

**Ethnomedical documentation of and community health education for selected
Philippine ethnolinguistic groups: the Ifugao people of Poitan, Banaue, Ifugao**

A collaborative project of

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EXECUTIVE SUMMARY

An ethnopharmacological study of the Ifugaos in Poitan, Banaue, Ifugao was conducted from May to October 2000. The study embodied the documentation of the indigenous healing practices of the Ifugaos, ethnopharmacological knowledge and a brief historical and cultural background.

The study covered the entire Barangay Poitan, which is composed of 24 *sitios*. Although the community does not hold a Certificate of Ancestral Domain Claim (CADC), the Prior Informed Consent (PIC) process was still conducted with the *barangay* council and the residents. Collection of specimens was conducted during community immersion. A total of 112 medicinal plants and 27 other non-herbal medicinal products were documented. Out of the total number of identified medicinal plants, only 41 specimens were collected while no specimen was gathered for the non-herbal medicinal products. Documentation of *materia medica* included indication(s), plant part(s) used, preparation, direction for use, and remarks. Aside from the common diseases, scabies, ulcer and urinary tract infection are also experienced by many of the people in the community. Interview, focus group discussions (FGD), participant observation, and forest visits were used to gather and validate data. Caregivers constitute the majority of the informants while few data were obtained from healers.

INTRODUCTION

The Philippines has a rich cultural diversity considering that our country is home to more than 13 million indigenous peoples belonging to more than 127 distinct ethnolinguistic groups. More so, 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 Ifugao 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 indigenous healing traditions and practices. Many so-called modern drugs are derived from plants. We utilize other economic benefits we obtain from plant products, ie, food, clothing and shelter. 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. More so, the information we gathered will aid in the formulation of culturally acceptable health

education materials, which would be beneficial for the prevention of illness and promotion of health among the Ifugaos.

OBJECTIVES

The study aimed to achieve the following:

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

LIST OF KEYWORDS

Ethnomedical documentation

Ifugao

Banawor

Mumbaki

Tuwali

Materia medica

Monhod

Gudkod

Ibannawol

Ethnolinguistic group

METHODOLOGY

PROCESS OF ENTRY

The project was presented to the municipal mayor at a courtesy call on the initial visit to Banaue, Ifugao. Permission for entry was sought, as well as assistance in building contacts with the different heads of government and non-government offices, and recommendations for the ideal study site.

SITE SELECTION

Barangay Poitan met the criteria set for the selection of the study site such as: 1) presence of not less than three practicing healers; 2) sources to get specimens such as forests or any body of water; 3) maintained peace and order situation; 4) preserved culture, beliefs and healing traditions, and; 5) availability of means of transportation at any possible time. Suggestions and information derived from reliable informants were also taken into consideration.

IDENTIFICATION OF CONTACTS

The municipal government of Banaue, headed by Mayor John Wesley Dulawan helped the research assistant to identify key contact persons in the study site. As referred by the mayor, Dr. Kenneth Wilbur Lavador, the Community Health Officer of the RHU was also consulted. This is to inform the assigned midwife in the chosen *barangay* and also for her to introduce the research assistant to the members of the *barangay* council.

SOCIAL PREPARATION

Secondary data acquired through library research and museum visits helped the research assistant know what necessary preparations should be undertaken before assimilating in

the community. Briefings on the proper research procedures such as organization of activities and preparation of structured questionnaires for the different kinds of informants and levels of interviews were also conducted.

After consulting with the municipal mayor, coordination with the RHU, headed by the Dr. Kenneth Wilbur Lavador, Community Health Officer, was done in order to assess the health condition of the municipality and of the chosen *barangay*. Mrs. Evelyn Octengan, the assigned midwife in the *barangay* was also met during the first visit of the research assistant in the study site. The community midwife also informed the *barangay* council about the immersion of the researcher in the area during the period set for the project.

Upon the arrival of the research assistant in the community, the midwife referred her to Barangay Secretary Delfin Pumihic to decide for the family to accommodate her. After deciding that the research assistant will stay with the Pagadas, some members of the *barangay* council and neighbors were introduced to her.

During the monthly session of the *barangay* council, the research assistant was formally introduced to the members of the council. She was given the chance to talk about the purpose of the project. This was also the time when she formally asked permission from the *barangay* council to stay in the community for the span of the research.

During the length of the immersion period, the research assistant, together with the barangay council, attended some community gatherings such as *binong-ar*, *baddang*, and others, where she was able to witness the Ifugao's rich culture and traditions. She also accompanied the community midwife whenever she had a patient to attend to. Daily

house-to-house visits were done not just to gather information from health caregivers but also to help the researcher get acquainted with all the people in the community. This exposed her to the Ifugao way of life.

SELECTION OF INFORMANTS

Mothers composed the majority of the informants. Mothers, being the busiest people in the community, were hard to catch, especially when there was much work to do in the rice fields. Because of this, the research assistant considered interviewing every mother that she encountered. Sometimes, she also interviewed fathers in the absence of their spouses when conducting house-to-house visits.

The few healers in the community were also identified as key informants. Not much time was spent with them because most of them were not willing to share their knowledge in healing.

DATA COLLECTION AND VALIDATION

Literature search

Secondary data were procured from the National Museum, libraries in UP Diliman, UP Baguio and the National Library. A book owned by the librarian of Noah's Ark Home (a personal gift from Conklin being his interpreter during his research period in Banaue) and the book of Mr Theodoro Tapiru were also borrowed for references. However, most of the secondary data gathered did not conform to the research assistant's findings in the study site.

In order to support the findings, latest municipal records and the study site's socio-economic profile were obtained.

Focus group discussion

One formal and three informal FGDs were conducted in order to validate the data gathered from the individual interviews.

Informal FGD was applied when meeting a group of mothers on the research assistant's way to do house-to-house visits in the far-flung *sitios*. There are some instances while doing individual interviews where other mothers interfere to add or give opinions regarding the accounts of the one that is being interviewed. This generates an interaction among them.

Sometimes, rice field visits were also done just to conduct FGDs with the groups of mothers who were busy doing their work.

It was proven that informal FGD was more effective than formal FGD since the mothers were already convened, if not, they voluntarily formed where a smooth flow of discussion is obtained. Unfortunately, photo and audio documentation were not done during the informal discussions.

From the individually interviewed mothers, 12 were selected and were given notice to attend the formal FGD. Research instruments were prepared such as voice recorder for audio documentation and camera for photo documentation. A structured question guide was employed to facilitate the discussion. The community midwife, Mrs. Evelyn

Octengan was invited to serve as an interpreter between the mothers and the researcher. Food was also provided for the extensive discussion and to compliment the effort of the mothers from far sitios in attending the FGD.

Less than the expected number of mothers arrived because others had to attend a PTCA meeting which was coincidentally scheduled on the same day as the FGD. The seven mothers who were present during the discussion were able to clarify some uncertain data.

Individual interview

Data were mainly derived from individual interviews with the caregivers in the community and also with some healers. A structured guide questionnaire was formulated to facilitate the interviews. The research assistant heavily depended on individually interviewing the mothers when she could not ask the healers to divulge some of their healing materials. Since the healers treated their ill family members, the mothers knew the healing materials that they used and information was obtained from them. There was difficulty convening the mothers for an FGD because of their busy schedules. Through individual interviews, data were also validated from one mother to another.

Interviews were usually done through house-to-house visits. The advantage of this method was the ability of the discussion to be extended and cover a broader scope. The mothers talked freely while doing their household chores. It was also through house-to-house interview with mothers where the research assistant experienced eating the typical Ifugao meals and observed their routine activities and other practices. The only problem encountered with this method was the absence of an interpreter because most of the mothers could only speak the Ifugao dialect. Sometimes, limited information was drawn

from them because of the difficulty of finding the right words to express their ideas. Some would give up talking to the research assistant when they sensed that she could hardly understand them. A voice recorder is also used during individual interviews. Other people in the community who knew Tagalog and English later translated the voice records.

Forest exploration

Forest explorations were done to find the plants, which were labeled unidentified. Together with the informants who volunteered to accompany the research assistant, visits to the community's communal forests were scheduled. During forest visits, other plants, which were not mentioned during the interviews, were also identified. Some plants were also collected and were determined by the healers whether or not they had therapeutic indications.

Participant observation

During the length of the immersion period, the research assistant was able to observe, as well as participate in the daily activities of the people in the community. She was also invited to go to different social gatherings to observe the still preserved rich culture and tradition of the Ifugao people.

Through participant observation, some differences in dialect, culture and traditions and practices of the Ifugaos from other municipalities of the province, as provided in the secondary data were identified.

Since the research assistant lived beside the house of a family of healers, she had the chance to actually observe the processes performed by the healers. This helped the

research assistant to understand and appreciate the traditional healing of the Ifugaos. Photo documents, which were taken during the healing activities, support the actual observations.

The community midwife also assumed the responsibility of a health inspector and a doctor in the community. Sometimes, the research assistant went with her when she had a patient to attend to. This allowed the research assistant to observe the healing procedures done by the community midwife. As observed, the community midwife made use of a combination of modern and traditional medicine in treating her patients.

COLLECTION OF SPECIMEN

Specimen collection was done during the immersion period. Prior Informed Consent (PIC) was sought from the *barangay* captain and the people in the community in order to collect specimens.

When doing house-to-house visits, informants were asked to gather specimens of the medicinal plants and grasses that could be found around their houses. Informants who were able to identify most of the local plants were also invited to accompany the research assistant in the community forests, mountains and irrigations where most of the specimens were found. A total of 41 specimens were collected out of the 112 documented medicinal plants while no specimen was gathered out of the documented 27 non-herbal medicinal products.

RESULTS AND DISCUSSION

THE MUNICIPALITY OF BANAUE

The municipality of Banaue is one of the eleven towns of Ifugao, one of the provinces of Cordillera Administrative Region (CAR). Its name was taken from a swift flying night bird that lived in the oldest *sitios* of the town known as Banawor. Banawor was the original name of the municipality but it was later changed into Banaue because of the slang accent of the Spaniards who occupied the place.

The home of the famous rice terraces or the 8th Wonder of the World lies on the northernmost part of the province, at the foot of Mt Amuyao, the highest peak in the area. It is located within 17 01' 00'' N to 16 50' 00'' N latitude and 121 00' 00'' to 121 14' 00'' E longitude which rises up to elevation 1,000 meters above sea level.

It is bounded on the north by Barlig, Mt Province, on the south by the municipality of Hingyon, on the east by Mayoyao and on the west by the municipality of Hungduan. It is 25 kilometers east of Lagawe, the provincial capital, and 374 kilometers northwest of Baguio City, the summer capital of the Philippines.

The municipality of Banaue occupies a total land area of 21,807 hectares based from approved Cadastre Survey (CAD 1034-D), about 8.34% of the provincial land area. There are 18 *barangays* comprising the municipality namely: Poblacion, Tam-an and Bocos, occupying the urban area with Anaba, Amganad, Batad, Bangaan, Banao, Balawis, Gohang, San Fernando, Uhay, Cambulo, Pula, View Point, Poitan, and Ducligan, classified as rural areas.

NCSO census in 1995 revealed that the municipality of Banaue had 20,474 number of households and a 20,514 total number of population.

THE STUDY SITE

The 701 hectares or 3.385 % land area occupied by Barangay Poitan nestled in a valley, comprising twenty four *sitios* namely: Ittambaleng, Tangadon, Igawang, Partog, Botwagan, Gaw-wa, Wingiyan, Pinnalangan, Habangan, Tanglig, Ingay, Patu, Tinangyadan, Tid-dong, Bayungon, Hinagangan, Dugong, Ba-e, Baguinge, Napu, Tungabon, Litordawong, Ullihan, and Te-eng.

Tricycles were the only means of transportation from Poblacion to the *barangay*. The 2-kilometer distance from Poblacion to the boundary of Poitan took a 30-minute ride. Another 15 minutes was consumed in hiking through the complex network of terrace trails leading to the heart of Poitan, which is Sitio of Gaw-wa.

As the settlement area is approached, small villages of clustered houses can be seen. These hamlets are usually located at the lower slopes of the mountains near the rice terraces that they cultivate.

Barangay Poitan had 184 households with an estimated population of 903, of which 447 are male and 456 are female. Majority of the residents of the community are baptized Roman Catholics while the minority has other religions such as Seventh Day Adventists, Jehovah's Witnesses, Iglesia ni Cristo and others.

The Ifugao people of Poitan speak the Ifugao dialect influenced by the Tuwali sub-tribe. The people, especially the elders, prefer speaking English than Filipino language when talking to visitors.

The once Ifugao native houses have now been renovated with galvanized walls and roofs. Other houses are already made of concrete materials. The few Ifugao native houses that were left were either abandoned or used as *agamang* or dormitory for both unmarried girls and boys. Thirty-nine of the households were already connected with electricity while the remaining 108 still depend on other lighting facilities. Springs are the major source of domestic water supply in the community.

Most of the people in the community were engaged in agriculture and home industries such as woodcarving, weaving and knitting. It was only with the entry of tourism in Banaue that they were offered other job opportunities such as working in hotels and other business establishments in Poblacion.

PROBLEMS ENCOUNTERED

Sanitation problem is the major concern in Poitan. This includes lack of toilets, comfortable bathing area, dirty environment and malpractices, which promotes scabies and other diseases. Disrespect for visitors of some men, especially when drunk, was also observed.

Absence of toilets sends the people to defecate everywhere they are comfortable to. The foul smell of human stools is everywhere, attracting disease-carrying insects that threaten the health of the community. After eating in the morning, piles of dishes were left

unwashed until they arrived home from their work, after the rodents feasted on them. Lack of comfortable bathing area has been a problem for the researcher though women there do not consider it as such.

Another problem was the scarcity of food since not everyone owned a rice field. Food supply coming from Solano, especially water products was no longer fresh when they arrived in Poblacion. The typical meal in every household consisted of rice and leafy vegetables or just plain sweet potatoes. Meat was not served in regular meals, but only when there was an occasion. Lack of some vital nutrients in their diet contributes to malnutrition and susceptibility to different diseases.

During the three-week stay in the area, the research assistant had several encounters with drunken men. With the first encounter, the researcher assistant advised them to talk to her at daytime and not on an unholy hour and not to get themselves drunk. Instead of having a positive feedback, the men still kept coming to where she lived, drunk. On the second instance, the research assistant had already asked help from the *barangay* council to help her advise the men to show a little respect for the visitor when the worst happened. One night, a *barangay kagawad* even accompanied a drunken man to visit the researcher. They insisted that there was nothing wrong with being drunk when talking to a lady “when you are in Poitan.” They explained that men there were too shy, especially with visitors, and the alcohol is what they have to get courage from. Some of the neighbors said that drunks there were “harmless” and only wanted to get acquainted with their new neighbor.

ORIGIN AND HISTORY OF THE IFUGAO PEOPLE

Ifugao was a name given to the people inhabiting a province also called Ifugao in the eastern side of the Cordillera. The name was derived from the word *ipugo*, which literally means the people living in the known earth. Ifugao is also the term used for the spoken language of the people in the province (Dumia, 1979).

There are many theories about the origin of the Ifugao people. Beyer (1912) contended that the Ifugaos came with the second wave of migrants from Indo-China via the South Central Luzon at around 800-500 BC. Roginsky and Barton (1914) using a fourfold division of social stocks said that the Ifugaos are the purest representatives of the Indonecian race. On the other hand, Keesing (1962) theorized that the Ifugao have their prior base in the Paniguy- Ituy area of Cagayan lowlands. The present Ifugao cropping system with its terrace walls, and also their facets of Ifugao life represent cultural reformulations appropriate to mountain living of elements from the former lowland culture.

The Matung-Cadaclan River System could have provided a route directly from the Bambang area of Ituy into southern parts of the present Ifugao territory around Hungduan and Kiangan. Alternatively, the heights could have been called via the Lamut and Ibaloi river systems further north from Paniguy (National Museum).

GEOGRAPHIC SPREAD OF THE IFUGAO PEOPLE

Ifugaos can be found on the east of the Polis range on the western slopes of the upper Central Magat Valley (Conklin, 1980).

HISTORY OF SETTLEMENT IN THE STUDY SITE

The people in Banaue believed that the first settlers in the community were from South China and/or Indo China. This was also what the people in Poitan believed. One informant recounts that the Dinanghayan family (a big clan) was the first people who occupied the area. They could have been among the first Indonesian migrants in Banaue. The family established the first settlements in the area and was later joined by the people from the other *barangays*. The people in the community believed that they have an Indonesian origin because of their physical features similar to those of the Indonesians.

The municipality was not fully established during the Spanish regime. In 1901, under the American Regime, it became a municipal district. Eventually, Banaue became a full-fledged municipality on June 25, 1963 under the Executive Order No 42, together with the municipalities of Mayoyao, Lamut and Kiangan (BSEP, 1998).

