Maliit</i> | <i>Disok</i> |
| East | <i>Silangan</i> | <i>Tal-lakan</i> |
| West | <i>Kanluran</i> | <i>Bovahan</i> |
| North | <i>Hilaga</i> | <i>Edlinab</i> |
| South | <i>Timog</i> | <i>Soppan</i> |
| Upstream | <i>Ilaya</i> | <i>Diyot dabow</i> |
| Downstream | <i>Ibayo</i> | <i>Lameg dasiyong</i> |
| Eat | <i>Kumain</i> | <i>Kaan</i> |
| Drink | <i>Uminom</i> | <i>Inom</i> |
| Plant | <i>Magtanim</i> | <i>Od pamuwa ki</i> |
| Harvest | <i>Mag-ani</i> | <i>Odkotto</i> |
| Wash | <i>Maghugas</i> | <i>On/lolu</i> |
| Fetch water | <i>Umigib</i> | <i>Angoyt weeg</i> |
| Rest | <i>Magpahinga</i> | <i>Emoloy ad</i> |
| Brush teeth | <i>Magsipilyo</i> | <i>Panotbras</i> |
| Wipe | <i>Magpunas</i> | <i>Pamunas</i> |
| Boil | <i>Pakuluan</i> | <i>Pasabbo weeg</i> |
| Clean | <i>Maglinis</i> | <i>Od linis</i> |
| Tired | <i>Pagod</i> | <i>Navalay</i> |
| Soul | <i>Kaluluwa</i> | <i>Gimokod</i> |
| Body | <i>Katawan</i> | <i>Lawa</i> |
| God | <i>Diyos</i> | <i>Manama</i> |
| Nature | <i>Kalikasan</i> | <i>Puwason</i> |
| God | <i>Diwata</i> | <i>Anitowon</i> |
| Jesus Christ | Hesukristo | <i>Anak to manama</i> |
| Day | <i>Araw</i> | <i>Allow</i> |
| Week | <i>Linggo</i> | <i>Sakad no linggo</i> |
| Month | <i>Buwan</i> | <i>Buwan</i> |
| Year | <i>Taon</i> | <i>Lahon</i> |
| Morning | <i>Umaga</i> | <i>Salem</i> |
| Afternoon | <i>Hapon</i> | <i>Mapon</i> |
| Night | <i>Gabi</i> | <i>Bulli</i> |
| Tomorrow | <i>Bukas</i> | <i>Simag</i> |
| One | <i>Isa</i> | <i>Sokkad</i> |
| Two | <i>Dalawa</i> | <i>Oruwa</i> |
| Three | <i>Tatlo</i> | <i>Tollu</i> |
| Ten | <i>Sampu</i> | <i>Soppu</i> |
| One hundred | <i>Sandaan</i> | <i>Sokkad no gatus</i> |
| One thousand | <i>Sanlibo</i> | <i>Sokkad no maan</i> |
| Fever | <i>Lagnat</i> | <i>Kahanow</i> |
| Cough | <i>Ubo</i> | <i>Yukyukon</i> |
| Diarrhea | <i>Pagtatae</i> | <i>Pangindos/ayendas</i> |

| | | |
|---------------------|------------------------------|-----------------------------|
| Colds | <i>Sipon</i> | <i>Nguwoggon</i> |
| | <i>Ginaw</i> | <i>Mononow</i> |
| Dysentery | <i>Disenteria</i> | <i>Ad ayendas tolongasa</i> |
| Malaria | <i>Malaria</i> | <i>Kokol-lon</i> |
| Wound | <i>Sugat</i> | <i>Pale</i> |
| Abdominal pain | <i>Sakit ng tiyan</i> | <i>Masakit ko gottok</i> |
| Headache | <i>Sakit ng ulo</i> | <i>Masakit ko uu</i> |
| Rheumatism | <i>Rayuma</i> | <i>Uwahon</i> |
| Hemorrhage/bleeding | <i>Pagdudugo</i> | <i>Lungosa</i> |
| Tinea | <i>An-an</i> | <i>Pamutiyon</i> |
| Measles | <i>Tigdas</i> | <i>Abvas</i> |
| Vomiting with blood | <i>Pagsusuka na may dugo</i> | <i>Ayelab tolungasa</i> |
| House | <i>Bahay</i> | <i>Bawoy</i> |
| Window | <i>Bintana</i> | <i>Bintana</i> |
| Floor | <i>Sahig</i> | <i>Saag</i> |
| Roof | <i>Bubong</i> | <i>Bubong</i> |
| Toilet | <i>Kubeta</i> | <i>Kasilyas</i> |
| Clothes | <i>Damit</i> | <i>Umpak</i> |
| Slippers | <i>Tsinelas</i> | <i>Sinelas</i> |
| Friend | <i>Kaibigan</i> | <i>Leleng/oukuy</i> |
| Foe | <i>Kaaway</i> | <i>Bangat</i> |
| Neighbor | <i>Kapitbahay</i> | <i>Sumbaoy</i> |
| Relative | <i>Kamag-anak</i> | <i>Karumanan</i> |
| Leader | <i>Puno</i> | <i>Pangu-o</i> |
| Elder | | <i>Kabuyahan</i> |
| Rich | <i>Mayaman</i> | <i>Suopian</i> |
| Poor | <i>Mahirap</i> | <i>Kaayuan</i> |
| Love | <i>Mahal</i> | <i>Ginawanan</i> |
| Hunting | <i>Pangangaso</i> | <i>Panganop</i> |
| Farming | <i>Pagsasaka</i> | <i>Agkamot</i> |
| Fishing | <i>Pangingisda</i> | <i>Agngangap</i> |
| Fish | <i>Isda</i> | <i>Ngap</i> |