PHYSICAL DESCRIPTION AND CLOTHING OF THE IFUGAO PEOPLE

Ifugao people in general are small in height but are well built due to routine hard work. Their complexion ranges from light to fair, blushed by the cold climate of the area. They have brown almond-shaped eyes and a wide, but not flat, nose. Men's hair is usually cut just enough to cover their napes. Most single women wear their hair long while married ones cut their hair short.

Red stained lips and teeth can still be observed in both the young and old residents of the community. As a sign of being a Cordilleran, chewing of betel nut is still widespread.

The traditional clothes of the Ifugaos are now seldom used. Only the elders wear them because they are accustomed to and are comfortable wearing them. The complete set for men is composed of *ikkot* (bolo case), *hangkap* (bolo), *kallugong* (cap), *ginutto* (metal belt which holds the bolo case), *butong* (a small bag for *moma* or betel nut chew) and *wanoh* (loincloth). Most of them also wear *bo-ong*, a unisex necklace that has a pendant of a carved *bulol* couple. This necklace is made up of animal bones if not of the bones of a dead family member. During the feastive ceremonies, or when hunting, men carry with them a *paho* or spear.

On the other hand, women wear *tolge* (a wrap-around skirt), together with *armadol* (blouse), *balko* and *mayad* (a belt made of woven cloth).

Women also wear adornments such as jewelries and *calipit* or hair clip to enhance their beauty. Necklaces that they use can already speak for their social status.

There are different kinds of necklaces worn exclusively by the *kadangyans* or the well-to-do people, namely: *balitok* or gold, *pang-oh* or a necklace made up of high-priced beads, *inipol* and *bu-ong*, which also serves as a good luck charm. *Atah-i* and *pinulipur* are necklaces made up of ordinary beads which are commonly used by the middle class and also by the poor.

THE IFUGAO HOUSES

The Ifugao native house or *bale* is made of timbres, which are framed with peg and mostise. It is raised in four posts usually of tree trunks and has a characteristic pyramidal

thatch *gulon* roof. The smoke of the inside cooking fire carbonizes the timbre in order to harden and protect it against pests.

The house has no divisions; only the hearthstone, *palpalan* 'corner shelf' and *halada* 'wall shelf' can be seen inside. The house has a *palan* or attic on which the bundles of harvested rice are stored. A *patye* or roof shelf can be seen outside the house where the *tongars* are usually kept.

Furnishings are barely seen in Ifugao houses, only *hah-god* or horned skulls of slaughtered carabaos are hanged outside the house, especially on the houses of the *kadangyans*.

At present, most of the native houses are already renovated using galvanized materials. Those who belong to the upper class have already concrete houses with iron roofs.

Every house has a bench in front to sit in while exchanging words with neighbors and friends or as an entertaining area for the visitors. They can also stay there while carving or weaving the edges of the carved containers.

THE IFUGAO FAMILY

The Ifugao nuclear family is composed of an *ama* 'father', an *ina* 'mother' and the *imbabales* 'children'. Having children is very important for the Ifugaos. The inability to have one could lead to permanent separation for a married couple.

The mother's main roles include maintaining the house, taking care of the children, providing food for the family through agricultural work and engaging in crafts such as weaving and knitting.

On the other hand, fathers assume the house responsibilities and taking care of the small children while their wives are busy working in the fields. As observed in the community, fathers are very caring and loving to their children. Fathers also engage themselves in woodcarving, blacksmithing, carpentry and driving tricycles in Poblacion to augment the family's income. Older children help their parents in some household chores.

Even with close family relationships, children at a young age are required to sleep in a separate *agamang* or dormitory for boys and girls. They eat and stay all day in the family house but should transfer to their *agamangs* at nighttime.

As observed in the community, no two families live in one roof. Married children should live separately and build a house of their own near the most productive ricefields that they inherit from their parents after marriage. The *bortan* or the inherited rice field is given one year after the marriage during harvest time, especially to the first two children. All the people in the community cooperate in the *baddang* or the kindred harvesting of the *page* (*pahe*) or rice as a form of help to the starting couple. A *cañao* is performed the night before the *baddang* when they butcher one pig, which will be cooked and served to the people who take part in harvesting. The *alang* (rice granary) and *bulol* or rice god idol are inclusive with the *bortan*.

The parents do decision making in the Ifugao family with the older children, especially the first child.

THE IFUGAO DIALECT

Ifugaos in Banaue speak a language called *Ibannawol*, some variety of which is closely related to Isinay (spoken in southern towns of Nueva Viscaya, especially Bambang, Dupax and Aritao), Bontok and Kankanai (CORIADP, 1983).

There is a slight difference in pronunciation with the other municipalities in Ifugao, as well as in some parts of the municipality of Banaue. The people in the community said that this is in accordance with the sub tribes such as the Kalanguya, Tuwali and Ayangan who migrated in the different areas of Ifugao. Despite the difference with the way they speak their dialect, the people said that they could understand each other very well.

About 97.65% of the total household population of the municipality speaks Ifugao followed by Ilocano 1.16%, Tagalog 0.22%, Bontoc 0.21%, not stated 0.18% (BSEP, 1998).

SOCIO-POLITICAL ASPECT

The people in Banaue had a unit of government of their own, each tribe distinct from the other. They had unwritten laws, which were religiously followed and were handed down from generation to generation and are observed up to the present time. A unit of government was then formed by the *tumonaj*.

The *tumonaj* was more of a religious leader, who holds respect and honor. There were also holiday criers who inform the people of a holiday to be observed (BSEP, 1998).

Those people who owned large irrigated rice lands contended for the position of a *tumonaj*. In order to become a *tumonaj*, one had to have the most harvested *palay*. *Tumonaj* used to be the leader in the community before politics was introduced in Banaue.

At present, a *barangay* captain is elected to serve as leader. Together with the council, they do their best to improve the community as well as the quality life of the people under their jurisdiction. The *barangay* council is also responsible for settling all the disputes within the *barangay*.

Ifugao social classes

The Ifugao society is stratified into three classes namely: the upper class, which is categorized into *kadangyans* and *bacnangs*, the *wad wacha'an* or the middle class, and the *nawotwot* or the poor.

The upper class of the Ifugao society is divided into *kadangyans* and *bacnangs*. The upper *kadangyan* class is constituted by those traditionally wealthy who have achieved their position through their inheritance of large areas of irrigated rice land and valuable heirlooms.

Bacnang identifies the upper class who have acquired wealth through their own economic activities such as successful handicraft or grocery businesses and who usually retain a large amount of cash (Milgram, 1997).

The people in the upper class are those who can sponsor big gatherings or feasts in the community. They own carabaos and pigs, which are intentionally butchered during ceremonial feasting and are shared to all the people in the community to validate their social status. Some also purchase cars and build concrete houses patterned with those in the lowlands, which is also considered a sign of wealth. The upper class *kadangyans* have *alang*s (rice granaries) on which they house an antique *bulol* or rice god idol(s). *Kadangyans* usually hire people to help them harvest rice from their large irrigated rice lands.

The people in the upper class can purchase cars, build concrete houses patterned with those in the lowlands and can even send their children to expensive universities in Manila and Baguio. Some people from the upper class who have finished college or a higher level of education also try their luck in politics. With their broad influence, they are able to hold key positions in government offices, which bring additional power and prestige to them.

The middle class or *wad wacha'an* are those who earn just enough for their living. Most of the middle class own irrigated rice fields but do not produce enough harvest to supply for their food until the next harvest. They often result to buying commercial rice in the market (Milgram, 1997).

The *nawotwot* is the lowest class of the society. They compose the majority of the population. There are different degrees of poverty within the lower class, depending upon the number of rice fields one actually owns or whether one's cultivation is restricted to swidden or *kaingin* farming. While many families do not own irrigated rice fields, in Ifugao there are few families who are strictly landless. All families still have access to ancestral community owned lands on the mountain sides where they can plant dry rice, *camote*, or other root crops to secure their own albeit less prestigious source of food (Conklin, 1980).

The poor have irregular incomes and at times lack basic necessities for subsistence. They cannot always send their children to high school, which charges yearly fees, and rarely, to college. They explain that they often have to borrow money and food and are always looking for rice. Others may do laundry and sell small amounts of vegetable from their gardens at the local Saturday market (Milgram, 1997; see also Kuviat Kowsky 1994).

The people in the lower class are able to eat meat only during the ceremonial feastings sponsored by the *kadangyans* on which they butcher animals and are shared to all those who are present in the occasion. One informant in the community recounts that those who eat *latud* or *taro* are considered poor.

ECONOMIC ASPECT

Agriculture is the main source of livelihood for the Ifugao people. In order to survive, the Ifugaos were able to transform the mountains into rice terraces where they can plant rice, which is their staple food. Other products such as *laya* (ginger), *lapne* (sweet potato), peanuts, *taro* and different kinds of beans are planted on rice terraces walls and dikes.

These vegetables are also planted in the *kaingin* farms with *pechay* and other vegetables. Their agriculture products are usually just enough to supply their daily needs. When there is a surplus, they sell them in the market. Due to inadequate farm to market roads, farmers have to hike on the rugged trails from the far-flung *barangays* up to the nearest road where public vehicles transport them to Poblacion.

Because of the magnificent engineering of the rice terraces, the place was able to attract people from all over the globe, recognizing it as the 8th Wonder of the World. The introduction of tourism in the area brought advantages and disadvantages in the economic aspect of Ifugao people. A disadvantage was the conversion of some of the agricultural lands into non-agricultural uses due to the spread of business establishments, housing and other investments. Rice terraces are slowly converted into commercial area in order to give way to business establishments that could provide employment to the people in the community.

Some of the capitalists bought lands from the natives with a written agreement stating that the children of the latter will be employed as the business establishment was put up. Usually, the business establishments that can be seen in Banaue are souvenir shops selling Ifugao woodcarvings and knitted items, grocery stores, lodging houses and hotels.

Ifugaos are very talented people. They have imaginative minds that could transform a plain piece of wood into anything that is amazing. Woodcarvers claimed that they inherited their talent in woodcarving from their forefathers, being the carvers of the rice terraces. Ifugao boys learned how to carve at an early age by just watching their fathers or the older men in the community. As farming is for women, woodcarving is exclusively

for men. People in the community said that woodcarving is more difficult than working in the fields. Woodcarvers go to the mountains where they get wood. Carving is done in the mountains. The carved woods are brought in their houses where the necessary polishing is done. They usually carve *bulols* or rice god idols, mask and containers of various shapes. There are also woodcarvers who specialize in furniture making. However, with the log ban that was implemented by the Department of Environment and Natural Resources (DENR), some of the woodcarvers already diverted themselves into other income generating activities. With a meager income, others were forced to migrate into the neighboring provinces to search for a greener pasture. The migration of people, especially of the skilled workers, affects the income of the municipality.

There are also some *sitios* in the municipality which have knitting as their home industry. Women dye and knit blankets, which are sold in the daily market.

Agriculture

Although agriculture serves as the primary source of livelihood for the Ifugao people, planting is only done once a year. They believed that when they overuse their lands, the gods would give them less harvest.

Banaue has a total agricultural land area of 3,693 hectares or 18.30% of the total land area. About 1,005 hectares were utilized for rice production and the rest of the agricultural land were planted with vegetables, rootcrops, fruit trees and the rest becomes *kaingin* and idle lands due to lack of water, especially during dry season (BSEP, 1998).

Sowing of rice seeds is done from the early part of November up to the early part of December and the transplanting of seedlings is from January to February. Traditional wealthy elders who own large irrigated rice fields lead the planting ceremony. Most of the field work is in the hands of the women. Men only do the preparation of rice paddies or *banong*, which is later planted with rice. Fresh water fish are also grown in the wet rice terraces or *payoh* together with edible shells, which are gathered with the use of *haychu* after the harvesting of *palay*.

Children, before, were obliged by their parents to help in the field work. Now, only the elders can be seen working in the fields because children have other options like woodcarving, knitting and weaving. Also, the introduction of education in the community leaves no time for children to work in the fields.

On the first day of harvest, pigs are butchered for the *chiloh*. *Chiloh* is bathing of the *bulos* with blood. Most of the rice field owners have at least one *bulol*. Some *kadangyans* have one pair of *bulols*, which is called *nonhimbaleh*. *Chiloh* is done to guard the *palay* from thieves and bad spirits. They also put rice panicle stems in the earholes of the *bulols* for *alitus* or ornaments. There is a story told by the residents in the study site about a man who tried to steal someone else's *palay*. It happened that the owner of the field from where the thief was stealing had a *bulol*. On that day, they heard that the spirit of the *bulol* chased the thief and that it grasped his neck tightly until he vomited blood and eventually died. At present, most of the owners have already sold their *bulols* and replaced with new ones. They are tempted to sell their *bulols* because of the high price offered for them, which could range from one to five hundred thousand pesos.

The meat of the butchered pig will be cooked and brought to the field to be served to the people who helped in harvesting the *palay*. Harvesting of the ripe *palay* can be done in one day, especially if people are hired.

The manner of harvesting in Ifugao is very much different from that of the lowlands. Once the ripe *palay* showed up, the Ifugaos already start to pick them using the *gamulang*, leaving the green or unripe *palay* for the next day of harvesting.

When harvested, the rice stalks are tied into bundles and are carried by the men with the use of bamboo or wood stick into the house of the owner. They spread the bundles of rice on a drying mat under the sun. A sign made of coconut leaves formed into the shape of a rooster (*podong*) is hanged in a wood stick and placed beside the rice, which is being dried. If *podong* is seen in the rice field, this signifies that the *palay* should not be harvested yet or that no one should try to steal. This message is addressed to humans. If the *podong* is placed beside the harvested *palay* that is being dried, it serves to drive away the spirits from getting the *palay*.

During *ahitulo* or rice harvesting period, eating of green vegetables, fruits and fish is strictly prohibited after conducting a baki called *kinapah*. Only pork and chicken meat cooked as *attar*, an Ifugao recipe, may be eaten. It is believed that diseases would be experienced when this custom is not followed. Worst can happen to the *mumbaki* if he eats one of the prohibited foods because the *anitos* or the spirits will kill him.

It is also during harvest time that *bayah* or native rice wine is served in almost all the houses in the community. The local *bayah* is made of partially pounded rice, which is

roasted and added with water to cook. The cooked rice is placed in a *gaganit* (inherited Chinese jar) or any container lined with banana leaves. They sprinkle it with *bubod* (fermenting agent) and *pulot* or *muad* are also mixed to improve its taste. After two days, wine is already produced. They bring the *bayah* to the fields and serve the people who took part in harvesting the ripe *palay*.

After the sundrying of the harvested *palay*, a portion will be secured in the *alang* or rice granary while the rest is stored in the attic.

TOPOGRAPHY

The municipality of Banaue is ruggedly mountainous and hilly with spectacular waterfalls from streams, brooks and rivers. In terms of slope category, *barangays* Kinakin, Tam-an, Amganad and portions of Poblacion fall within the 18-30% slope category with an area of about 1,890.00 hectares or 9.81%, 30-50 % slopes cover portions of Barangay Viewpoint, Bocos, Poitan and Bangaan with an area of about 3,130.00 hectares or 14.353%. The rest of the *barangay* located on the western and eastern portion of the Banaue River have slopes above 50% with an area of about 16,697 hectares or 89.467% of the total municipal area. The 18-20 percent slopes are characterized by rolling to hilly terrain, 30-50 percent slopes by steep hills and mountains and above 50% slope areas are generally located along the Banaue River, wherein the terrain slopes down toward the river banks.

The soil of the municipality is classified into three namely: Longa clay, Annam clay loam and Guimbalaon-Annam Complex Clay Loam.

The temperature at Banaue averages about 20⁰C from April to September and 16⁰C from November to January (Van Breener et. al 1968). The monthly rainfall is between 15.00 to 815.59 mm. May is the driest month while July is the rainiest month in Banaue (BSEP, 1998).

CONCEPTS AND BELIEFS ON HEALTH, DISEASE AND HEALING OF THE IFUGAO PEOPLE

A person is *maphod* or healthy according to Ifugaos if he has no illness or disease. If a person is not ill, he is *mabia* or strong and can perform his work well without getting easily tired.

Most of the informants perceived fat people as healthy. This is for the reason that *mataba an tago* or a fat person eats well. A healthy person for them always has a good appetite for food. When a person eats well, he will never be malnourished. They equate nourishment with the quantity of food without regard for its nutritional value. An example is eating plenty of rice even without *ischa* or viand.

Aside from the diseases being caused by the bad or offended spirits and uninvited ancestors during big family gatherings, Ifugaos believed that most of the common diseases are acquired from dirty environment and unbalanced diet. Ifugao mothers try hard to keep their children from playing with the soil or under the sun. Children are bathed daily. However, most of the people in the community do not practice sanitation. Others prefer to defecate anywhere rather than use the public toilets.

Mothers also try hard to encourage their children to eat vegetables such as *pechay*, *camote* tops, *sayote*, *amat*, *pulot* and *latud*.

Ifugaos cook very simple meals like boiled meat or vegetables spiced with salt. Most of the informants said that they could live as long as there is rice, cooking oil and salt in the kitchen. Blessed with good soil and climate, plants, especially rice and vegetables are no longer sprayed with insecticides and fertilizers. They believed that using chemicals in foods or in plants could also cause diseases.

ROUTINE ACTIVITIES OF THE IFUGAO PEOPLE IN THE STUDY SITE

The people in the study site start their day as early as 5 o'clock in the morning. Those who work in Poblacion takes the opportunity to take a bath in the open spring while most of the people are still asleep. Mothers prepare breakfast, which the family eats together. Drinking coffee is not part of their breakfast. After eating, those who have to work outside start to prepare themselves and walk through the foot trails along the rice terraces at 6 o'clock. Women usually do all the household chores but when there is a lot of work to do in the rice fields, women are forced to leave some of the household responsibilities to their husbands. Without any complaints, the husband takes charge of the house, including the small children while carving wood. As observed in the study site, most of the fathers are very loving and caring to their children.

Most of the male, even the small boys carve woods. If not in the school or busy with other work, men are just seen outside their houses carving wood all day. On the other hand, women in the community weave the edges of the carved wooden containers with rattan

splits and knitting textiles as their source of income, especially when they have no rice fields to cultivate.

After a hard day's work, neighbors gather into groups to relax. Women exchange words about the day's events, watching their children play while men go to the nearest *sari-sari* store to have a drinking spree with *Ham Migel* (San Miguel Beer) or the local *bayah* until nighttime. Mothers go to their respective houses when it is already dark. It is time for them to cook supper for the family. After eating, the mothers start to weave again until they feel very sleepy.

Most of the people in the community sleep late at night even with the absence of modern life conveniences to entertain them such as radios and televisions because they are too occupied with their work.

THE INFORMANTS

The caregivers

Caregivers, especially the mothers, constituted the majority of the informants. They are the last resorts to gather data from since the healers, according to their ancestors could not reveal most of the plants that they use.

Mothers attend to the primary health care of the family. They can also share their experiences when the community healers treat one of the family members. Through them, most of the data revealed by the healers were obtained.

During the research period, most of the mothers were busy in the fields because it was *ahitulo* or rice harvesting period. The researcher either went to the rice fields or did house-to-house visits, even in the far-flung sitios just to interview them. Often times, they were in the rice fields for the whole day. Most of the mothers who remained in the house were those who did not own ricefields.

Fathers were also interviewed in the absence of their wives when doing house-to-house visits. Fathers were usually the ones left in the house because they carve wood. They shared the plant remedies that they used for first aid treatment while they were carving wood in the mountains.

Most of the caregivers that were interviewed could only speak in the Ifugao dialect. They could hardly express themselves which was why they were very hesitant to be interviewed. Most of the data were obtained from them.

The healers

The *mon agas*

There were seven healers who used medicinal plants in the study site. Five of them were traditional healers or those who have the ancestry of healers. At an early age, children of the healers were already taught how to heal and the plants that they should use for every disease. One of the traditional healers professed that his father used a stick in pointing the medicinal plants while teaching him instead of his finger so that he will become an effective healer. His father also instructed him to pull the whole plant when he is going to use it for healing so that the sickness will not keep coming back.

Their healing was believed to be very effective because the spirits of their dead healer ancestors gave them powers. They were gifted with hands that could transform any plant that they got into a very effective agent. This provide the explanation why it had to be the healer who should get the plant(s) to be used in healing though this does not necessarily mean that he will perform the whole process.

Most of the traditional healers only shared the very common medicinal plants but refused to impart the most effective plants that they used. These plants were exclusively found in the community's forests. They believed that revealing to the people the plants that they used will make their healing ineffective. One of the traditional healers confessed that they intentionally pounded the plants, especially the most effective ones before using or giving it to their patients. If the plants were pounded, there will be no possibility for the patients to identify the plants.

Most of the people in the community knew medicinal plants but had already lost interest in using them. They do not want to waste their efforts in preparing medicinal plants that are, after all, useless. Most of the people in the community knew some herbal medicines and their indications but they did not know how to prepare them. These are the common reasons why the people in the community do not depend largely on medicinal plants. They often resort to buying over-the-counter medicines or consulting a *mumbaki* or the other spiritual healers in the community.

Having no money to buy commercial medicines and sacrificial animal for *baki* is the only reason that could force the people in the community to make a remedy out of medicinal plants. There are two other healers who acquired their knowledge in healing through

personal experimentations and experience. One of these two healers said that he first tried to treat his diseases and later started curing other people. This healer knew a lot of herbal medicines but no information was drawn from him. He told his neighbors that he would only share his knowledge in exchange for a large amount.

The other one learned how to heal from his experience during the 2nd world war, when he was just 12 years old. The Japanese soldiers asked him to treat their injuries with the plants that they gave him. With his knowledge in medicinal plants, he also started curing his neighbors after the war. He unselfishly revealed the materials that he used in healing when he heard that the project would benefit the community.

The *mama-oh*

The priestess is called *mama-oh*. She performs a *baki*, which identifies whatever disease a patient has. This enables the patient to know what appropriate *baki* should be performed by the *mumbaki* in order to cure his disease. The *mama-oh* prepares a woven container called *hu-ap* which contains *hapid* or betel leaf, *moma* or betel nut and *apur* or lime. After the materials are prepared, a *baki* called *pa-oh* is performed. This *baki* is done for the purpose of detecting the illness the patient suffers. When the disease has been identified, the patient can go to the *mumbaki* who will perform the appropriate *baki*, which can cure the illness. *Pa-oh* can be performed anytime.

The *mumbaki* or pagan priest

Long before the introduction of Christianity in Ifugao, the *mumbaki* served as priest in the community. A *mumbaki* was well versed in pagan prayers called *baki*. *Baki* is performed for different purposes, including healing. The *mumbaki* was called to officiate it.

In healing, the *mumbaki* implored first the aid of the divine creatures and ethereal beings such as the gods and deities or even *anitos*. He butchered animals and offered them together with other material offerings, depending on the purpose.

ACTIVITIES DONE IN THE COMMUNITY

Aside from the usual routine of the researcher of going house-to-house to interview, she sometimes accompanied the community midwife in going to her patients.

There was a man who suffered from a third degree burn on the upper part of his body, excluding his head. The *mumbaki* went to the vigil for a dead neighbor. It was a usual practice for men to have a drinking spree on the place of the dead. He got himself drunk with commercial liquor. Unconsciously, he started to recite a *baki*. According to the interviewed *mumbakis*, there should always be an offering whenever *baki* is performed and that the drunk man had no offering since he was just reciting it unconsciously. As he continuously recited the *baki*, he was accidentally thrown on the fire where they were cooking the butchered animal. The people in the community believed that he was thrown into the fire by evil spirits to become the sacrificial offering, since he had no animal offering when he recited the *baki*.

Despite his condition, his family could not bring him to the hospital. His children said that their father started to get angry whenever the topic was brought up. Because of the serious burns acquired by their father, they decided to seek the help of the community midwife instead of bringing him to the hospital. The midwife, together with the researcher, patiently treated the burned man. The midwife made use of a decoction of guava leaves in washing the burned area after cleaning it with hydrogen peroxide. The

burned area was pat-dried with clean cotton cloth and applied with baby powder. After the process, the burned areas were covered with a piece of cloth.

The midwife did the wound cleaning three times a week but she instructed the man's family to clean the burned areas daily for faster healing. Despite the midwife's instructions, the man still refused to be treated by his family. He complained that their hands were very heavy and it really hurt him. Because of this, the midwife was forced to make her visits often.

Through the constant visits to the patient, the research assistant was able to monitor the improvement of the patient as he was treated by the healing preparations employed by the midwife. At first, the research assistant thought that the burned man might die because of his serious condition. But, as the midwife continuously treated him, the man's condition slowly improved. He was about to recover when the researcher left the community.

WORLD VIEW IN THE STUDY SITE

Montaloh or *Apo Diyos* created man, the land, the sea, the sky and all the things that could be seen in the universe. To take care of His creations, he also made a woman He named *Hinumbian*. One day, *Hinumbian* dreamed of chewing betel nut with a man. Three months after that dream, she became pregnant.

Hinumbian gave birth to twins - a girl and a boy. She named the boy *Wigan* and the girl, *Bugan*. Years passed and the children grew up. *Hinumbian* then was already very old when a great flood occurred. *Hinumbian* being very weak because of old age died while *Wigan* and *Bugan* fled to *Mount Amuyao* to survive from the flood. There, on top of the

mountain they lived as husband and wife. They had nine children, five boys and four girls. The four boys took their sisters for their wives, leaving one of their siblings without a partner. Since their brother had no wife, they took him to the wilderness and made him a sacrificial offering to the great God *Montaloh*. They did this to keep him from committing an adulterous relationship with any of their spouses. The four couples had many children and their children intermarried with each other.

Ifugao life was ruled by hundreds of deities, ghosts, and good and bad spirits. They always invoked the presence of these supernatural beings, calling them from their abodes when the pagan priests recite *bakis*. In the recitation, the pagan priest grouped their gods in classes and sub-classes following a certain traditional order, which in some way suggested a sort of hierarchy, for the chiefs of each class are mentioned first. The *baki* was performed for various purposes such as thanksgiving, asking for forgiveness and imploring the aid of the spirits to cure a disease or ward-off misfortunes. They believed that offended spirits or deities and bad spirits cause diseases and misfortunes in the living. In order to cure the disease, a *baki* is done, to ask for help or forgiveness from the spirit whom they believed to be responsible for the action, to cure the person who is ill. In order to completely appease the spirit, they butcher animals which are offered to the spirits together with *bayah* and other material offerings. They believed that the spirits consumed the soul of the animal offering and leave the flesh to the human celebrants to consume after the *baki*.

LIFE CYCLE

Pregnancy

There are signs and symptoms confirming that a woman is *nonhabi* or pregnant. First is the absence of menstruation accompanied by an unexplainable feeling. Usually, if a woman is *mon-inaw*, she experiences vomiting and headache, particularly in the morning and afternoon. She also feels very lazy and dislikes the foods that she usually eats.

There are many things prohibited for a pregnant Ifugao woman. These prohibitions and beliefs are mainly for the security of the mother and the child's health. A pregnant woman should refrain from drinking coffee, eating food with vinegar, acidic beverages such as commercial liquor, softdrinks and even the homemade *bayah* or rice wine. This, they believed, would affect the brain development of the fetus and can even cause miscarriage, especially on the early stage of pregnancy. It is also not good for a pregnant woman to lift heavy objects because her uterus will go down.

Ifugaos believed that a pregnant woman should not sit on a rice mortar because the child will become naughty when he grows up. She should also avoid going out of the house when it is already dark and going to a dead person who died of an accident so that the child would not suffer the same fate. Another practice is for a woman to hold *laya* or ginger when a rainbow appears so that the rainbow will not take the baby, meaning, the baby will rot inside the womb and eventually lead to miscarriage. When a pregnant woman dreamed of a hand clutching her stomach, a miscarriage can also happen. With this, a particular *baki* called *wedlagud* is performed.

Diet is also observed. *Latud* is prohibited, especially the root crops because the small *gabi* particles when eaten by a pregnant woman can get into the nose of the fetus and suffocate

him. Eating unripe papaya and sour fruits such as rattan and *gulon* on the third trimester of pregnancy should not be allowed. This can cause blindness to the fetus because the juice might get into his eyes and may sometimes result to miscarriage.

On the 8th month of pregnancy, a baki called *Pahang* is conducted to signify the acceptance of the husband as the father of the unborn child.

Child delivery

Before, a *monhod* or local midwife assisted the pregnant woman in childbirth. She used a piece of sharpened *bolo* or bamboo in cutting the umbilical cord of the newborn. It is first sterilized by boiling. After cutting the umbilical cord, a thread is used in tying it to prevent the flow of blood.

During this time, professional midwives have already replaced the *monhods*. Mothers trained by the RHU are also able to assist in child delivery in the absence of the midwife.

There is a belief that unmarried girls are not allowed to watch a pregnant woman when giving birth. Talking is not allowed when the head of the child has already come out because the child will sink back.

When the placenta has not come out after 30 minutes, cold water is used to massage the abdomen downward. Water is also used in bathing the newborn and in washing the vagina of the mother. When the mother and the baby are already cleaned, the umbilical cord is buried. Ifugaos believe that if the umbilical cord is wrapped in newspaper, the

baby would grow intelligent, and if the umbilical cord is buried deeply, the child's teeth will grow stronger. They would not decay or be removed until he died.

Chicken with unripe papaya and lots of ginger is fed to the mother to help her regain her strength. Shell foods like *ti-am*, *bisikol* and *binnek* are also good alternatives if there is no chicken. This does not only help the mother regain her strength but it also helps in inducing and increasing milk production. *Latud* should not be fed to a woman who has just given birth because they believed that it would take long before the child can get married. To help the navel of the newborn to heal fast, breast milk is dropped on it. *Bor-oh* (a thick woven strip of cloth), usually a gift from a female relative, is used to wrap around the mother's stomach. This is to prevent the stomach from sagging or to put it back into shape. Mothers are not allowed to work until she has regained her strength so that she will not *monhakit* or get sick.

The *gogotlang* or newborn baby should not be brought outside the house because he may be *mai-yoh* or harmed by bad spirits and suffer from headache and stomachache. They should not be brought in the rice field so that they will not be *malarit* or harmed by the fairies. When the baby is *malarit*, a *baki* called *tobong* is performed. Chicken is butchered as an offering while pig is only butchered if the infant is seriously ill.

The newborn may only be brought outside the house after three days or after the *tih-lop*, a kind of *baki*. This *baki* is done "*tamaan achi na taang hichin paatongo an ong-onga*" (for the child not to cry always). No chicken is butchered for this occasion.

Another *baki* called *bagor* is performed, 9-10 days for boy and 6-7 days for girl, after delivery. All the relatives of both parents of the child sponsor *bagor*. This is to invite the souls of their ancestors to join in their celebration. It is also in this occasion that the child is given a name.

Adolescence

At this stage, a child enters the puberty period. Young boys should be circumcised. Some of the respondents said that they used a chisel (a carving tool) and a knife for circumcision. They pound *tibanglan* or *gayahbet* leaves to dress the cut. They said that these plants would help stop the bleeding. Hydrogen peroxide and gin are used as antiseptics. One respondent recalled pouring gas on his penis when he was circumcised.

On the other hand, menstruation occurs in young girls. According to some of the respondents, one should avoid eating sour foods during menstruation because it can cause abdominal pain. Lifting of heavy objects is also prohibited because it can lower the uterus.

When suffering from dysmenorrhea, young Ifugao girls drink either lukewarm water or a decoction of dried *humang* fruits, or use hot compress to lessen the abdominal pain.

During this stage, physical and emotional changes also occur for both girls and boys. They are already required to stay in a separate dormitory called *agamang* where spinsters or widowers accompany them. They serve as their advisers and guardians in the dormitory. It is also in *agamang* that courtship takes place.

Courtship

Moma or betel nut chew is an instrument for socialization in Banaue, as well as in the other municipalities of Ifugao. In Poitan, *moma* plays an important role in courtship. Up to now, when a *baro* or unmarried man wants to visit a *balasang* or unmarried woman in their *agamang* (dormitory), the *baro* would ask for *moma* or even a single ingredient of *moma*. Ifugaos are generous people especially in sharing their major vice - the *moma*. The boys know that the girls will not send them away if they ask for *moma*. If the *baro* has entered the *agamang* and has been given *moma*, he would chew it right then and there. While chewing the betel nut, he will start talking with the girls in the dormitory and later with the girl he wants to court. If the girl showed hope to the boy, he would make his visits more frequent. At present, the men sip a spirit, usually *bayah* (rice wine) or commercial liquor before going for a visit. The men confessed that alcohol gave them enough courage to express their feelings. A young woman said that a man who has paid her only a couple of visits already asked her when she would like to receive the *moma* but she has not accepted the marriage proposal yet. Some men write the girl when they could not express their feelings personally.

Most of the interviewed *baros* or unmarried men prefer to marry someone who is not from their place. They said that they also want to experience living in another place, especially in the lowlands. This explains why young men compete to court female visitors in the community and will not stop even if the girl says no.

Some girls did not experience courtship for they have been betrothed at an early age. This usually happens among the children from the *kadangyan* (well-to-do) class for the fusion of the wealths of the two families.