IV. INFORMANTS

| NAME | DESIGNATION | ADDRESS |
|-------------------------------|--------------------------|------------------------------|
| 1. Carlos Ulado | <i>Tahavawean/Healer</i> | Sitio Ulado, Sinaka, Marilog |
| 2. <i>Datu</i> Leopoldo Ulado | Tribal chieftain | Sitio Ulado, Sinaka, Marilog |
| 3. Helen Ulado | Community member | Sitio Ulado, Sinaka, Marilog |
| 4. Joy Morales | Community member | Sitio Ulado, Sinaka, Marilog |
| 5. Tomas Agao | Community member | Sitio Ulado, Sinaka, Marilog |
| 6. Imelda Miguel | Community Member | Sitio Dalag-ayo, Marahan |
| 7. Leponsa Panalayan | Community member | Sitio Ulado, Sinaka, Marilog |
| 8. Insinay Eman | Community member | Sitio Ulado, Sinaka, Marilog |
| 9. Langanan Agao | Community member | Sitio Ulado, Sinaka, Marilog |
| 10. Clarita Ulado | <i>Mananabang</i> | Sitio Ulado, Sinaka, Marilog |
| 11. Daniel Allan | <i>Tahavawean/Healer</i> | Sitio Balite, Marilog |

| | | |
|------------------------|----------------------------|----------------------------------|
| 12. Delia Allan | <i>Mabalian/Mananabang</i> | Sitio Balite, Marilog |
| 13. Binanao Andakaw | Community member | Sitio Balite, Marilog |
| 14. Domino Mailagan | Community member | Sitio Balite, Marilog |
| 15. Dionisio Ugpay | Community member | Sitio Balite, Marilog |
| 16. Mungkado Ungab | Community member | Bgy Magsaysay, Marilog |
| 17. Rowela Carpe | Community Member | Sitio Balite, Marilog |
| 18. Anna Maanib | Community member | Sitio Balite, Marilog |
| 19. Elena Panday | Community member | Sitio Balite, Marilog |
| 20. Olivia Allan | Community member | Sitio Balite, Marilog |
| 21. Siawan Allan | Community member | Sitio Balite, Marilog |
| 22. Robin Carpe | Community member | Sitio Balite, Marilog |
| 23. Jim Allan | Community member | Sitio Balite, Marilog |
| 24. Alvin Allan | Community member | Sitio Balite, Marilog |
| 25. Judy Ansuay | Community member | Sitio Balite, Marilog |
| 26. Loreta Allan | Community member | Sitio Balite, Marilog |
| 27. Myrna Maanib | Community member | Sitio Balite, Marilog |
| 28. Anna Allan | Community member | Sitio Balite, Marilog |
| 29. Limtuburan Maanib | Community member | Sitio Balite, Marilog |
| 30. Titing Mailagan | Community member | Sitio Balite, Marilog |
| 31. Rene Lantung | Community member | Sitio Balite, Marilog |
| 32. Emilio Emawan | Community member | Sitio Balite, Marilog |
| 33. Miriam Emawan | Community member | Sitio Balite, Marilog |
| 34. Juliana Mampao | Community member | Sitio Balite, Marilog |
| 35. Empay Allan | Community member | Sitio Balite, Marilog |
| 36. Lita Mampao | Community member | Sitio Balite, Marilog |
| 37. Delia Daquis | Community member | Sitio Balite, Marilog |
| 38. Boy Daquis | Community member | Sitio Balite, Marilog |
| 39. Danny Allan | Community member | Sitio Balite, Marilog |
| 40. Minda Sayad | Community member | Sitio Balite, Marilog |
| 41. Pacita Allan | Community member | Sitio Balite, Marilog |
| 42. Edna Ugpay | Community member | Sitio Balite, Marilog |
| 43. Dario Allan | Community member | Sitio Balite, Marilog |
| 44. Robin Sayad | Community member | Sitio Balite, Marilog |
| 45. Susan Sayad | Community member | Sitio Balite, Marilog |
| 46. Lito Sayad | Community member | Sitio Balite, Marilog |
| 47. Delia Baron | Community member | Sitio Balite, Marilog |
| 48. Dioning Mailagan | Community member | Sitio Balite, Marilog |
| 49. Susan Sayad | Community member | Sitio Balite, Marilog |
| 50. Danilo Allan | Community member | Sitio Balite, Marilog |
| 51. Buena Labrado | Community member | Sitio Balite, Marilog |
| 52. Segundo Bagsilanon | Community Member | Sitio Quarry, Barangay Magsaysay |
| 53. Maria Jane Duyan | Community Member | Barangay Magsaysay |
| 54. Leah Cornelio | Teacher | Dalag-ayo Elementary School |
| 55. Annaliza Cagape | Teacher | Dalag-ayo Elementary School |
| 56. Elena Jane Banez | Nurse | Marilog Health Center |
| 57. Leah Hermoso | Nurse | Marilog Health Center |
| 58. Dr Alojipan | Medical Health Officer | Marilog Health Center |

| | | |
|---------------------------|------------------|--------------------------|
| 59. Mrs Leonora Villarosa | Teacher | Balite Elementary School |
| 60. Mrs Carmelita Yamson | Teacher | Balite Elementary School |
| 61. Mrs Monina Ong | Teacher | Balite Elementary School |
| 62. Makense Campong | Tribal Chieftain | Sitio Sinaka, Marilog |