Engagement

If the girl has already accepted the boy's marriage proposal, the boy's kin will send a *mon-baga* (a go-between). That person should not be a relative of either party. He is tasked to go to the girl's house and ask when the girl's kin would like to receive the *moma* (a butchered pig or chickens put in a woven container called *hu-op*).

Moma or the first engagement

For the first engagement, a particular *baki* called *moma* is performed. The *baki*, done for good omen, is conducted in the house of the boy. Pig or chickens will be butchered for bile consultation. If the bile turned out to be very bad (only the *mumbaki* can tell), the couple will not proceed to marry, permanently. If the bile is not so bad, something may still be done. In this case, the couple will not live together for one year or for a period of time determined by the *mumbaki*. After a period of separation, *moma* is repeated and another bile consultation is done. If the bile has already turned good, the couple can proceed to the next and final ceremony called *tanig* anytime they want. The meat of the butchered animal will then be placed in a woven container and will be brought to the house of the woman. The meat will be cooked and served to the visitors. All relatives of both parties should be invited and should attend or the couple will have a sickly child. All the relatives and visitors will have a share of meat to take home. During this occasion, the relatives of both parties will talk about all the terms and conditions set forth by the girl's kin. When the two parties have agreed on the conditions, the final ceremony or *tanig* may then be performed.

After the *moma*, the couple may already live in one roof as husband and wife. Some couples no longer proceeded to *moma*. It is already acceptable to the Ifugao society.

Tanig or the final engagement

Tanig is the final ceremony that completes Ifugao marital bonding. Only those who are fortunate to pass the *moma* (first engagement) can proceed to *tanig*. In this occasion, the boy's kin will bring a pig to the woman's house. A *canao* will be performed before butchering the animal for bile consultation. The continuation of the relationship depends on the condition of the bile. If the bile turned good, the couple will be officially proclaimed as husband and wife. This entails merry-making and a grand celebration.

Now, *tanig* is no longer performed after the first ceremony or the *moma*. *Moma* is already enough to let the people know of the transformation of status of being single to married.

Marriage

With the introduction of Christianity, couples now go to church after a successful *moma* to be wedded. If the couple has no enough money, they go to the municipal hall to avail of a marriage contract and have a small thanksgiving celebration.

For some who can afford a grand wedding like the *kadangyans* (well-to-do people), at least 10 pigs are butchered for the wedding occasion. This is because not only their relatives or the people in the *barangay* will attend, but the whole municipality is automatically invited. After the *gala* or the dancing of the newly wedded couple, cash gifts from relatives and other people who attended the wedding are given.

Death and burial

Death due to natural causes

When a family member dies, eg, either of the parents, the eldest child is obliged to take responsibility on the first day. He should provide a pig, which has already given birth many times, or a duck, which is to be butchered on the first day. His siblings will do the same on the proceeding days. If the first child has no duck, pig or money to buy any of the two animals, his siblings can help. If none of the children could provide anything, relatives, friends and even neighbors could lend money to the family and give any form of donation. Only ducks and pigs should be butchered even on the following days. The wake usually lasts five days or eight to 15 days for the *kadangyans*. During the night vigils, the people, especially the children play *lasong-lasong* (*sungka* in Tagalog).

The dead is transferred from one house to another, eg, the first child wants to accommodate the remains of his parent in his house for 3 days and will transfer to the house of his other sibling after. Before, they transferred the body of the dead from house to house by straddling his/her legs on the shoulder of the person who is going to carry him/her while holding his/her hands. Now, they already put the dead in a coffin. A woven blanket is lined inside the coffin and another one is spread on top of it. The kind of blanket that will be used depends on the social class of the dead. If the dead is rich or belonging to the *kadangyan* class, a woven blanket with white as its dominant color called *dili* (pronounced as *chili*) will be used. For the middle class, a blanket called *bayaong* or a blanket with red dominant color is used while the *nawotwot* or the poor uses a black-colored blanket called *hape*. When there was still no coffin, the corpse was just wrapped with a woven blanket. Women were wrapped in *tolge* while the men were wrapped with blankets. Before burying the dead, they remove the blanket and keep it to

use in wrapping the bones of the dead when they perform *binong-ar* or when they collect his *tongar* or bones after a minimum of one year. Before the dead is buried, *poknang* is done. *Poknang* is the tying of thread to the finger of the dead parent connecting it to the finger of his youngest child or someone who is closest to him. This is done so that no member of the family will die or follow after the death of that person. Another reason is for the dead to pray for a good life for those he left. Ifugaos believed that the *banig* or ghost of a dying person is stronger than that of the dead one.

There is a burial place for the persons who died of a natural death. The body of the dead will be secured in a small native house built in the graveyard. The *lubuans* or cemeteries are usually found in the mountains.

Murder or death due to accidents

If the dead person was murdered, he will be fixed in a sitting position and tied on the house post with his two hands tied side by side on wood sticks. The clothes he was wearing when he was murdered will not be removed. Only a three-day vigil is given to a person who was murdered or a person who died of an accident for the reason that, the relatives could not bear to see the fate that the person has suffered. While carrying the murdered person with the use of *atag* or rafter to *lubuan* or cemetery, a war dance called *himong* is performed. The dead will be buried in a sitting position, from shoulder down, exposing the head. A Y-shaped twig is used to hold the chin to keep the head in place. The cemetery for people who were murdered and for those who died of accidents is separate from that of people who died of natural causes.

Binong-ar

After a minimum of one year, *binong-ar* or the gathering of bones of a dead relative from the grave is done. The bones are collected and cleaned or just wrapped in the woven blanket used prior to the burial. This entails 3-5 days of feasting and performance of *canao*, which is called *hagoho*. Animals are butchered each day. *Kadangyans* slaughter two animals a day, usually a pig and a carabao. Butchering of carabaos is exclusively for the *kadangyans*. The internal organs of the sacrificial animal are cooked and served to all the visitors while the meat is cut into pieces for them to take home. *Puyaya* is sung by the Ifugaos, especially the elders, during *binong-ar* to liven up the occasion.

In the case of a murdered person, only the elders are allowed to eat the butchered animal(s) because they believe that whoever eats the meat will also suffer the same fate as that of the dead. Elders are allowed because of their age. They can still do a lot of things and are still useful to the society. After the five-day vigil to the *tongar*, the bones will then be secured or *ipah-i* in a shelf located inside the native house roof. The bones will not be reburied until all the elders in the family dies. If the last elder died, the bones may be buried but separate from where the *tongars* are buried.

Binong-ar is performed for the following purposes: 1) the surviving spouse wants to get married; 2) a sickness was found out by the *mama-oh* to be caused by a dead person; and 3) to have a harmonious relationship in the family. They believe that if the *tongar* is already dirty or if insects get inside the wrapped *tongar*, the surviving family members will suffer from misfortunes and diseases.

RECOMMENDATIONS

The study recognizes the need to preserve the Ifugao culture, including practices that refer to health. However, several practices have been noted to be detrimental to the people's health and should therefore be discouraged, such as: 1) *montalbah* or taking a bath on the rice fields when one is sick; 2) the use of chisel (a carving tool) for circumcising and gas as antiseptic, 3) cooking of butchered animals without washing; and 4) improper waste disposal.

Most of the people in the study site want to utilize the medicinal plants and other natural products that are exclusively found in the community for healing. The people in the community suggested that they be provided with reading materials to guide them on medicinal plant use. The reading material should be translated in the local dialect for them to become effective and not end into waste.

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APPENDICES

CASE STUDY

One former *mumbaki* was interviewed about the different *bakis* he used in curing diseases.

Antonio Octengan, 70 years old, now a born again Christian from Sitio Pinnugo, recounted his experiences of being a *mumbaki* before he was baptized in his religion.

His story started when he was just on his fifth grade. At his young age, he started to be interested in learning the *baki*. His grandfather is a *mumbaki* and was the greatest influence to his ambition. He observed very intently everything his grandfather did when he performed a *baki*. He thought that there were more things he should learn about the *baki* aside from what he saw from his grandfather. He inquired from other *mumbakis* to learn the whole process.

He first attempted to perform a *baki* in 1964, during harvest time since it was one of the reasons why he tried hard to learn. He wanted to have a good harvest and he thought that performing a *baki* would help. When he had mastered the different kinds of *bakis*, people started coming to him to be cured of their diseases. According to his neighbors, there were times when all that he did was butcher animals and recite the *baki*. The *mumbaki* professed that he should bribe the deities so that they will defend him from his enemies and from bad spirits. While doing a *baki*, the *mumbaki* needs to balance good and evil to avoid the spirits from possessing his body. Most of the *mumbakis* in the community have already tried going out of their minds as if someone is chasing them. This is the reason

why they seemed like they are insanes. With the abnormalities he showed, they thought that a bad spirit might have possessed him or just simply losing his mind.

His mastery in *baki* was tried when his wife suffered from a stroke. Half of her body was paralyzed. He tried hard to cure her with all the *bakis* that he knew and has even called on all the gods and deities for help but nothing happened. His wife did not show any sign of improvement. Finding that performing expensive *baki* was useless and non-sense as he described it, he decided to be baptized as a born again Christian in 1996.

THE DIFFERENT KINDS OF BAKI USED IN HEALING

Tobong

When a person was found out by the *mama-oh* or *monhapod* to be possessed by a spirit, the family should *montobong*, which is officiated by a *mumbaki*. He will perform a *baki* called *tobong*. Materials such as *tobong* (a cut of pig ear down to the lower chin which is dried), egg, cooked rice, bread, lime, banana, money and chicken should be prepared. These will be brought to the place where the *mama-oh* or the *monhapod* instructed. In the place, the *mumbaki* will recite a *baki* asking for the aid of a spirit messenger to call the fairies from their different abodes. The messenger is also the one tasked to distribute the offerings to the fairies. After the invocation, the chicken will be butchered and cooked. The messenger will return to get the animal offering and distribute it to the fairies. After the offertory prayer, all the people who participated will eat but a portion of meat should be left to take home. While on the way home, the *mumbaki* will call the spirit of the possessed person to go home, eg “*Mayette, umi too!*”

Warrior *cañao*

Warrior *cañao* is performed to heal stab wounds. This is also to implore the aid of the gods and deities to help the stabbed person to retaliate against the person who injured him. The materials to be prepared for this *cañao* are *tobong*, *bayah* or rice wine and the sacrificial animal, either pig or chicken. First, the *mumbaki* will call the spirits of the dead family members or relatives of the stabbed person. Then the *mumbaki* will curse the person who stabbed. A *cañao* will be played and afterwards, the sacrificial animal will be slaughtered and cooked. The *mumbaki* will again recite another *baki* called *ichong-chongan* for the offering of the cooked meat of the sacrificial animal to the gods. The

mumbaki will curse again the person who inflicted the stabs. After the performance of the *mumbaki*, the people who are present can already eat the cooked meat.

Similar *baki* is also performed if a person is losing his mind or suffering from schizophrenia.

Tugtugmo

This *baki* is particularly for a wound to stop bleeding and aching. The materials used depend on the *mumbaki* performing but they usually include *tobong*, *balitok*, and *moma* or betel nut chew. The *moma* will just be displayed or chewed by the *mumbaki*. While chewing, the *mumbaki* will pray to the gods and deities to stop the bleeding and aching. Afterwards, the *mumbaki* will spit the *sapal* of the *moma* on the wound.

Ponhonga

This *baki* intends to cure heart ailments and *monyahyah* or tuberculosis. Ifugaos believed that tuberculosis is a punishment given by the *diyosin* because of dreaming of harvested rice or crossing a river. These dreams are interpreted as envy for the properties of others. The material offerings for this *baki* are *tobong*, rice wine or *bayah*, *moma* or betel nut, *hapid* or betel leaf and one pig or four to five chickens. First, the *mumbaki* will call for *Abunian* (the god of rice and food who lives in heaven). Then, he will pray, offering the pig or chickens in exchange for healing and recovery of the patient.

A *cañao* is done before butchering and cooking the animal offering. Lastly, the *mumbaki* will again recite a *baki* called *gunob*, calling the *diyosin* to take the offering. The people can eat the offering after the *baki* is finished.

STEP BY STEP BAKIS USED IN HEALING UNEXPLAINABLE AND UNDETECTED ILLNESS

Utong

This *baki* is the first attempt in curing an unexplainable illness. Material offerings like woven blanket such as *hape*, *dili*, *bayaong*, *bayah* or rice wine and chicken are prepared. First, the *mumbaki* will implore the aid of the spirit messenger to call the spirits of the dead relatives of the sick person. Then, the chicken is butchered and cooked. After the chicken is cooked, the *mumbaki* recites the *gunob*, calling the spirits to take the offering. The people who attended will consume the meat after the *baki*.

Kutod

This is performed if the person is still sick after performing the first *baki*, which is the *utong*. In this *baki*, five to 10 chickens, *bayah* or rice wine and *punamhan* or a small wooden container, which contains dried blood, are displayed for offering. The *mumbaki* will call the gods. If the *mumbaki* called on 10 gods, then the number of chickens should also be 10. The chickens will be butchered and cooked. Then, the *mumbaki* will perform the *gunob* to call the gods to take the offerings. When the *mumbaki* is through, the people who are present can already feast on the cooked chickens. After eating, the *mumbaki* will recite another *baki* called *ahiw*. This is to send the gods and the deities back to their homes.

Uhag

If the two preceding *bakis* have not caused any improvement on the condition of the sick person, another *baki* called *uhag* is performed. The materials to prepare are 12 bundles of *palay*, one pig, *bayah* or rice wine, *tobong* and *punamhan*. First, a *cañao* is performed at

7:00 o'clock in the evening. The *mumbaki* will call for the presence of the *diyosin* and starts singing a long *baki* called *alim*. Everybody present in the *cañao* should participate by singing. They sing for six pairs of gods and goddesses. *Cañao* dance will be performed in the morning to make the *diyosin* happy when he gets the offerings. Then, the pig is butchered and cooked. A *gunob* is done to call the gods to take the offering. The people can eat after the *gunob*. An *Alim* is again recited to close the affair.

Chinopchop

This kind of *baki* is exclusively for the *kadangyans* for the reason that, only the *kadangyans* can sponsor such a grand occasion. The materials to be prepared are spear, jar, gong, *patpong* or gong stick, rice wine or *bayah*, *punamhan*, *tobong*, twelve bundles of rice and three to five or more pigs. The *mumbaki* will ask the messenger spirit to call the *diyosin* to know if he was the one who inflicted the disease. Then, the people who are present will sing *alim* for twelve pairs of gods and goddesses. After each pair, the people will shout “*naputong amin to-o!*” accompanied by a beat of a gong. The *alim* continues while the pigs are displayed. The gong is beaten and the people start to dance around the pigs. Then, the jars and spears are also displayed. They butcher the pigs and cook the *dalum* or the internal parts. When the internal parts of the pigs are cooked, the *mumbaki* will call the presence of the spirits to take the offerings. The people can eat after the offering. The meat will be cut into pieces and given to the people who attended the *baki* to take home.

On the following day, the *mumbaki* will return to the house of the sick person. He will call again the *diyosin* to get the heads of the pigs and finally cure the sick. They will cook

the pig heads and sing *alim* for one pair of gods. The people who are present during the *baki* will eat the cooked pig heads.

Allupi

This *baki* is performed to make someone like or love the person he hated before. The things to be prepared are *bayah* or rice wine, *moma* or betel nut, *hapid* or betel leaf and a chick. The *mumbaki* will recite a prayer for the boy to court the girl. The boy is expected to feel different for the girl after the *baki*. Then, the chick will be butchered for the inspection of the *apgo* or gallbladder. This is to see if the boy already started to feel something for the girl. If the boy does not feel anything for the girl yet, they will wait for the full moon and do it again. If the desired result is not yet achieved, then, they will wait again for the last quarter and perform again. If the boy does not love the girl yet, then they can try performing in another house. Perhaps the house had something to do with the result.

Tanig

The purpose of this *baki* is to help the couple have a child. *Bayah* or rice wine, *hapid* or betel leaf and chicks are prepared as material offerings. The *mumbaki* will distribute the chicks to those who know the prayer. They will recite a prayer asking for the *diyosin* to give the couple a child. Then, the chickens will be butchered for bile consultation. The butchered chick is cooked and the *gunob* is recited, calling the *diyosin* to get the offerings.