V. CONTACTS

| NAME | DESIGNATION | ADDRESS |
|----------------------------|---------------------------------------------------|--------------------------------------------------|
| 1. Apolonio Echavez | Sitio leader | Sitio Dalag-ayo, Marahan |
| 2. Henry Allan | Sitio leader | Sitio Balite, Marilog |
| 3. Atty Roque Agton | NCIP Officer | NCIP-Ecoland, Davao City Tel # 298-29-42 |
| 3. Johanna Joyce Guardados | NCIP Officer | NCIP-Ecoland, Davao City Tel # 298-04-95 |
| 4. Charito Borja | Barangay Captain | Lumondao, Marilog |
| 5. Datu Luis Lambac, Sr | Deputy Mayor for tribal affairs- Marilog district | OSCC – Magallanes St, Davao City tel # 224-22-90 |
| 6. Omelis Duyan | Barangay Captain | Barangay Magsaysay |
| 7. Rosvelio Allan | NCIP Officer | NCIP-Ecoland, Davao City Tel # 298-04-95 |
| 8. Mr Crispin Ano | NCIP Officer | NCIP-Ecoland, Davao City Tel # 298-04-95 |
| 9. Johnny Maanib | District Tribal Federation Chieftain | Sitio Balite, Marilog |

VI. CASE HISTORIES

A certain patient named Rico Banggaan, 24 years old of Sto Nino, Marilog sought Daniel Allan's help after 2 weeks of intermittent fever, which usually occurred during the night. According to Rico, he had taken several medications such as paracetamol and had sought medical advice but had not been cured. He still continued to complain of the following symptoms : loss of appetite, epigastric pain, at times had difficulty breathing.

The severity of the above mentioned complaints led Rico to seek Kuya Daniel's help for *tahavawean's* treatment. Rico could not ascertain what was the cause of his fever. He only remembered he was working in the *galas* or farm prior to his ailment.

The healer, prior to healing performed the *panubad* (prayer) to Manama asking for blessing. He got a glass of water and poured it on a plate. Mixture of different plant parts and herbs mostly bark and roots were placed in a net and mixed with water and squeezed. The *tahavawean* drank the solution and then the sick drank next. According to Daniel Allan, this was done so that he would not acquire the disease. The remaining solution was rubbed all over the body of the sick.

Amazingly, after a few seconds, the researcher witnessed the sprouting of tiny white particles coming out of Rico's body. This is called *la'*, which accordingly was caused by a *buyag* (poison).

Several other clients had come to Daniel's residence and were cured. The researcher was able to witness 6 patients treated by Kuya Daniel, who were eventually cured after his treatment.

Other Local Personalities: The *Mabalian*, the local midwife/*mananabang*

Delia Allan

The wife of healer and pastor Daniel Allan, Ate Delia learned skills in child delivery through her mother. She said she assisted her mother during delivery. At Sitio Balite, she is the one who assists during delivery of most women. She revealed she handled various cases; the most difficult one was reviving the life of her own grandson El-El who is now 4 years old. She could not count the actual number of babies she had delivered, most are already grown-ups while some have already married. The recent one she assisted was Nene Aton, giving life to a baby boy named Marlon. Although Ate Delia is a Bagobo-Tagabawa, she claimed practices in relation to delivery are the same with that of the Obos.

Clarita Ulado

Another known *mabalian* /*mananabang* at Sitio Ulado who happens to be the mother of Carlos is Nanay Uri (as the researcher used to call her). She learned the skills in child delivery from her aunt who told her "if you won't help, you will get sick." This prompted her to learn. She found it "dirty" at first but after a series of experiences, she gained confidence in handling deliveries. She was the one who delivered all her grandchildren. The rarest experience she revealed was when she delivered her own daughter Len-len through her own effort.

VII. DEMOGRAPHIC CHARACTERISTICS OF MARILOG

Population size, growth rate and density

As of 1995, Marilog District had a population of 37,794. During the period of 1990-1995, Davao City had a population growth rate of 3.22 % where Marilog contributed a 1.37%, based on the National Statistics Office survey.

Based on the 1.37%, Marilog today has a total projected population of 39,491. Barangay Marilog has the highest population of 13,828 and Barangay Gumitan has the lowest 1,077 (Marilog Health Center census, 2000).

Age and sex structure

The population of Marilog is young. 38.5 % of the population is less than 15 years old. Those who belong to the 15-64 age bracket is 59% of the population while those 65 years or older is made up of 2.5%.

The female population comprises 49.7%, whereas the male group is 50.3%.

Age distribution

| | | | |
|------------|----------------|--------|-------|
| 0-4 | Preschooler | 5,331 | 13.5% |
| 5-14 | Youth | 9,794 | 25% |
| 15-64 | Labor force | 23,378 | 59% |
| 65 & above | Old dependents | 988 | 2.5% |

Dependency level

Persons aged 16-64 are considered the productive members of the population (labor force) who support those aged 14 and younger and those 65 years old and older. The dependency ratio of Marilog is 69 per 100 labor force (Marilog Health Center, 2000).

VIII. OTHERS

Clothing and accessories

Women

Women's clothing varies in style and color. Some wear *inavu* (skirt) made of abaca fiber decorated with embroidery. Other women utilize *ampit* (*patadyong*) as skirt wrapped around the waist with a *tabod* (belt). Many strands of beads encircling the neck *baliyog* are worn and often are seen falling free on the chest. According to the *buy-yag* (elders), this signifies that the woman is still single. Nowadays young women may use *baliyog* (necklace) as additional accessory.

Festive occasions bring women to wear relatively elaborately extravagant clothing. During ordinary days women are seen wearing pants and shirts. Only *buy-yag* (elders) can be seen wearing *baliyog*. They used to relate that *buy-yag* in the olden times refrain from using underwear to facilitate easy urination.

A woman's jacket is close-fitting around the neck and reaches halfway to the skirt so that no portion of the upper part of the body is exposed. These jackets are especially designed over the shoulders and arms and at the neck and waist. The women are also fond of loading their arms with ornaments made of small beads while below their knee are anklets and leg lets *tikkos* made of soft ties. These leg bands are usually 1.5 cm wide, are worn tightly just below the knees. Sometimes these are covered with beads. Besides being ornamental, these are believed to strengthen the men and women's limb muscles. The use of *tikkos* signify their being true-blooded Bagobos.

Men

The men wear *binukad*, a close-fitting jacket and a decorated coat, which extends a little above or as low as the waistline. The trousers rarely reach the knee and the bottom of each leg is decorated with a beaded band. *Tabod* (belts) are also worn to hold the trousers. Other men wear belts to support the fighting or working knives, which they always carry. In lieu of pockets, man has on his back an elaborately beaded hempcloth bag, which is bordered with tassels and tiny bells of native casting. Sometimes, hats surrounded with tassels, are worn as additional accessory, otherwise, the head is left uncovered.

Eating and sleeping patterns

The tribe observes *lam-mag* (breakfast), *paniudto* (lunch) and *panihapon* (dinner). There is no specific time as to when are these patterns are observed. There maybe times however when boiled *botad* (corn), *kosila* (cassava) and *tovosaa* (squash) are served in lieu of cooked *bogas* (rice). In instances where these foods are not available, a drink of *kopi* will suffice as supplement. The easiest *lodang* (viand) that could be served is *dalog* (sweet potato tops) usually freshly obtained and cooked from boiling water and is paired with *as-sin* (salt). The whole family squat or sit near the *abuwan* (kitchen) and eat. A family member, usually the mother, prepares the food and serves the entire group providing equal share for each member.

Sleeping immediately follows after the last meal in the evening is served. At seven (7) o'clock sleeping paraphernalia are prepared. A plastic *sako* (sack) is utilized as *ikam* (mat) and at the same blanket for the entire family.

House dwelling

Houses are built commonly with a floor area of 10x 8 feet and raised at about 5 ½ - 6 feet from the ground. Bark of *nato* wood is utilized as walling; *nipa*, *cogon* grass and bamboo are utilized as sidings and roofings. The main section of the house is composed of a receiving hall and a kitchen. The receiving hall is also used as the sleeping room. Inside the house is an elevated platform, where guests would sit and relax. This is also utilized as sleeping room. Along the sides of the room are box-like enclosure, mostly *lab-ban* (a kind of bag made of rattan) and cartoons to which they keep their belongings. Inside may also be found a hammock of blanket used for bringing children to sleep. The dirty kitchen is built mostly lower than or just at same level with the floor. Some of the fireplace is located on the ground. Chairs and benches are occasionally used as additional fixtures. Tables are not used. (Among the lowlanders, these furniture are present). And so they sit or squat when facing the fireplace especially during chilly nights. Squatting while eating is practiced. During the researcher's initial visit, the researcher is served with food at the receiving hall. But eventually after several other visits, they have allowed the researcher to eat with

them at the kitchen, and allowed to either sit or squat on the floor. Houses are built without any partitions such that male and female members sleep in one room. In the past, houses were built without partitions, but with the influence of the Christians, they started to build partitions or rooms for their houses (Alba, 1980). This is evident among the lowlanders. In the kitchen are found several metal and plastic materials such as the *kondero* (casserole), *luwag* (ladles) made of coconut shell, *kimpit* (clip) made of bamboo used for picking-up cooked objects. Plastic gallons and containers are also popularly utilized to store water for cooking, washing and cooking purposes. These are cleaned using the soil or sand in the nearby spring once or twice a week.

There is only one window, sometimes none. Houses have little or no decorations at all. Sometimes a huge advertisement poster of a local beer serves as decorative sign with numbers printed on it serving as calendars. Each household is a nucleus of 4 or more family members. One settlement maybe a little distant from one to the next. In some instances, it may involve an hour or two of travel over a rugged terrain.

Rituals

Pagsuksok to kalo or makaan ta kasido

A special celebration usually done every January is the *pagsuksok to kalo*. This is not the “wearing of hat” as what it literally means. Early after new year’s day, the community gathers to celebrate the beginning of another year. Generally, when *batik* (a constellation of stars) appears in the sky, this signifies time for preparing the fields and making the yearly sacrifice. This usually occurs in February. In preparation for the celebration, all materials and tools used in the production such as bolo, *kasido* (in Bisaya, *sundang*) *kamanga* (in Bisaya, *bairan*); *likong* (*lagarao* in Bisaya), and *parako* (*atsa* in Bisaya) are laid in a large mat or leaves filled with rice “in order that they may eat and have no cause to harm their owners.” (Gloria, 1987). The feast is most lavishly prepared. The finest of rice, eggs, chicken, bread , and fish are placed around the mat . Those who take part in the planting production are requested to participate in the ceremony. *Panubad*, a special form of prayer for Manama is performed for blessings. After the ceremony, the owner gets his tool. It is believed that the materials with plenty of “eaten rice grains” will have abundant harvest the whole year through. The whole community then takes pleasure of eating the prepared food, exchanging a fistful of rice. Before the start of planting, the appearance of another constellation signifying the onset of the planting season is awaited. The appearance of *ivang* in March is a good indication for sowing. The appearance of Buaya in the month of July is considered bad omen for sowing because of the presence of pests that will attack the plants. They believed that Manama (God) created man and the universe and has assigned overseers to take care of his creation such as Ka-ayag, the goddess of agriculture; Manong-god, the goddess of wildlife and forest; Gamawhamaw, the goddess of marine and its resources. Another reason why this event is performed is to prevent the occurrence of disease.

Today, the lowlanders have rarely practiced this.

“Manama, boyukoy kot tabang diyot kikow na siganami. Ipadayon kapiyanan ko kanami kampong.”

“God help us in our daily work. Give us your blessing.”