TABLES OF MEDICINAL PLANTS USED BY THE IFUGAO PEOPLE IN POITAN, BANAUE, IFUGAO

(See *Table of diseases* for description of local terms)

For abdominal pain after child delivery

Scientific name:

Filipino name:

Local name: *Hopar*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Root 1 piece	Boil root in 1-2 liters of water for 30 minutes.	Drink decoction 3 times a day until well. It helps to move out blood clots.	1 individual interview

Scientific name:

Filipino name:

Local name: UI Plant #1

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Root 1 piece	Get plant root and a tying material.	Put the root on the abdomen and tie. Do not remove until well.	1 individual interview

Abortifacient

Scientific name:

Filipino name:

Local name: *Hopar*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Root 1 piece	Boil root in 1-2 liters of water for 30 minutes.	Drink decoction 3 times a day for 4-5 consecutive days. Applicable only for 1-3 months pregnant.	2 individual interviews

Scientific name:

Filipino name: *Pandan*

Local name:

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Leaf 1 piece	Pound the leaf and put in 1 glass of boiled water.	Drink mixture 3 times a day for 5 consecutive days or more. Applicable for 1-3 months pregnant only.	2 individual interviews

Scientific name:

Filipino name:

Local name: *Podpod*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Root Just enough	Boil roots in 2 liters of water for 30 minutes.	Drink decoction 3-4 times a day. Applicable for 1-3 months pregnant only.	2 individual interviews

For *alah* or thrush

Scientific name:

Filipino name: *Saging*

Local name: *Balat (saba)*

Foreign name: Banana

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Sap from blossom	Cut banana blossom to produce sap. Use cotton ball to get sap.	Squeeze cotton ball to drop the sap on the affected area. Continue application until well.	2 individual interviews

Scientific name:

Filipino name:

Local name: *Kurkurchang*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Aerial 5-10 pieces	Wash and pound the plants. Squeeze.	Drop juice on the affected area after taking a bath. Continue application until well.	1 individual interview

Scientific name:
 Filipino name:
 Local name: UI Plant #4
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Aerial 1-3 pieces	Wash and pound the plants. Squeeze.	Drop juice on the affected area once a day until well.	1 individual interview

Scientific name:
 Filipino name:
 Local name: UI Plant #10
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Sap from stem	Cut the stem to produce sap.	Use the stem to rub the sap on the affected area. One application is enough.	1 individual interview

Scientific name:
 Filipino name:
 Local name: UI Plant #11
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Aerial 1 piece	Wash and pound the plant. Add a small amount of water.	Apply a small amount of the pounded plant on the affected area twice a day (morning and evening). Continue application until well.	1 individual interview

Anti-rabies

Scientific name: *Allium sativum*
 Filipino name: *Bawang*
 Local name: *Ampot*
 Foreign name: Garlic

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
1 clove	Peel a clove and cut into halves.	Rub one half on the bitten area. One application is enough.	1 individual interview

Scientific name: *Carica papaya*

Filipino name: Papaya

Local name:

Foreign name: Papaya

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Young fruit 1 piece	Cut the young fruit into halves.	Rub one half on the bitten area. One application is enough.	3 individual interview 1 FGD of 7

For athlete's foot

Scientific name:

Filipino name: *Gabi*

Local name: *Latud*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Stalk 5 inches	Heat the stalk over fire.	Insert the warm stalk between the toes after washing. Do it twice a day (morning and evening). Continue use until well.	1 individual interview

Scientific name:

Filipino name: *Tabako*

Local name:

Foreign name: Tobacco

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Dried leaves Just enough	Burn leaves and get the ashes. Pulverize.	Dust the tobacco powder in between the toes twice a day (morning and evening). Continue use until well.	1 FGD of 7

For asthma

Scientific name: *Vitex negundo* L

Filipino name: *Lagundi*

Local name: *Dangla/dongla*

Foreign name: Five-leaved chaste tree

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Young leaves 3 pieces	Boil leaves in 3-5 cups of water for 10-15 minutes or until the water turns reddish in color.	Drink decoction in the morning. Continue use until well.	2 individual interviews

Scientific name:

Filipino name: *Rosal*

Local name:

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Dried leaves 7 pieces	Boil leaves in 3 glasses of water.	Take as water substitute.	1 individual interview

For *bihibis*

Scientific name:

Filipino name:

Local name: *Lay*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Sap from leaf	Pick a leaf to produce sap. Dab a cotton ball on the sap.	Rub the cotton ball with sap on the affected area twice a day (morning and evening). Continue application until well.	3 individual interviews

For body odor

Scientific name:

Filipino name:

Local name: *Atingor*

Foreign name:

Scientific name:

Filipino name:

Local name: *Bongbongtit*

Foreign name:

Scientific name:
 Filipino name:
 Local name: *Lumayon*
 Foreign name:

Scientific name:
 Filipino name:
 Local name: *Tayawan*
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Young and mature leaves 3 pieces each	Wash and crush the leaves.	Rub on the armpits at night. Take a bath in the morning. One application is enough.	1 individual interview

Scientific name:
 Filipino name:
 Local name: UI Plant #18
 Foreign name:

Plant part(s) used and amount	Preparation	Direction and remarks	Source of information
Young or mature leaves 1 handful	Wash and crush the leaves.	Rub on both armpits at night. Take a bath in the morning. One application is enough. There are 2 varieties of this plant: the one with violet leaves or the male and the one with green leaves or female.	1 individual interview

For bleeding wound

Scientific name:
 Filipino name:
 Local name: *Alangtin*
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Young tops 2-3 pieces	Wash and pound the young tops.	Dress the pounded tops on the wound. Do not remove until the bleeding stops.	1 individual interview

Scientific name:
 Filipino name:
 Local name: UI Plant #7
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Young leaves 2-3 pieces	Wash and crush the leaves.	Dress the pounded leaves on the wound. Do not remove until the bleeding stops.	1 individual interview

For boil

Scientific name:
 Filipino name:
 Local name: *Am-amhi*
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Leaves from 2 plants	Crush the leaves.	Dress on top of the boil. Change twice a day (morning and evening). Continue use until well.	1 individual interview

Scientific name: *Hibiscus rosasinensis*
 Filipino name: *Gumamela*
 Local name:
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Flower buds 5 pieces	Pound the flower buds.	Dress on top of the boil and wrap with a clean strip of cloth. Change when dried.	3 individual interviews

Scientific name:
 Filipino name: *Ikmo*
 Local name: *Hapid*
 Foreign name: Betel leaf

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Young or mature leaf 1 piece	Smear a small amount of coconut oil on the front side of the leaf.	Put on top of the boil. This makes the boil burst out prematurely.	1 individual interview

Scientific name:
 Filipino name:
 Local name: UI Plant #8
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Whole plant 1 piece	Wash and pound the plant.	Dress on top of the boil and wrap with a clean strip of cloth. Do not remove until well.	3 individual interviews

Scientific name:
 Filipino name:
 Local name: UI Plant #12
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Whole plant 5-10 pieces	Wash and pound the plants.	Dress on top of the boil and wrap with a clean strip of cloth. Change when dried.	1 individual interview

Scientific name:
 Filipino name:
 Local name: UI Plant #21
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Young or mature leaves 3-5 pieces	Wash and pound the leaves.	Dress on top of the boil and wrap with a strip of cloth. Change twice a day. Continue until well. The boil will no longer continue. Effect can be observed after 2 days.	2 individual interviews

For bruise

Scientific name:
 Filipino name: *Kayanga*
 Local name:
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Fresh leaf or flower bud 5 pieces	Pound any of the 2 plant parts.	Dress the pounded leaves or flower buds on the swell. Wrap it with a clean strip of cloth. Change when dried.	1 individual interview

For *bongah*

Scientific name:

Filipino name: *Kataka-taka*

Local name: *Okoh-kah*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Young or mature leaf 1 piece	Tear the leaf.	Rub the juice on the affected area daily. Continue use until well.	1 individual interview

For chickenpox

Scientific name: *Allium sativum*

Filipino name: *Bawang*

Local name: *Ampot*

Foreign name: Garlic

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
4-5 cloves	Pound the garlic cloves and add a small amount of vinegar.	Apply all over the body twice a day (morning and evening). Continue use until well.	1 individual interview

Scientific name: *Allium cepa*

Filipino name: *Sibuyas*

Local name: *Changgo*

Foreign name: Onion

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Bulb 5-10 pieces	Pound the bulbs.	Dab the pounded bulbs all over the body. One application is enough. Avoid going out of the house	1 individual interview

		when taking the medication because exposure to wind will keep the measles from coming out.	
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For *chihichis*

Scientific name:

Filipino name:

Local name: *Liwliw/piwis*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Leaf bud 1 piece	Get a leaf bud.	Use the pointed tip in removing and scraping dust or foreign objects that gets in the eye(s).	1 individual interview 1 participant observation

For colds or *alog*

Scientific name:

Filipino name:

Local name: *Gugulo*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Ripe fruits Just enough	Wash and peel the fruit(s).	Eat fruits daily.	1 FGD of 7

Scientific name:

Filipino name: *Kataka-taka*

Local name: *Okoh-kah*

Foreign name:

Plant part(s) used and amount	Preparations	Direction for use and remarks	Source of information
Young tops 3 pieces	Boil the tops in 3 glasses of water for 30 minutes.	Drink decoction 3 times a day. Continue use until well.	1 individual interview

For constipation

Scientific name: *Ipomoea batatas*

Filipino name: *Kamote*

Local name: *Lapne*

Foreign name: Sweet potato

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Root Just enough	Wash, boil and peel.	Eat as much as you can. It softens the stool.	2 FGDs of 7

Scientific name: *Carica papaya*

Filipino name: Papaya

Local name:

Foreign name: Papaya

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Ripe fruit 1 piece	Wash and slice the fruit. Remove the seeds.	Eat the whole fruit.	1 FGD of 7

Contraceptive

Scientific name:

Filipino name:

Local name: *Obah/obuwa*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Dried seeds Few	Roast dried seeds and pulverize. Sprinkle the powder on any beverage.	Drink the mixture. One dose is enough.	1 individual interview

To control the frequency of infant urination at night

Scientific name:

Filipino name:

Local name: *Kulongge*

Foreign name: Pitcher plant

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Sealed specialized leaf At least 3 pieces	Get unopened specialized leaves.	Open the pitcher and pour the liquid inside to the baby's mouth one at a time. Take it daily if available.	2 individual interviews

For cough

Scientific name:

Filipino name: *Kalamansi*

Local name:

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Ripe fruits 5 pieces	Squeeze the fruits in 1 cup of boiled water. Add sugar if desired.	Drink juice twice a day (morning and evening). Continue use until well.	2 individual interviews

Scientific name:

Filipino name: *Kayanga*

Local name:

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Flower 7 pieces	Boil the flower in 2 cups of water until 1 cup is left.	Divide the decoction into three. Take 1 part 3 times a day. Continue use until well.	1 FGD of 7

Scientific name:

Filipino name: *Ikmo*

Local name: *Hapid*

Foreign name: Betel leaf

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Mature leaves 2 pieces	Grease a small amount of coconut oil on the front side of the leaves.	Put one leaf on the chest and the other one at the back every night. Continue use until well.	1 individual interview

Scientific name:

Filipino name:

Local name: *Humang*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Dried fruits 4-6 pieces	Prepare dried fruits and 1 glass of water.	Swallow dried seeds one at a time and drink water. Take it for 5-7 days or until well.	1 individual interview

Scientific name:
 Filipino name: *Kantutay*
 Local name: *Lantana*
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Young leaves 10 or more pieces	Boil the leaves in 3 cups of water for 5-10 minutes.	Drink the decoction 3 times a day. Continue use until well.	1 FGD of 4

Scientific name: *Zingiber officinale*
 Filipino name: *Luya*
 Local name: *Laya*
 Foreign name: Ginger

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Root 1 piece	Wash and peel. Boil in 2 cups of water until 1 cup is left.	Drink decoction until well.	1 FGD of 7

Scientific name:
 Filipino name: *Oregano*
 Local name:
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Leaves 3 pieces	Put the leaves in 1 glass of boiled water.	Divide the decoction into 3 and take 3 times a day. Continue use until well.	5 individual interviews 1 FGD of 7

Scientific name:
 Filipino name: *Rosal*
 Local name:
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Dried leaves 7 pieces	Boil the dried leaves in 3 glasses of water.	Take the decoction as water substitute.	1 individual interview

Scientific name:
 Filipino name: *Tubo*
 Local name: *Unah*
 Foreign name: Sugarcane

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Cane 1 cut	Heat the sugarcane over fire.	Chew and swallow the juice. Take it 3	1 FGD of 7

		times a day.	
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Scientific name:

Filipino name:

Local name: UI Plant #4

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Whole plant 1 piece	Boil the plant in 1 cup of water.	Drink decoction twice a day (morning and afternoon). Continue use until well.	1 individual interview

For dandruff

Scientific name:

Filipino name: *Sabila*

Local name:

Foreign name: Aloe vera

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Leaf 1 piece	Remove the hard covering of the leaf to reveal the gelatinous part.	Rub the gelatinous part on the scalp after taking a bath. Continue use until the dandruff is gone.	1 individual interview

Scientific name:

Filipino name: *Kalamansi*

Local name:

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Ripe fruit 3-5 pieces	Squeeze the fruits.	Massage the juice on the scalp and hair after shampooing. Continue use until the dandruff is gone. It is not effective.	1 individual interview

Scientific name:

Filipino name:

Local name: *Olot*

Foreign name: Burned rice straws

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Straw Just enough	Burn the straws and collect the ashes. Put	Use the water filtered from the burned rice	1 individual interview

	the ashes in holed coconut shell and pour water.	straws as shampoo. Massage on scalp and rinse well with water. Do application once a day. Continue until well.	1 FGD of 7
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For diarrhea or *boris*

Scientific name: *Persea americana*

Filipino name: *Abokado*

Local name:

Foreign name: Avocado

Scientific name: *Psidium guajava*

Filipino name: *Bayabas*

Local name: *Bebet/gayahbet*

Foreign name: Guava

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Young and mature leaves 3-5 pieces each	Boil the leaves in 4 cups of water until 2 cups are left.	Drink decoction 3 times a day. Continue use until well.	4 individual interviews

Scientific name:

Filipino name: *Saging*

Local name: *Balat (kantung)*

Foreign name: Banana

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Unripe fruit Just enough	Get unripe banana.	Eat raw.	1 individual interview

Scientific name: *Psidium guajava*

Filipino name: *Bayabas*

Local name: *Bebet/gayahbet*

Foreign name: Guava

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Young or mature leaf 20 pieces or just enough	Boil leaves in three glasses of water for 5 minutes.	Drink decoction 3 times a day or take as water substitute. Continue use until well.	3 individual interviews

Scientific name:

Filipino name:

Local name: *Hi-ig*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Mature leaves 3 pieces	Boil leaves in 3 cups of water until 1 cup is left.	Drink decoction once a day. Continue use until well.	1 individual interview

Scientific name:

Filipino name:

Local name: *Humang*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Dried fruits 4 pieces	Crush	Take and drink 1 glass of water 3 times a day. Continue use until well.	2 individual interviews 2 FGD of 7

Scientific name: *Zingiber officinale*

Filipino name: *Luya*

Local name: *Laya*

Foreign name: Ginger

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Root 1 piece	Wash the root and remove the skin. Pound. Put it in 1 cup of boiled water.	Drink the mixture twice a day (morning and afternoon). Continue drinking until well.	1 individual interview

Scientific name:

Filipino name:

Local name: *Longis*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Dried seed 1 handful	Pound seeds and cook.	Eat	1 FGD of 7

Scientific name: *Mangifera indica*

Filipino name: *Mangga*

Local name:

Foreign name: Mango

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
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Young or mature leaves 5-10 pieces	Boil leaves in 1 liter of water for 1 hour.	Take decoction as water substitute. Continue use until well.	1 individual interview
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Scientific name:

Filipino name:

Local name: *Poli/pori*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Bark 1 piece	Boil bark in 2 cups of water for 30 minutes or until 1 cup is left.	Divide decoction into 3. Drink 1 part 3 times a day. Continue use until well.	4 individual interviews 1 FGD of 7

Scientific name:

Filipino name:

Local name: *Oway*

Foreign name: Rattan

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Ripe fruit 5 pieces	Wash and peel.	Eat.	1 individual interview

Scientific name: *Chrysophyllum cainito*

Filipino name: *Kaimito*

Local name:

Foreign name: Star apple

Scientific name: *Persea americana*

Filipino name: *Abokado*

Local name:

Foreign name: Avocado

Scientific name: *Psidium guajava*

Filipino name: *Bayabas*

Local name: *Bebet/gayahbet*

Foreign name: Guava

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Young leaves 2-7 pieces each	Boil leaves in 3- 6 cups of water for 15 minutes to 1 hour.	Drink decoction 3 times a day or every other hour if the condition is worse. Continue use until well.	4 individual interviews

Scientific name:
 Filipino name:
 Local name: UI Plant #13
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Mature leaves 4 pieces	Boil leaves in 2 glasses of water for 1 hour until the water turns yellow in color.	Drink decoction 3 times a day until well.	1 individual interview

For dysentery

Scientific name:
 Filipino name:
 Local name: *Biga-o*
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Stem 1 piece	Get the soft part inside the stem.	Eat raw pulp 2-3 times a day. Continue eating until well.	1 individual interview

Scientific name:
 Filipino name:
 Local name: *Humang*
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Dried fruits 6 pieces	Boil dried fruits in 1 glass of water until it reaches the boiling point.	Drink decoction once a day for 5 consecutive days.	1 individual interview

Scientific name:
 Filipino name: *Kantutay*
 Local name: *Lantana*
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Young or mature leaves 7 pieces for every glass of water	Boil the leaves.	Drink decoction as water substitute for 5 consecutive days.	1 individual interview

Scientific name:
 Filipino name:
 Local name:
 Foreign name: Mahogany

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Seed 1/4	Cut 1/4 from the seed.	Chew and swallow the juice. Continue use until well.	1 FGD of 6
Seed 1 piece	Boil seed either whole or chopped in 2 cups of water until 1 cup is left.	Drink decoction 3 times a day. Continue use until well.	1 FGD of 6

Scientific name:
 Filipino name: *Santol*
 Local name:
 Foreign name:

Scientific name: *Persea americana*
 Filipino name: *Abokado*
 Local name:
 Foreign name: Avocado

Scientific name: *Psidium guajava*
 Filipino name: *Bayabas*
 Local name: *Bebet/gayahbet*
 Foreign name: Guava

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Young leaves 3 pieces each	Boil leaves in 3 cups of water until 1 cup is left.	Take decoction as water substitute. Continue use until well.	1 individual interview

Scientific name: *Chrysophyllum cainito*
 Filipino name: *Kaimito*
 Local name:
 Foreign name: Star apple

Scientific name: *Psidium guajava*
 Filipino name: *Bayabas*
 Local name: *Bebet/gayahbet*
 Foreign name: Guava

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Mature leaves 7 pieces each	Boil leaves in 6 glasses of water for 1 hour.	Drink decoction 3 times a day or every other hour if the condition is worse.	1 individual interview

		Continue use until well.	
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For dysmenorrhea

Scientific name:

Filipino name:

Local name: *Humang*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Dried fruits 5-6 pieces	Boil dried fruits in 1 glass of water until it reaches the boiling point.	Drink decoction twice a day. Continue use until well.	1 individual interview

For eczema

Scientific name:

Filipino name:

Local name: *Alangtin*

Foreign name:

Scientific name:

Filipino name: *Apog*

Local name: *Apur*

Foreign name: Lime

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Mature leaves 3-5 pieces	Pound leaves and mix with a little amount of lime.	Rub the mixture in circular motion. Apply every night before going to sleep. Continue application until well.	1 individual interview

Scientific name:

Filipino name: *Apog*

Local name: *Apur*

Foreign name: Lime

Scientific name:

Filipino name: *Ikmo*

Local name: *Hapid*

Foreign name: Betel leaf

Scientific name:
 Filipino name: *Bunga*
 Local name: *Moma*
 Foreign name: Betel nut

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Young or mature leaf 1 piece (<i>hapid</i>) Fresh or dried fruit 1 piece (<i>moma</i>)	Chew the complete ingredients of <i>moma</i> .	Apply the chewed <i>moma</i> on the affected area. Repeat application if the allergy continues.	1 individual interview

Scientific name:
 Filipino name:
 Local name: UI Plant #15
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Aerial 2-3 pieces	Pound the plants.	Apply the pounded plants on the affected area after washing. Continue use until the allergy dries up.	1 individual interview

For fever or *pudot*

Scientific name:
 Filipino name:
 Local name:
 Foreign name: Cactus

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Leaf 1 piece	Cut the leaf into halves.	Apply 1 half on the chest and the other half on the forehead. Do not remove until the temperature goes down.	1 individual interview

Scientific name:
 Filipino name: *Ikmo*
 Local name: *Hapid*
 Foreign name: Betel leaf

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Mature leaf 2 pieces	Spread a small amount of coconut oil on the front side of the leaves and dip	Put 1 leaf on the forehead and the other on the stomach. Repeat dipping the	1 individual interview

	it in cold water.	leaves in cold water and reapply. Continue use until the temperature goes down.	
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Scientific name: *Vitex negundo* L

Filipino name: *Lagundi*

Local name: *Dangla/dongla*

Foreign name: Five-leaved chaste tree

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Young tops 3 pieces	Boil tops in 3 glasses of water for 30 minutes.	Drink the decoction 3 times a day until well.	1 individual interview

For gas pain

Scientific name:

Filipino name:

Local name: *Atingor*

Foreign name:

Scientific name:

Filipino name: *Langis ng niyog*

Local name: *Lana*

Foreign name: Coconut oil

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Mature leaf 1 piece	Grease a small amount of coconut oil on the front side of the leaf.	Apply the leaf on the stomach. One application is enough.	2 individual interviews

For goiter or *biyor*

Scientific name:

Filipino name:

Local name: *Amat*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Aerial (browse) Just enough	Cook	Eat daily if available.	1 individual interview

Scientific name:
 Filipino name: *Abaka*
 Local name: *Buwi*
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Blossom 1 piece	Cook.	Eat often if available. It can only be found in the mountain.	2 individual interviews 1 FGD of 7

Scientific name:
 Filipino name:
 Local name: *Pulot*
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Aerial (browse) Just enough	Cook.	Eat daily if available.	1 FGD of 6

Scientific name:
 Filipino name:
 Local name: UI Plant #10
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Whole 1 piece	Wash and pound the plant.	Apply on the goiter and wrap with a clean strip of cloth. Change daily. Continue application until well.	1 individual interview

For hair blackening

Scientific name:
 Filipino name:
 Local name: *Olot*
 Foreign name: Burned rice straws

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Rice straws Just enough	Burn the straws and gather the ashes. Put the ashes in holed coconut shell. Pour water.	Let the water strained from the burned rice straws to flow onto hair. Rinse and wash with water. Do application daily.	1 individual interview

For hangover

Scientific name:

Filipino name:

Local name: *Masaprola*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Young tops Just enough	Cook.	Eat.	1 individual interview

For headache

Scientific name:

Filipino name: *Kataka-taka*Local name: *Okoh-kah*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Young or mature leaf 2 pieces	Grease coconut oil on the front side of the leaves.	Apply the leaves on both sides of the forehead. Change when dried. Continue use until well.	2 individual interviews

Scientific name:

Filipino name:

Local name: UI Plant #16

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use	Source of information
Young tops 5-10 pieces	Boil tops in 2 cups of water. Fill a bowl or cup with the decoction.	Inhale the steam coming from the decoction while hot. Continue use until well.	1 individual interview

For hiblot

Scientific name:

Filipino name:

Local name: *Atingor*

Foreign name:

Scientific name:

Filipino name: *Langis ng niyog*Local name: *Lana*

Foreign name: Coconut oil

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Mature leaf 1 piece	Grease a small amount of <i>lana</i> on the front side of the leaf.	Put leaf on the stomach. One application is enough. It is not effective to some people.	2 individual interviews

For impetigo

Scientific name:

Filipino name: *Tagumbaw*

Local name: *Tubah*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Bark 1 piece	Get a small piece of bark.	Put the bark on the affected area and tie. Do not remove until well.	1 individual interview

For impotence

Scientific name: *Allium cepa*

Filipino name: *Pulang sibuyas*

Local name: *Changgo*

Foreign name: Red onion

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Tuber	Mix a lot of <i>changgo</i> to whatever dish cooked.	Eat.	1 individual interview

Scientific name:

Filipino name:

Local name: UI Plant #2

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Whole 1-3 pieces	Wash and boil plants in 3 cups of water until 1 cup is left.	Drink decoction before sexual intercourse. There are other unknown ingredients to make it more effective.	1 individual interview

For influenza

Scientific name:

Filipino name:

Local name: *Gugulo*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Ripe fruit Just enough	Wash and peel the fruits.	Eat fruits daily. Continue eating until well.	1 individual interview 1 FGD of 7

For insect bites

Scientific name:

Filipino name: *Sili*Local name: *Paktiw*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Ripe fruit 1 piece	Get a ripe fruit.	Squeeze the juice out and rub on the bitten area. One application is enough.	1 individual interview

Scientific name:

Filipino name:

Local name: UI Plant #10

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Sap from stem	Cut the stem to produce sap.	Rub the sap on the freshly bitten area. One application is enough.	1 individual interview

For *kalah*

Scientific name:

Filipino name: *Saging*Local name: *Balat*

Foreign name: Banana

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Sap from blossom	Cut the banana blossom to produce sap.	Apply the sap on the mouth of the baby. One application is enough.	1 individual interview

Scientific name:
 Filipino name: *Tagumbaw*
 Local name: *Tubah*
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Sap from leaf	Pick a leaf.	Apply the sap on the affected area. One application is enough.	1 individual interview

For leech bite

Scientific name:
 Filipino name:
 Local name: UI Plant #
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Young tops 2-3 pieces	Pound the leaves.	Dress the pounded leaves on the bitten area. One application is enough. The plant leaves a blue color on the skin when rubbed.	1 individual interview

For lice infestation

Scientific name:
 Filipino name: *Sabila*
 Local name:
 Foreign name: Aloe vera

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Leaf 1 piece	Peel off the hard covering to reveal the gelatinous part of the leaf.	Rub the gelatinous part on the scalp and hair. Massage it after taking a bath.	1 individual interview

For major burn

Scientific name: *Psidium guajava*
 Filipino name: *Bayabas*
 Local name: *Bebet/gayahbet*
 Foreign name: Guava

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Mature leaves 20 pieces	Boil leaves in 1 liter of water for 30 minutes.	Wash the burned part with the decoction after cleaning it with hydrogen peroxide. Pat dry with clean towel and apply talcum powder. Cleaning should be daily. Continue until well. This application is very effective for major burn.	1 individual interview and participant observations

Scientific name:

Filipino name: *Kamoteng kahoy*

Local name: *Lapne*

Foreign name: Cassava

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Root Just enough	Peel the root(s) and pound.	Dress all over the burned part. Application is once or twice only. Avoid wetting the burned part.	1 individual interview

For malaria

Scientific name:

Filipino name:

Local name: *Hopar*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Wood 1 x ½ inch	Boil the wood in 2 cups of water until the water turns yellow in color.	Drink the decoction 3 times a day. Keep the used wood for future use. Milkfish, mudfish and crab are prohibited when taking the medication.	1 individual interview

Scientific name: *Momordica charantia*

Filipino name: *Ampalaya*

Local name: *Parya*

Foreign name: Bitter melon, bitter gourd, balsam pear

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Fruit 1 piece Leaf Just enough	Cook.	Eat.	1 individual interview

Scientific name:

Filipino name:

Local name: *Poli/pori*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Bark 1 piece	Boil bark in 3 cups of water until 1 cup is left.	Drink decoction straight. Take it 3 times a day. Continue use until well.	1 individual interview 1 FGD of 7

For measles

Scientific name: *Allium cepa*

Filipino name: *Pulang sibuyas*

Local name: *Changgo*

Foreign name: Red onion

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Tuber 5-10 pieces	Pound the bulbs.	Dab the pounded bulbs all over the body. Do not go out when taking the medication because wind exposure can keep the measles from coming out.	1 individual interview

Scientific name:

Filipino name:

Local name: *Talite*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Cane 1 cut	Pound the cane.	Dab the pounded cane all over the body. One Application is enough. It makes the measles come out.	1 individual interview.

For minor burn

Scientific name:

Filipino name:

Local name: *Amti*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Young tops Just enough	Crush <i>amti</i> tops.	Dress on the burned part. Change 3 times a day. Continue use until well. This plant is only applicable for minor burns.	1 individual interview

For motion sickness

Scientific name:

Filipino name:

Local name: *Humang*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Dried fruit 5-6 pieces	Get dried fruits.	Eat fruits 15 minutes before traveling.	1 individual interview

For mumps

Scientific name:

Filipino name: *Kayanga*

Local name:

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Flower bud 10-15 pieces	Pound the flower buds.	Apply the pounded flower buds on the affected are and wrap with a clean strip of cloth. Change when dried. Continue use until well.	1 individual interview

Scientific name:

Filipino name:

Local name: *Itab*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
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Young leaf 10 pieces	Pound the leaves.	Apply the poundd leaves on the affected area. Wrap it with a clean strip of cloth. Change the pounded leaves before going to sleep. Continue use until well.	2 individual interviews
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Scientific name:
 Filipino name:
 Local name: UI Plant #5
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Whole plant Just enough	Wash and pound the plants.	Apply the pounded plants on the affected area. Wrap it with a clean strip of cloth. Change when dried. Continue use until well.	1 individual interview

For newly circumcised

Scientific name: *Psidium guajava*
 Filipino name: *Bayabas*
 Local name: *Bebet/gayahbet*
 Foreign name: Guava

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Young leaf 10 pieces	Boil leaves in 2 cups of water for 5 minutes or until it reaches the boiling point. Let it cool. Fill a small bowl with the decoction.	Dip the circumcised penis in the decoction. One application is enough.	1 individual interview

For newly operated

Scientific name:
 Filipino name:
 Local name: *Potoptod*
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
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Whole plant 1 piece	Boil plant in 1 liter of water for 5 minutes.	Drink decoction 3 times a day. Continue use until well.	1 individual interview
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Pesticide

Scientific name:

Filipino name:

Local name: *Kulap*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Root Just enough	Chop the roots into small pieces.	Throw it on where the snake lives. It was proven not effective.	2 individual interview 1 FGD of 7

Scientific name:

Filipino name:

Local name: UI Plant #14

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Whole plant 2-3 pieces	Crush the plants.	Rub it on the head of the chicken.	1 individual interview

Scientific name:

Filipino name:

Local name: UI Plant #16

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Whole plant 1 piece	Get a plant.	Put it in the chicken house or nest.	1 individual interview

Scientific name:

Filipino name: *Tabako*

Local name:

Foreign name: Tobacco

Plant part(s) used and amount	Preparation	Direction for use and amount	Source of information
Dried leaf 1 piece	Get dried leaf.	Put it in the chicken nest or doghouse.	1 individual interview

For pimples

Scientific name: *Carica papaya*

Filipino name: Papaya

Local name:

Foreign name: Papaya

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Ripe fruit 1 slice	Peel the ripe fruit. Mash (optional).	Rub the fruit all over the face, or just apply if mashed, every night. Leave it unwashed until morning. Continue use until well.	1 individual interview

Scientific name:

Filipino name:

Local name: *Pinnit*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Mature leaf 1 handful	Boil the leaves in 1 liter of water for 30 minutes.	Use the decoction for the final wash on the face.	1 individual interview

Scientific name:

Filipino name:

Local name: *Tsa-a*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Leaf 1 handful	Boil the leaves in 1 pot of water for 30 minutes.	Wash the face with soap and use the decoction for the final wash every night.	1 individual interview

Purgative

Scientific name:

Filipino name:

Local name: *Moma*

Foreign name: Betel nut

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Fruit 2 pieces	Unhusk the fruits. Chop them into small pieces.	Chew the fruits and swallow the juice.	2 individual interviews

Dried fruit 2-3 pieces	Pound the fruits and put in 1 glass of water.	Drink the mixture straight. One dose is enough.	1 individual interview
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Scientific name: *Ananas comosus*

Filipino name: *Pinya*

Local name:

Foreign name: Pineapple

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Ripe fruit 1 piece	Peel the fruit and slice.	Eat the whole fruit.	1 individual interview

For rheumatism

Scientific name:

Filipino name:

Local name: *Kulap*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Root 2 pieces	Pound the roots.	Apply on the affected area. Wrap it with a clean strip of cloth. Do not remove until the pain stops.	1 individual interview

Scientific name:

Filipino name: *Tagumbaw*

Local name: *Tubah*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Bark 1 piece	Heat the bark over fire.	Wrap the bark on the affected area and tie. Reheat and apply 3-4 times a day. Continue use until the pain stops.	1 individual interview

For scabies or *gudkod*

Scientific name: *Psidium guajava*

Filipino name: *Bayabas*

Local name: *Bebet/gayahbet*

Foreign name: Guava

Plant part(s) used and amount	Preparation	Direction for use and amount	Source of information
Mature leaf Just enough	Boil the leaves in 1 pot of water until it reaches the boiling point.	Take a bath daily. Use the decoction for the final wash. Continue use until well.	1 participant observation 1 FGD of 7

Scientific name:

Filipino name:

Local name: *Humang*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Dried fruit 1 teaspoon	Boil the seeds in 1 liter of water for 5 minutes.	Use the decoction for the final bath. Continue use until well.	1 individual interview

Scientific name:

Filipino name:

Local name:

Foreign name: Marijuana

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Whole plant 1 piece	Burn the plant and pulverize the ashes.	Dust the powdered marijuana on the affected area(s). Continue application until well.	1 individual interview 1 FGD of 7

Scientific name: *Momordica charantia*

Filipino name: *Ampalaya*

Local name: *Parya*

Foreign name: Bitter melon, bitter gourd, balsam pear

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Fresh leaf 5-10 pieces	Crush the leaves and heat in a pan for 3 minutes. Squeeze.	Apply the juice on the affected area(s) or all over the body. Apply it after taking a bath. Continue use until well.	1 individual interview
Fresh leaves Just enough	Heat the leaves and crush.	Rub it on the affected area after taking a bath.	1 individual interview

Scientific name:
 Filipino name:
 Local name:
 Foreign name: Trumpet

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Mature leaf 7 pieces	Boil the leaves in 1 pot or 1 liter of water for 5 minutes.	Use the decoction for the final bath. Continue use until well.	1 individual interview

Scientific name:
 Filipino name:
 Local name: UI Plant #15
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Aerial 2-3 pieces	Pound the plants.	Apply the pounded plants on the affected area(s) after taking a bath. Continue use until well.	1 individual interview

For skin allergy caused by plants

Scientific name:
 Filipino name:
 Local name: UI Plant #1
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Fresh leaf Just enough	Pound the leaves.	Rub it on the affected area. Continue application until well.	1 individual interview

For skin lesion

Scientific name: *Zingiber officinale*
 Filipino name: *Luya*
 Local name: *Laya*
 Foreign name: Ginger

Scientific name:
 Filipino name: *Langis ng niyog*
 Local name: *Lana*
 Foreign name: Coconut oil

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Ginger root 1 piece	Pound the ginger and cook in coconut oil. Melt 2 small candlesticks and blend.	Apply the mixture on the affected area twice a day. Continue use until well.	1 FGD of 6

Scientific name:

Filipino name:

Local name: *Hulo chi hapon/londoy*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Young leaf Just enough	Pound the leaves.	Dress the pounded leaves on the affected area. One application is enough. Avoid wetting the wound and eating salty foods.	1 FGD of 6

Scientific name:

Filipino name:

Local name:

Foreign name: Marijuana

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Fresh leaf 5-10 tops	Boil the tops in 1 liter of water for 5 minutes.	Wash skin lesion with decoction twice a day until well.	1 individual interview

For snake bite

Scientific name: *Zingiber officinale*

Filipino name: *Luya*

Local name: *Laya*

Foreign name: Ginger

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Root 1 piece	Pound the root.	Dress on the bitten area and wrap it with a clean strip of cloth. The pounded ginger root absorbs the venom.	1 individual interview

For sore eyes

Scientific name:

Filipino name:

Local name: *Alangtin*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Mature leaf 2 pieces	Heat the leaves.	Place the leaves over closed eyes. Apply it every morning until well.	1 individual interview

Scientific name:

Filipino name: *Kataka-taka*

Local name: *Okoh-kah*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Fresh leaf 2-3 pieces	Pound the leaves and squeeze.	Drop <i>okoh-kah</i> juice in the eyes every 3 hours or 5 times a day. Continue use until well.	1 individual interview

Scientific name:

Filipino name:

Local name: *Pinnit*

Foreign name:

Scientific name:

Filipino name: *Saging*

Local name: *Balat*

Foreign name: Banana

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Young <i>pinnit</i> leaves 2-3 pieces Young <i>balat</i> leaves 2 cuts	Pound the <i>pinnit</i> leaves and wrap in a banana leaf. Make two for both eyes. Heat the wrapped <i>pinnit</i> leaves and let it cool a little.	Press the wrapped leaves over closed eyes. Remove when they are no longer hot. Apply 3 times a day until well.	3 individual interviews 1 FGD of 7

For stomachache

Scientific name:

Filipino name:

Local name: *Amti*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Young leaves Just enough	Cook.	Eat.	1 individual interview

Scientific name: *Oryza sativa*Filipino name: *Bigas*Local name: *Bogah*

Foreign name: Rice grains

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Grains ½ cup	Roast the rice grains (<i>hinanglad</i>) and boil in ½ liter of water.	Drink decoction every time the stomach aches.	1 individual interview

Scientific name:

Filipino name:

Local name: *Hopar*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Wood 1 x ½ inch	Boil the piece of wood in 2 cups of water until it turns yellow in color.	Drink the decoction once a day. Continue use until well.	1 individual interview

Scientific name:

Filipino name:

Local name: *Malanya*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Young leaves 2 pieces	Boil leaves in 4 glasses of water for 15 minutes.	Take decoction as water substitute. Continue use until well.	1 individual interview

Scientific name:

Filipino name:

Local name:

Foreign name: Marijuana

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
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Fresh leaves 7 pieces	Boil leaves in 2 cups of water for 5 minutes.	Drink the decoction 3 times a day. Continue use until well.	1 individual interview
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Scientific name: *Momordica charantia*

Filipino name: *Ampalaya*

Local name: *Parya*

Foreign name: Bitter melon, bitter gourd, balsam pear

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Fresh leaf 2-3 pieces	-	Put the leaves on the stomach. Change when dried. Continue use until well.	1 individual interview

Scientific name:

Filipino name:

Local name: *Poli*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Bark 1 piece	Boil the bark in 2 cups of water for 30 minutes or until 1 cup is left.	Drink the decoction 3 times a day. Continue use until well.	1 individual interview

For swollen vagina

Scientific name: *Psidium guajava*

Filipino name: *Bayabas*

Local name: *Bebet/gayahbet*

Foreign name: Guava

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Mature leaves 20 pieces	Boil leaves in 2 cups of water for 5 minutes. Let it cool a little.	Use for washing the vagina of newly delivered mother for 5 consecutive days or until the wound is healed.	1 individual interview

For syphilis

Scientific name:

Filipino name:

Local name: *Oongo*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Stem 1 piece	Pound the whole plant and squeeze.	Drink the juice 3 times a day. Continue until well.	1 individual interview

Scientific name:

Filipino name:

Local name: *Podpod*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Roots from 1-2 plants	Boil the roots in 2 liters of water for 30 minutes.	Drink the decoction 3-4 times a day. Continue use until well.	1 individual interview

For *tinea flava* or *palah-eh*

Scientific name:

Filipino name: *Takip-kuhol*

Local name: *Kunakpa*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Whole plant Just enough	Pound the plants.	Rub the pounded plants on the affected area once a day after bathing. Continue use until well.	1 individual interview

Scientific name: *Momordica charantia*

Filipino name: *Ampalaya*

Local name: *Parya*

Foreign name: Bitter melon, bitter gourd, balsam pear

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Fresh leaf 2-3 pieces	Crush the leaves.	Rub the crushed leaves on the affected area once a day for 3 consecutive days or until well.	2 individual interviews

Scientific name:

Filipino name:

Local name: UI Plant #6

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Fresh leaves Just enough	Pound the leaves.	Rub the pounded leaves on the affected area. Continue use until well.	1 individual interview

Scientific name:

Filipino name:

Local name: UI Plant #20

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Fresh leaves Just enough	Soften the leaves by heating them in a pan. Crush.	Rub the crushed leaves on the affected area twice a day (morning and evening). Continue use until well.	1 individual interview

Scientific name:

Filipino name:

Local name: UI Plant #23

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Aerial 1 piece	Pound the plant and squeeze.	Apply the juice on the affected area after bathing. Continue application until well.	1 individual interview

For toothache

Scientific name:

Filipino name:

Local name: *Halong*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Wood 1 piece	Scrape finely from the wood.	Put a small amount of the scraped wood on top of the tooth. Apply every morning until well.	1 individual interview

Scientific name:
 Filipino name: *Kantutay*
 Local name: *Lantana*
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Young leaf 1 piece	Cut a small piece from the leaf.	Put the small piece of leaf on top of the tooth. Hold it with the teeth. Continue use until well.	1 individual interview

Scientific name: *Zingiber officinale*
 Filipino name: *Luya*
 Local name: *Laya*
 Foreign name: Ginger

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Root 1 piece	Finely crush the root.	Put a small amount of the crushed ginger on top of the tooth. Apply whenever the tooth aches.	2 individual interview

Scientific name:
 Filipino name:
 Local name:
 Foreign name: Pine tree

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Wood Just enough	Cut the wood into smaller pieces and boil in 2 cups of water until 1 cup is left.	Hold the decoction in the mouth for 2-3 minutes. Gargle. Repeat every time the tooth aches.	1 individual interview

Scientific name:
 Filipino name:
 Local name: UI Plant #3
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Whole plant 1 piece	Wash the plant and pound.	Hold the pounded plant on the cheek where the aching tooth is. The healer should be the one to get the plant to become effective.	1 individual interview

Scientific name:
 Filipino name:
 Local name: UI Plant #9
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Root 1 piece	Wash and pound the root.	Put the pounded root on top of the aching tooth. Apply every time the tooth aches.	3 individual interviews 1 FGD of 7

For typhoid fever

Scientific name: *Psidium guajava*
 Filipino name: *Bayabas*
 Local name: *Bebet/gayahbet*
 Foreign name: Guava

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Fresh leaves Just enough	Boil leaves in just enough amount of water.	Use the decoction for a sponge bath. Avoid wetting the head. Continue use until well.	1 individual interview

For ulcer

Scientific name:
 Filipino name:
 Local name: *Binnor*
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Ripe fruit Just enough	Get ripe fruits.	Eat.	1 individual interview

Scientific name:
 Filipino name:
 Local name: *Hopar*
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Wood 1 x ½ inch	Boil wood in 2 cups of water until it turns yellow in color. Add 1 teaspoon of Liberty condensed milk for every 1 cup.	Drink the mixture twice a day. Continue use until well.	1 individual interview

For urinary tract infection

Scientific name:

Filipino name:

Local name: *Baing-baing*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Aerial 1 grip	Boil the plants in 4 glasses of water for 30 minutes.	Drink decoction 3 times a day. Continue use until well.	1 individual interview

Scientific name:

Filipino name:

Local name: *Chuh-lap*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Stem Just enough to make 1 glass of juice	Pound the stems and squeeze.	Drink the juice twice a day. Continue use until well.	1 individual interview

Scientific name: *Zea mays*

Filipino name: *Mais*

Local name: *Gahilang*

Foreign name: Corn

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Corn hair 1 handful for every 2 cups of water	Boil corn hair (<i>buhochi gahilang</i>) for 5 minutes.	Drink decoction 3 times a day or take it as a water substitute. Continue use until well. Avoid eating salty foods.	3 individual interviews 1 FGD of 6

Scientific name:

Filipino name:

Local name: *Gapidiyan*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Whole plant 2-3 pieces	Boil plants in 2-3 cups of water for 5 minutes.	Drink decoction 3 times a day for 1 week.	4 individual interviews

Scientific name:
 Filipino name: *Talahib*
 Local name: *Gulon*
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Young root 12 pieces	Boil roots in 6 glasses of water for 1 hour.	Drink decoction 3 times a day or every other hour if the condition is worse. Continue use until well.	2 individual interviews 1 FGD of 6

Scientific name:
 Filipino name:
 Local name: *Hanner*
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Roots from 5-10 plants	Boil roots in 1 liter of water for 5 minutes.	Take the decoction as water substitute. Continue use until well.	1 FGD of 7

Scientific name:
 Filipino name:
 Local name: *Kumpay*
 Foreign name:

Scientific name:
 Filipino name:
 Local name: *Hulo chi hapon/londoy*
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
<i>Kumpay</i> Whole plant 1 piece <i>Londoy</i> 5 tops/10 pieces young leaves	Boil the plant materials in 1 liter of water for 15 minutes.	Take the decoction as water substitute. Continue use until well.	1 FGD of 4

Scientific name: *Cocos nucifera*
 Filipino name: *Niyog*
 Local name: *Liyog*
 Foreign name: Coconut

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Root Just enough	Boil roots in 3 cups of water until 1 cup	Drink the decoction 3 times a day.	1 individual interview

	is left.	Continue use until well.	
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Scientific name:

Filipino name:

Local name: *Oongo*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Stem 10 pieces	Pound the stem pieces and squeeze.	Drink the juice twice a day (morning and afternoon). Continue use until well.	1 individual interview

Scientific name:

Filipino name: *Pandan*

Local name:

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Fresh leaves 7 pieces	Boil the leaves in 7 glasses of water for 30 minutes.	Drink decoction every other hour. Continue use until well.	1 individual interview

Scientific name:

Filipino name:

Local name: *Poli/pori*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Bark 1 piece	Boil bark in 3 cups of water until 1 cup is left.	Drink decoction twice a day (morning and afternoon). Continue use until well.	1 individual interview

Scientific name:

Filipino name:

Local name: *Potoptod*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Whole plant 2-3 pieces	Boil the plants in ½ pot of water for 1 hour.	Drink 1 cup of the decoction daily. Continue use until well.	3 individual interviews

Scientific name:
 Filipino name:
 Local name: *Tanglad*
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Mature leaf 5-6 pieces	Boil leaves in 3 cups of water until 2 cups are left. Add sugar if desired.	Drink decoction 3-5 times a day. Continue use until well.	2 individual interviews

Scientific name:
 Filipino name:
 Local name: UI Plant #7
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Fresh leaves 2 handfuls	Boil leaves in 2 cups of water for 15 minutes.	Drink decoction 3 times a day. Continue use until well.	1 individual interview

For wound

Scientific name:
 Filipino name: *Sabila*
 Local name:
 Foreign name: Aloe vera

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Fresh leaf 1 piece	Remove the hard covering of the leaf to reveal the gelatinous part.	Rub the gelatinous part on the affected area twice a day (morning and afternoon). Avoid wetting the wound. Take a bath in the morning after 1 day of application.	1 individual interview

Scientific name:
 Filipino name: *Ikmo*
 Local name: *Hapid*
 Foreign name: Betel leaf

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Fresh leaf 1 piece	Pound the leaf	Apply the leaf on the affected area. One	1 individual interview

		application is enough.	
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Scientific name:

Filipino name:

Local name: *Hopar*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Whole browse 1 piece	Burn the plant and get the ashes. Pulverize.	Put the powdered <i>hopar</i> on the wound everyday after washing.	1 individual interview
Wood 1 piece	Scrape finely from the wood. Add a small amount of lime and water. Mix.	Dress the mixture on the wound after washing. Continue use until well.	3 individual interviews

Scientific name:

Filipino name:

Local name: *Ipil*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Wood 1 piece	Scrape finely from the wood. Put a small amount of lime and water. Mix.	Dress the mixture on the wound and wrap with a clean strip of cloth. One application is enough.	1 individual interview

Scientific name:

Filipino name:

Local name: *Lagah-lagah*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Young leaves Just enough	Pound the leaves.	Dress the pounded leaves on top of the wound. Change daily. Continue application until well.	1 individual interview

Scientific name:

Filipino name:

Local name: *Lampaw*

Foreign name: Sunflower

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
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Young leaves 2 pieces or just enough	Pound the leaves.	Dress on the wound.	1 individual interview
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Scientific name:

Filipino name: *Ikmo*

Local name: *Hapid*

Foreign name: Betel leaf

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Fresh leaf 1 piece	Pound the leaf	Apply the leaf on the affected area. One application is enough.	1 individual interview

Scientific name:

Filipino name:

Local name: *Bigao*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Stem pulp 1 piece	Get the pulp inside the stem. Pound.	Dress the pounded pulp on the wound. Change twice a day. Continue use until well.	1 individual interview

Scientific name:

Filipino name: *Gabi*

Local name: *Latud*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Stem 1 piece	Cut a small part of the stem crosswise.	Hold the piece of stem against the bleeding wound. Do not remove until the bleeding stops.	1 individual interview

Scientific name:

Filipino name:

Local name: *Londoy*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Young leaves Just enough	Pound the leaves.	Dress the pounded leaves on the wound and wrap with a clean strip of cloth. One application is enough. Avoid	1 individual interview 1 FGD of 7

		wetting the wound and eating salty foods.	
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Scientific name:

Filipino name: *Sili*

Local name: *Paktiw*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Ripe fruit 1 piece	Get a fruit and squeeze.	Apply the juice on the wound. One application is enough.	1 individual interview

Scientific name:

Filipino name:

Local name: *Pih-oh*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Root 1 piece	Cut the roots into halves.	Rub one half on the wound daily. Continue use until well.	1 individual interview

Scientific name:

Filipino name:

Local name: *Tibanglan*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Young leaves/tops Just enough	Pound the leaves.	Dress the pounded leaves on the circumcised penis. Change when dried. Continue use until well.	1 individual interview

Scientific name:

Filipino name: *Tagumbaw*

Local name: *Tubah*

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Sap from leaf	Geat a sap from a freshly picked leaf.	Apply the sap on the wound. One application is enough.	1 individual interview