Courtship and marriage

Polygamy among the Bagobos is rarely practiced. Although there are still those who have many wives, this set-up is discouraged by the tribe. To provide an overview of the polygamous practice as related by most elders, there is no courtship undertaken. It is the parents of both partners who make the arrangements as they termed it *buya*. Most of them marry early. Marriageable age is between fifteen to eighteen for girls and eighteen to twenty for boys. (Gloria, 1987). At one instance, in courtship the suitor asks his father to negotiate through the parents of the woman. The father places a bolo on the house of the woman. If the young man is acceptable to the parents and their daughter they will also place a bolo at a man's house as a return gesture of expressing likeness for the man. The man starts to serve in the girl's house (*magpangugpa*). The dowry (*sablag*) is always part of the arrangement, which usually consists of work animal, house, gongs, horses and other items of value. In addition to the *sablag*, the man is required to serve the bride and her family in practically all of the household chores including tending the prospective in-laws' farm. The duration is at the pleasure of the bride's parents. The prospective groom takes extra care in serving the bride and her family so that he will not pay for the offense he will commit. For example, he is not allowed to touch the girl and takes extra care in fetching the water. If he commits an offense (eg, touching a girl or breaking a water container), he is obliged to pay the family of the girl. The parents of the bride decide as to where should the newly wed stay after the wedding.

The wedding ceremony is officiated by an elderly tribal priest or leader, not necessarily a *datu*.

Sabakan: the preparation made prior to the wedding

Before the wedding starts, the family of the bride prepares food for the entire family of the groom. This is composed of *bogas* (rice), meat, and other important viands (*ludong*). The prospective groom pays for the expenses incurred by the bride's family.

Pagtongkok or *pakong*: the wedding ceremony

Pagtongkok is the term used to refer to the wedding ceremony performed by the tribe. The ceremony starts with the man and woman sitting in a big mat surrounded by cooked rice and variety of viands. The ceremony is officiated by an elder, usually the leader of the tribe. The man and woman get a fistful of food and eat through an exchange. The main event is highlighted with the elder doing the *pakong* (placing the head of the bride and the groom near each other) to join the strands of the hair of both parties. It is believed that the joining of the strands signifies "oneness" and

continuity. The community elder lays his hands on their heads, praying for Manama to bless their marriage. On the night of the honeymoon, a child may act as go-between before the two will have time for each other. He is paid an amount, for instance P5.00 as payment to drive the child away. Today however, only a few practice this ceremony. Accordingly, this is not legal because no proper documents will justify the legality of the marriage. "Only a few perform the marriage ritual just to add spice to the occasion. Source of change can be attributed to influence of religion." (Guardados, NCIP Region XI)

Nine pairs were married. There were couples that had been living together, but were not yet married legally. The Local Civil Registrar (LCR) of Davao City through the office of Mr Dominador Antioquia voluntarily offered to visit East Marahan to register the couples for free. Extreme care has to be observed during the exchange. Rice from each hand should not spill, or else it will cause miscarriage if the woman gets pregnant.

A certain *kapunungan* as they term it was initiated by male members of the community in Sitio Balite in preparation for an incoming wedding. Any male member must allot P300.00 for every single male who wishes to marry. An estimate of 30 members have been listed as of this writing such that when there is an expected wedding an amount of P9,000.00 will be collected. The amount will be used for the wedding preparation, ie, food, bride and groom's outfit, church and other expenses.

Duway, practice of having 2 or more wives

A man is entitled to two or more wives as long as he can support them. For those who wish to have 2 or more wives, the consent of the first wife is obtained first before a man marries another. The first wife helps the husband in choosing the second wife. They may live together in one roof. In case the husband wants to sleep with the second wife, he signals by placing a cloth at a second wife's room. This practice is discouraged today by most of the tribe. For those who already are influenced by western religion and are educated, *pagduway* is not acceptable.

Pangayao

As related by elders, the term *pangayao* refers to revenge killing, of which all people regardless of race, age and sex are killed when seen by any group who does the *pangayao*. This tribal war of revenge is the indigenous way of setting serious conflicts. One cause for a *pangayao* is when a man covets another man's wife. The husband will call for a *pangayao*, killing all those related (and even not) to the "adulterer".

Again this practice has not been currently observed by the tribe. They believe this is against the law of Manama.

Pamaas: a form of reconciliation

In Bisaya, this means *dangat pasig-uli*, meaning to reconcile with an enemy. If a feud has caused two person's separation and they want this to be settled, a *datu* will act as

go-between to settle the dispute. *Manok* (chicken) will be held up high for the purpose of keeping away the “bad omen” believed to be carried by air or wind. Chicken is also slashed to every post of every house to strengthen the bond of the two people who had a fight and that this time their friendship will not be put to test. The chicken and *kasido* (bolo) is placed in the palms of the two to mean that the dispute is already settled.

Death and burial

In cases of death, the Bagobos observe vigil / wake just the same as those of the Visayan culture. A vigil prayer is also offered to the dead wherein the community members gather at the house and offer a prayer. Vigil includes group singing until the wee hours in the morning. Relatives and concerned members prepare the coffin. On the day of the burial, the family members as well as the relatives and community members together walk towards the cemetery to bring the dead to his final place. As what Christians do, a prayer is offered before the dead is laid to his final rest. At home, a handful of salt is thrown in front of the house and the nearby surroundings after the burial. Nobody could relate the reason why, they just practice this as what their forefathers have taught them.

Education

Currently, there are two female schoolteachers who are assigned at Dalag-ayo Primary School. The school offers only primary education (Grade 1 to Grade 4). The site is almost 4 kilometers from Sitio Ulado, Sinaka which is about 1 ½ - 2 hour walk. It is 3.3 kilometers from the highway of Tibal-og. The teachers sometimes hold a half-day class during Fridays because the teachers will have to go down home. A total of 68 students are enrolled for the school year 1999-2000. But there is no Bagobo or native by the end of the school year. The teachers always refer to them as “Octoberians”, ie, they are only good from June to October. At Balite Elementary School, a total of 248 students are presently enrolled. Twenty-five percent (25%) of them are Bagobos. Due to financial constraints, most parents opt not to send the children to school. They would rather prefer that their children assist them in the *galas* (farm).

The teachers observed that the Bagobo children do not attend school regularly. Other problems encountered by the teachers are: payments of dues are not fulfilled and inability to maintain personal hygiene. The teachers feel that the children, mostly during teen-age years, even without finishing elementary will get married right away. Parents will just allow their children to marry, as they give the consent to their children's wishes.

According to Helen Ulado, former grade III student of Dalag-ayo Elementary School, they are most often object of ridicule of their Visayan classmates. They feel inferior because they are teased of their personal appearance, ie, skin color and hair. They usually hear derisive remarks from playmates about their tribe. Her reason for dropping however, is the inconvenience brought by the long distance walk from Sinaka to the school site and secondly, scarcity of finances for her daily *baon*. The researcher observed some parents have no drive sending their children to school. When asked why, they simply say in Bisaya *wala mi'y ikapa-eskwela day* (no money

to send children to school). Children who finished elementary school are considered successful. Some children mostly teenagers, try their luck in Davao City to look for jobs, either as caregiver, house helper, or waiter/waitress to help augment the family's income. There are those who succeed, bearing bountiful "smiles" as they come home.

Some parents though managed to send their children to school. They often told their children to attend school so as not to "follow their footsteps of not finishing any degree". As they would say, "we don't want our children to be like us". By this they mean, they cannot read or write efficiently. They have only reached elementary level and there is the greater possibility of marrying early.

This year, a scholarship through the office of Hon Congressman Ruy Elias B. Lopez is granted to interested undergraduate tribal students who wish to pursue further education. This offers formal and non-formal education for those who can avail of the grant.

Religion

The early people believed in the existence of an invisible supreme god called Manama. Their forefathers transmitted this belief to them. The word Manama is used even today. The goddesses are believed to be present in the earth world to take care of Manama's creation. Today however, beliefs in deities are slowly diminishing. With the establishment of educational and religious institutions as well as the influx of modern knowledge, they stopped practicing their religious beliefs and rituals. Generally, the ritual of worshipping gods and goddesses except Manama gradually disappeared in the early 1940s when religious missionaries came. Somehow, Catholics and Protestants have influenced and reinforced their belief in God's existence (Allan, undated).

At present there are different existing religious groups in Sitio Balite: General Baptist Church, Iglesia ni Cristo, Roman Catholic, and Alliance Church. The community at Sinaka does not practice any religion. Sunday is reserved to be the rest day for every family member.

Gender

Both men and women are seen to be working for the good of their families. Responsibilities at home such as washing clothes, cooking, fetching water and taking care of children are for both parents. It was observed though that women do most of the housekeeping routines : they cook for the entire family, feed and bathe children, fetch water. Both men and women go to the forest to gather firewood. Men handle carpentry.

Crafts and musical instruments

Bagobos makes use of the *bubo* or *buvo* to trap fish. This is made of rattan *uway*. The cage is about 1 m long, cigar shaped with one end larger than the other. A cone-shaped trap, made of bamboo slats, is placed inside the large end to allow the fish to enter but not to escape. Another useful craft is the *bolitik*. This is used in lieu of lamps at night. This is made of *almasiga* and *duga* formed together to provide light. The *lab-*

ban is a basket used to contain vegetables, firewood and other important materials. This is also made of rattan and varies in size.

Other musical instruments that are played are the *kudlong*, which is a two-stringed lute; and the *kubing*, a bamboo Jew's harp.

Body adornment

Pangatab is usually seen among the *buy-yag*. These are tattoos in the arms, legs, chest or abdomen. It varies in design, and color changes as years pass.

Climate of Marilog

Marilog falls under the fourth type of climate according to the Corona system of Philippine classification. It has no pronounced dry season and there is an even distribution of rainfall throughout the year. The average rainfall is 138.99 mm. The lowest temperature is 23.10 °C recorded in January. The highest temperature is 32.82 °C recorded in April (Table 1) (UP Mindanao Land Reservation 5-year Development Framework Plan, 1999).

Local terms related to weather

| | | |
|--------------|---|------------------|
| Dry season | - | <i>Mamara</i> |
| Wet season | - | <i>Ivang</i> |
| Rainy season | - | <i>Ting-uran</i> |
| Drought | - | <i>Mamara</i> |
| Rain showers | - | <i>Ayao-ayao</i> |
| Lightning | - | <i>Kilat</i> |
| Flood | - | <i>Lanog</i> |
| Thunder | - | <i>Bansi</i> |

Table V. Rainfall and temperature data of Marilog

| MONTH | Ave. Rainfall (mm) | Temperature | | | Dry Bulb | Wet Bulb |
|--------|-----------------------|-------------|-------|-------|----------|----------|
| | | Max | Min | Ave | | |
| Jan | 105.68 | 31.14 | 23.10 | 27.12 | 26.59 | 23.95 |
| Feb | 92.93 | 30.99 | 23.17 | 27.08 | 26.64 | 23.87 |
| Mar | 104.11 | 32.14 | 23.45 | 27.80 | 27.37 | 24.07 |
| April | 148.66 | 32.82 | 24.01 | 28.41 | 28.13 | 24.67 |
| May | 170.35 | 32.55 | 24.35 | 28.45 | 28.15 | 25.25 |
| June | 171.05 | 31.84 | 24.03 | 27.93 | 27.55 | 25.15 |
| July | 137.36 | 31.47 | 23.95 | 27.71 | 27.62 | 25.06 |
| Aug | 149.06 | 31.88 | 23.84 | 27.86 | 27.57 | 24.84 |
| Sept | 195.78 | 32.17 | 23.75 | 27.96 | 27.65 | 24.95 |
| Oct | 170.53 | 32.35 | 23.77 | 28.06 | 27.68 | 25.04 |
| Nov | 130.01 | 32.21 | 23.76 | 27.99 | 27.44 | 24.79 |
| Dec | 92.44 | 31.35 | 23.33 | 27.34 | 26.87 | 24.16 |
| Annual | 1,667.97 | 31.91 | 23.71 | 27.81 | 27.44 | 24.65 |

Source: PAG-ASA Davao Meteorological Station

Table VI. Frequency distribution of vegetation at Marilog

| Family Name | Scientific Name | Common Name | Frequency |
|---------------------|-------------------------------------|----------------------|-----------|
| A. Dipterocarps | | | |
| Dipterocarpaceae | <i>Shorea almon</i> | <i>Almon</i> | 5 |
| | <i>Dipterocarpus grandiflorus</i> | <i>Apitong</i> | 5 |
| | <i>Parashorea malaanonan</i> | <i>Bagtikan</i> | 20 |
| | <i>Hopea foxworthyi</i> | <i>Dalingdingan</i> | 1 |
| | <i>Shorea astylosa</i> | <i>Gisok</i> | 18 |
| | <i>Shorea guijo</i> | <i>Guijo</i> | 64 |
| | <i>Dipterocarpus validus</i> | <i>Hagakhak</i> | 9 |
| | <i>Hopea acuminata</i> | <i>Mangachapoi</i> | 1 |
| | <i>Shorea palosapis</i> | <i>Mayapis</i> | 71 |
| | <i>Shorea negronensis</i> | <i>Red lauan</i> | 5 |
| | <i>Dipterocarpus sp</i> | <i>Tailed-leaf</i> | 1 |
| | | <i>Apitong</i> | |
| | <i>Shorea polysperma</i> | <i>Tangili</i> | 4 |
| | <i>Shorea contorta</i> | <i>White lauan</i> | 21 |
| B. Non-Dipterocarps | | | |
| Anacardiaceae | <i>Koordersiodendron ahernianum</i> | <i>Amugis</i> | 6 |
| | <i>Mangifera monandra</i> | <i>Malabuhô</i> | 1 |
| Annonaceae | <i>Cananga odorata</i> | <i>Ilang-ilang</i> | 7 |
| Araliaceae | <i>Polyscias nodosa</i> | <i>Malapapaya</i> | 3 |
| Bombacaceae | <i>Ochroma sp</i> | <i>Bay-ang</i> | 2 |
| | <i>Ochroma sp</i> | <i>Gubas</i> | 14 |
| Burseraceae | <i>Canarium hirsutum</i> | <i>Dulit</i> | 1 |
| | <i>Canarium aspermum</i> | <i>Pagsahingin</i> | 8 |
| | <i>Canarium ovatum</i> | <i>Pili</i> | 15 |
| | <i>Canarium luzonicum</i> | <i>Piling liitan</i> | 5 |
| Caesalpeniaceae | <i>Bauhinia monandra</i> | <i>Fringon</i> | 1 |
| | <i>Intsia bijuga</i> | <i>Ipil</i> | 1 |
| | <i>Dillenia luzonensis</i> | <i>Malakatmon</i> | 2 |
| Ebenaceae | <i>Diospyrus pyrhopcarpa</i> | <i>Anang</i> | 1 |
| | <i>Diospyrus philippinensis</i> | <i>Ebony</i> | 2 |
| Euphorbiaceae | <i>Neotrewia cumingii</i> | <i>Apanang</i> | 148 |
| | <i>Macaranga bicolor</i> | <i>Hamindang</i> | 19 |
| Fabaceae | <i>Pterocarpus indicus</i> | <i>Narra</i> | 5 |
| | <i>Pterocarpus indicus</i> | <i>Prickly narra</i> | 1 |
| Gnetaceae | <i>Gnetum gnemon</i> | <i>Bago</i> | 25 |
| Guttiferae | <i>Callophyllum inophyllum</i> | <i>Bitaug</i> | 20 |
| Dilleniaceae | <i>Dellinia philippinensis</i> | <i>Katmon</i> | 4 |

Table VI: Continued

| Family name | Scientific name | Common name | Frequency |
|--------------|----------------------------------|-------------------|-----------|
| | <i>Cratoxylon celebicum</i> | <i>Paguringon</i> | 4 |
| Lauraceae | <i>Litsea philippinensis</i> | <i>Bakan</i> | 2 |
| Lecythiaceae | <i>Petersianthus quadrialata</i> | <i>Toog</i> | 8 |

| | | | |
|----------------|----------------------------------|----------------|----|
| Leguminoceae | <i>Wallaceodendron celebicum</i> | Banuyo | 3 |
| Meliaceae | <i>Spathodea campanulata</i> | African tulip | 1 |
| | <i>Dysoxylum decandrum</i> | Igyo | 7 |
| | <i>Chisocheton pentandron</i> | Katong matsing | 2 |
| | <i>Sandoricum koetjape</i> | Santol | 1 |
| Moraceae | <i>Ficus</i> sp | Agahon | 1 |
| | <i>Artocarpus blancoi</i> | Antipolo | 20 |
| | <i>Artocarpus ovata</i> | Anubing | 3 |
| | <i>Ficus irisana</i> | Aplas | 6 |
| | <i>Ficus balite</i> | Balite | 4 |
| | <i>Ficus minahassae</i> | Hagimit | 9 |
| | <i>Ficus congesta</i> | Malatibig | 8 |
| | <i>Ficus</i> sp | Pokiling | 1 |
| | <i>Ficus latsuni</i> | T. Layugan | 1 |
| | <i>Ficus nota</i> | Tibig | 7 |
| Myristicaceae | <i>Myrotoca philippinensis</i> | Duguan | 6 |
| | <i>Horfieldia megacarpa</i> | Yabnob | 1 |
| Myrtaceae | <i>Tristania decorticata</i> | Malabayabas | 1 |
| | <i>Knoma glomerata</i> | Tambalau | 2 |
| | <i>Tristania micrantha</i> | Tiga | 1 |
| Olacaceae | <i>Strombosia philippinensis</i> | Tamayuan | 4 |
| Pagaceae | <i>Castanopsis inirmus</i> | Sagasa | 9 |
| | <i>Lithocarpus llanossii</i> | Ulayan | 6 |
| Pinaceae | <i>Agathis philippinensis</i> | Almaciga | 1 |
| Rosaceae | <i>Pygeum vulgare</i> | Lago | 1 |
| | <i>Parinarium corybosum</i> | Liusin | 3 |
| Rubiaceae | <i>Leucosyke capitellata</i> | Alagasi | 1 |
| | <i>Canthium dicoccum</i> | Malakape | 1 |
| Sapindaceae | <i>Euphorea didyma</i> | Alupag | 1 |
| | <i>Mischocarpus fuscuncens</i> | Ambalag | 9 |
| | <i>Ganophyllum falcatum</i> | Arangin | 1 |
| | <i>Pometia pinnata</i> | Ibo | 1 |
| | <i>Sapindus saponaria</i> | Kusibing | 1 |
| | <i>Pometia pinnata</i> | Malugai | 8 |
| Sapotaceae | <i>Palaquium luzoniense</i> | Nato | 3 |
| Sonnaretiaceae | <i>Duabanga moluccana</i> | Loktob | 1 |

Table VI: Continued

| Family name | Scientific name | Common name | Frequency |
|---------------|-----------------------------------|---------------|-----------|
| Sterculiaceae | <i>Pterospermum diversifolium</i> | Bayok | 13 |
| | <i>Pterospermum niveum</i> | Bayok-bayokan | 2 |
| | <i>Sterculia grabifolia</i> | Kalaw-kalaw | 1 |
| | <i>Pterospermum obliquum</i> | Kulatingan | 10 |
| | <i>Klienhowia hospita</i> | Tan-ag | 2 |
| | <i>Sterculia grabitifolia</i> | Uos | 3 |

| | | | |
|----------------------|---------------------------------|------------------------|-------------|
| Symplocaceae | <i>Symplocu villarii</i> | <i>Agosip</i> | 5 |
| Tiliaceae | <i>Displodiscus paniculatus</i> | <i>Balobo</i> | 38 |
| | <i>Grewia multiflora</i> | <i>Danglin</i> | 2 |
| Ulmaceae | <i>Trema orientales</i> | <i>Anabiong</i> | 4 |
| | <i>Celtis luzonica</i> | <i>Magabuyo</i> | 22 |
| | <i>Celtis philippinensis</i> | <i>Malaikmo</i> | 5 |
| Verbenaceae | <i>Vitex turczaninowii</i> | <i>Lingo-lingo</i> | 1 |
| Sapotaceae | <i>Palaquium foxworthyii</i> | <i>Tagotoi</i> | 1 |
| C. Palm (Non-timber) | | | |
| Palmae | <i>Oncosperma tigillaria</i> | <i>Anibong</i> | 25 |
| | <i>Arenga pinnata</i> | <i>Kaong</i> | 4 |
| | <i>Areca catechu</i> | <i>Bunga</i> | 11 |
| | <i>Calamus maximus</i> | <i>Palasan</i> | 1 |
| | <i>Calamus</i> sp | <i>Gatasan</i> | 1 |
| | <i>Calamus</i> sp | <i>Rattan</i> | 312 |
| | <i>Calamus</i> sp | <i>Sumalin</i> | 3 |
| | <i>Calamus</i> sp | <i>Tipuno</i> | 12 |
| | <i>Caryota cumingii</i> | <i>Pugahan</i> | 50 |
| | <i>Orania palindan</i> | <i>Pandan/Palindan</i> | 6 |
| | | <i>Palm</i> | 13 |
| | | <i>Takipan</i> | 8 |
| | | <i>Umalin</i> | 1 |
| Other species | | | 279 |
| Total | | | 1504 |

Table VII. Morbidity rates for all ages (Marilog, Year 1998)

| Disease | Recorded population | Percentage |
|------------------------------------|---------------------|------------|
| 1. ARI/Acute respiratory infection | 3,942 | 29% |
| 2. Pneumonia | 1,288 | 10% |
| 3. Bronchitis | 1,152 | 9% |
| 4. Diarrhea | 958 | 7% |
| 5. Parasitism | 567 | 4% |
| 6. Skin disease | 370 | 3% |

| | | |
|--------------------------|-----|------|
| 7. Anemia | 259 | 2% |
| 8. Hypertension | 69 | 0.5% |
| 9. Goiter | 55 | 0.4% |
| 10. Peptic ulcer disease | 50 | 0.3% |

Total Population as of 1998: 13,397

Source: Marilog Health Center

FIGURES

Figure 1. Mt Sinaka, Marilog,
Davao City

Figure 2. Bagobo house made of *nato* wood

Figure 3. Bagobo livelihood equipment *bovuu*, *lab-ban* and *bolitik*

Figure 4. Bagobo children in Sitio Ulado, Sinaka, Davao City

Figure 5. Tattooed arms (*pangatab*) of an elderly Bagobo woman

Figure 6. A newborn's umbilical cord is cut with the use of
a bamboo stick (*damuwan*)

Figure 7. A Bagobo healer (*tahavawean*) with patient

Figure 8. A Bagobo wedding

Figure 9. A Bagobo ritual called *pagsuksok to kalo*