Scientific name:
 Filipino name:
 Local name: *Tumor*
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Young leaves 4 pieces	Pound the leaves.	Apply the pounded leaves on the wound every morning after washing. Continue use until well.	2 individual interviews

Scientific name:
 Filipino name:
 Local name: UI Plant #10
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Whole plant 1 piece	Wash and pound the plant.	Dress the pounded plant on top of the wound. One application is enough.	1 individual interview

Scientific name:
 Filipino name:
 Local name: UI Plant #19
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Root 1 piece	Cut the root into halves.	Rub one half on the wound. One application is enough.	1 individual interview

Scientific name:
 Filipino name:
 Local name: UI Plant # 24
 Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Young tops Just enough	Pound the tops and add a small amount of water.	Dress the pounded tops on the wound. Apply daily until well.	1 individual interview

Scientific name:

Filipino name:

Local name: *Gudkurpo* (Ilokano)

Foreign name:

Plant part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Ripe fruit 1 piece	Squeeze the fruit.	Rub the juice on the affected area 3 times a day. Continue use until well.	1 individual interview

TABLE OF NON-HERBAL MEDICINAL AGENTS

For abdominal pain after delivery

Beklat (name of a particular snake)

Part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Skin 1 piece	Remove skin of the snake.	Wrap the snakeskin around the abdomen. Do not remove until well.	1 individual interview

Anti-rabies

Batoh (a piece of deer horn)

Part(s) used and amount	Preparation	Direction for use and remarks	Source of information
1 small cut	Roast the deer horn with darat (sand). Remove from fire when it has turned black.	Put it on the bitten area. The deer horn will not be removed if there is rabies. Wait until it falls.	2 individual interviews

For athlete's foot

Lana or coconut oil

Part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Just enough	-	Apply the coconut oil between the toes 3 times a day. Continue use until well.	1 individual interview

For asthma

Dove blood

Part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Blood from 1 dove	Get the blood of a dove.	Drink the blood straight. One dose is enough.	1 individual interview

Iyuan or honey

Part(s) used and amount	Preparation	Direction for use and remarks	Source of information
1 tablespoon	-	Take 1 tablespoon 3 times a day or spread it on a sandwich. Continue use until well.	2 individual interview

For constipation

Detergent bar

Part(s) used and amount	Preparation	Direction for use and remarks	Source of information
1 stick cut	Cut a stick from the bar.	Insert the stick in the anus.	1 FGD of 7

For colds

Kalaga or ants

Part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Just enough	Fry the ants. Add salt to taste.	Eat or just let the ants bite you.	2 individual interviews

Gingoga (a variety of edible shell)

Part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Just enough	Cook.	Eat.	1 FGD of 7

For cough

Kalaga or ants

Part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Just enough	Fry the ants. Add salt to taste.	Eat or just let the ants bite you.	2 individual interviews

Gingoga (a variety of edible shell)

Part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Just enough	Cook.	Eat.	1 FGD of 7

For diarrhea or boris

Charcoal

Part(s) used and amount	Preparation	Direction for use and remarks	Source of information
1-2 pieces	Pulverize the charcoal. Put the powder in 1 glass of water.	Drink the mixture 3 times a day until well.	1 individual interview

For goiter*Ti-am* (a variety of edible shell)

Part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Just enough	Cook.	Eat.	2 individual interviews

For hair blackening*Loglog* or red soil

Part(s) used and amount	Preparation	Direction for use and remarks	Source of information
1 cup	Get 1 cup of red soil.	Apply <i>loglog</i> on wet hair. Rinse thoroughly with water.	1 individual interview 1 FGD of 7

For hiblot*Apur* or lime

Part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Just enough	Pulverize the lime.	Put the lime powder on the navel.	1 FGD of 7

For influenza*Kalaga* or ants

Part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Just enough	Fry the ants. Add salt to taste.	Eat or just let the ants bite you.	2 individual interviews

For poisoning

Charcoal

Part(s) used and amount	Preparation	Direction for use and remarks	Source of information
1-2 pieces	Pulverize the charcoal and mix with milk.	Drink. Charcoal absorbs the poison.	1 individual interview

Insecticide

Asok or smoke

Part(s) used and amount	Preparation	Direction for use and remarks	Source of information
-	Burn leaves.	Drive the direction of the smoke to the insects.	1 FGD of 7

For itchiness

Apur or lime

Part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Just enough	Pulverize the lime.	Dust the lime powder on the affected area.	1 individual interview

For malaria

Amunin or wildcat

Part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Tail	Heat the tail and get the burned hair. Pulverize.	Sprinkle the powder in 1 glass of boiled water.	1 individual interview

Monkey

Part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Meat	Cook.	Eat.	1 FGD of 7

To induce lactation

Ti-am (a variety of edible shell)

Part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Just enough	Cook.	Eat.	-

For mumps

Beehive

Part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Just enough	Crush the beehives and add a small amount of water. Mix.	Apply on the mumps 3 times a day. Continue use until well.	1 individual interview

Cobwebs

Part(s) used and amount	Preparation	Direction for use and remarks	Source of information
1 handful	Mix the cobwebs with a small amount of <i>lana</i> .	Dress the mixture on the affected area. Continue application until well.	1 FGD of 7

For skin lesion

Lana

Part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Just enough	-	Apply the <i>lana</i> on the lesion. Continue use until well.	1 individual interview

For snake bite

Batoh (a piece of deer horn)

Part(s) used and amount	Preparation	Direction for use and remarks	Source of information
1 small cut	Roast the deer horn with <i>darat</i> (sand). Remove from fire when it has turned black.	Put it on the bitten area. The deer horn will stick to the bitten area if there is rabies. Wait until it falls.	2 individual interviews

For sore eyes

Breast milk

Part(s) used and amount	Preparation	Direction for use and remarks	Source of information
1 teaspoon	-	Drop milk on both eyes twice a day (morning and	1 FGD of 7

		evening). Continue application until well.	
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Ochonggo

Part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Just enough	-	Wash the ochonggo on the eyes thoroughly twice a day (morning and evening) until well.	1 FGD of 7

Urine

Part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Just enough	Wet a cotton ball with urine.	Close the eyes and gently brush the cotton balls on the eyelids. Do it every morning until well. Urine can cause blindness.	1 FGD of 7

For tooth decay

Wing bones of a bat

Part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Just enough	Burn the wing bones and get the ashes. Pulverize.	Put a small amount of powder inside the tooth hole. Apply every time the tooth aches.	1 individual interview

For ulcer

Beklat (a particular snake)

Part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Meat Just enough	Cook.	Eat.	1 individual interview

Native eggs

Part(s) used and amount	Preparation	Direction for use and remarks	Source of information
-	-	Eat 1 raw egg a day.	1 individual

		Continue eating until well.	interview
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For urinary tract infection

Manoh or chicken

Part(s) used and amount	Preparation	Direction for use and remarks	Source of information
<i>Batikuleng</i> 1 piece	Clean and cook the <i>batikuleng</i> in 2 cups of water until 1 cup is left.	Take 2 tablespoon of the broth 30 minutes before any major meal. Continue eating until well.	1 individual interview

For wounds

Gas

Part(s) used and amount	Preparation	Direction for use and remarks	Source of information
Just enough	-	Drop gas on the circumcised penis. One application is enough.	1 individual interview

TABLE OF DISEASES

Disease	Description	Cause	Treatment
-	Abdominal pain after child delivery	-	Decoction of <i>hopar</i> roots Roots of UI Plant #1 Skin of <i>beklat</i> (a particular snake)
<i>Alah</i>	White painful breakout in the mouth	-	<i>Balat</i> sap Extracted juice of <i>kurkurchang</i> plant and UI Plant #4 Sap from the stem of UI Plant #10 Pounded UI Plant #11
Asthma or <i>monyahyah</i>	Coughing, wheezing and labored breathing	-	Decoction of young <i>dongla</i> leaves, dried <i>rosal</i> leaves Dove blood Honey
Athlete's foot or <i>chalipunga</i>	Cracked, smelly, itchy, tender skin between the toes	Fungus	Heated <i>latud</i> stalk Pulverized tobacco leaves
Bleeding wound	Continuous bleeding of torn skin	Cuts or other skin injuries	Pounded <i>alangtin</i> tops Pounded UI Plant #7 leaves
Boil or <i>pogha</i>	Swelling and pain on the affected area	-	Crushed leaves of <i>am-amhi</i> Pounded flower buds of <i>gumamela</i> , UI Plant #8, UI Plant #12, and leaves of UI Plant #21 <i>Hapid</i> leaf greased with coconut oil
Bruise	The painful skin swells and turns red at first, then turns black and blue as the blood seeps into the tissue	Bumping against sharp or hard object	Pounded <i>gumamela</i> leaves or flower buds
Chickenpox	A rash that rapidly spreads all over the body that changes into pimples within a few hours and then	Transmitted by other persons with chickenpox	Pounded garlic with vinegar Pounded onion bulbs

	into blisters. Mild fever can also be experienced. It usually occurs to children between 8-12 years of age and also to newborn child.		
<i>Chihichis</i>	Irritated eyes	Dust or any foreign object that gets in the eye(s).	<i>Liwliw</i> or <i>piwis</i> leaf bud
Colds or <i>alog</i>	Sneezing, a stuffed up or runny nose, sore throat and cough	Cold weather	Fried ants and ant eggs Decoction of <i>okohkah</i> tops <i>Gingoga</i> (shell) Ripe <i>gugulo</i> fruits <i>Lana</i>
Constipation	The stools are small, hard, dry and difficult to expel	Unbalanced diet and withholding of stools	Boiled sweet potatoes Ripe papaya fruits Detergent bar stick
Cough or <i>okok</i>	-	Cold weather and water during rainy season Water allergy Drizzles	Kalamansi juice Decoction of <i>gumamela</i> flowers, <i>lantana</i> leaves, ginger roots, and dried <i>rosal</i> leaves <i>Hapid</i> leaves with coconut oil Dried <i>humang</i> fruits Boiled water with <i>oregano</i> leaves Heated sugarcane Fried ants <i>Gingoga</i> (shell)
Diarrhea or <i>boris</i>	Frequent loose, watery bowel movements	Dirty water coming from the spring with harmful microorganisms Foods that are not liked by the stomach Eating of mixed foods Excessive meat intake	Decoction of avocado, guava, <i>hiig</i> , mango, <i>poli</i> , starapple, and UI Plant #13 leaves Unripe <i>balat</i> fruit Dried <i>humang</i> fruits Pounded ginger in 1 cup of boiled water Cooked pounded seeds of <i>longis</i> Ripe rattan fruits Pulverized charcoal

			mixed in 1 glass of milk
Dysmenorrhea	Painful menstruation	-	Decoction of dried <i>humang</i> fruits
Eczema	Red and itchy patches on the skin	An allergy to a food, drug or some other irritating substances	Pounded <i>alangtin</i> leaves mixed with lime powder and water Chewed <i>moma</i> (betel nut chew) Pounded UI Plant #15 Aloe vera leaf
-	Frequent urination of infant at night	-	Water inside <i>kulong</i> specialized leaves
Gas pain	-	-	<i>Atingor</i> leaf with coconut oil
Goiter or <i>biyor</i>	-	Water coming from the field	Cooked <i>amat</i> and <i>pulot</i> browse Cooked <i>buwi</i> blossom Pounded UI Plant #10 Cooked <i>ti-am</i> (shell)
Hangover	Dizziness accompanied by headache	Excessive drinking of <i>bayah</i> (rice wine) or any other liquor	Cooked <i>masaprola</i> tops Cooked <i>ampalaya</i> leaves and fruits
Headache or <i>ahit chi ulo</i>	-	Over fatigue and exposure to sunlight Changing weather condition When a bad spirit says something to a person	<i>Okokkah</i> leaves with coconut oil A prayer or words from an elder
<i>Hiblot</i>	Unexplained stomachache	-	<i>Atingor</i> leaf with coconut oil Powdered lime
Impetigo	Small, blister- like sores containing pus develops on the skin. Children are the most commonly affected.	Transmitted by other children with impetigo	<i>Tubah</i> bark
Impotence	Inability to achieve penile erection	-	Cooked or raw red onions Decoction of UI Plant #2

Influenza	Chill, aching of muscles (especially at the back), vomiting, diarrhea, and high fever	Over fatigue Changing weather condition Getting wet with rain	Ripe <i>gugulo</i> fruits Fried ants
-	Swollen red spots	Insect bites	Ripe <i>paktiw</i> fruits Sap from the stem of UI Plant #10
-	-	Leech bite	Crushed UI Plant #22
-	Itchy scalp	Lice infestation	Aloe vera leaf
Major burn	Destruction of the skin and tissue, and may penetrate deeply into the body	Fire accident	Decoction of guava leaves Pounded <i>lapne</i> (<i>kamoteng kahoy</i>) roots
Measles	Blotchy red rashes appear accompanied by a fever that may go quite high	Transmitted by other people with measles	Pounded red onion bulbs Pounded <i>talite</i> cane (a variety of sugarcane)
Minor burn	The skin may turn red but does not produce blisters.	-	Crushed <i>amti</i> tops
Motion sickness	Nausea and vomiting	Riding a bus or other vehicles for a long period	Dried <i>humang</i> fruit
Mumps or <i>hapepeng</i>	Swelling in the front of the ear, which results to difficulty in chewing and swallowing	-	Pounded <i>gumamela</i> flower buds, <i>itab</i> leaves, and UI Plant #5 Crushed beehive mixed with lime and water Cobwebs with <i>lana</i>
<i>Nah-langan</i>	Having pinworms or other harmful micro-organisms in the stomach	Unsafe drinking water	Raw betel nut fruit Ripe pineapple Pounded betel nut mixed in 1 glass of water
Pimples	Red, blister-like growths with pus usually on the face	Eating oily foods	Decoction of <i>pinnit</i> or <i>tsaang gubat</i> leaves Ripe papaya
Rheumatism or <i>liyuma</i>	-	-	Pounded <i>kulap</i> roots <i>Tubah</i> bark
Skin allergy	Skin rashes or itchy red rashes on the affected area	Plant allergen(s)	Pounded leaves of UI Plant #1
Skin lesion	-	-	Mixture of pounded

			ginger, melted candle and coconut oil Pounded <i>londoy</i> leaves Decoction of marijuana leaves <i>Lana</i> (coconut oil)
Snake bite	A feeling of deep, burning pain which usually spreads	Poisonous snake	Pounded <i>laya Batoh</i> (a piece of deer horn)
Sore eyes or <i>kamata</i>	Red, watery eyes	Transmitted by other people with sore eyes	<i>Alangtin</i> leaves Extracted juice of <i>okoh-kah</i> leaves Pounded <i>pinnit</i> leaves wrapped in banana leaves Breastmilk <i>Ochonggo</i> Urine
Syphilis	-	-	Extracted juice from <i>oongo</i> stem Decoction of <i>podpod</i> roots
<i>Tinea flava</i> or <i>palah-eh</i>	White spots on the skin	Fungus Using the things of the person infected with <i>tinea flava</i>	Pounded <i>kunakpa</i> , UI Plant #6 and UI Plant #20 leaves Crushed <i>parya</i> and UI Plant #23 leaves
Toothache or <i>bohbah</i>	Painful tooth which causes swelling around the affected area	Tooth decay Eating too much sweets Food particles in the tooth	<i>Moma</i> or betelnut chew Finely scraped <i>halong</i> wood <i>Lantana</i> leaf Finely crushed ginger root Decoction of pine tree wood Pounded UI Plant #3 Pounded root of UI Plant #9 Bones from bat wing
Thrush or <i>kalah</i>	White patches inside the baby's mouth	Uncleaned spoiled milk inside the baby's mouth	Banana blossom sap <i>Tubah</i> leaf sap
Typhoid fever	-	-	Decoction of guava leaves
Ulcer	Painful stomach	Untimely eating	Ripe <i>binnor</i> fruits

	when hungry	because of work Excessive drinking of commercial liquor	Decoction of <i>hopar</i> with Liberty condensed milk <i>Beklat</i> (a snake) meat Native eggs
Urinary tract infection	Pain or a burning sensation when urinating, unusual frequency of urination, decreased amount of urine, and blood in the urine	Working in the field during summer	Decoction of <i>baing- baing</i> plant, corn hair, <i>gapidiyan</i> plant, <i>gulon</i> , <i>hanner</i> and coconut roots, <i>pandan</i> , <i>tanglad</i> and UI Plant #7 leaves Decoction of <i>kumpay</i> and <i>londoy</i> leaves Extracted juice from <i>oongo</i> and <i>chuh- lap</i> stems Decoction of <i>poli</i> bark Chicken <i>batikuleng</i>
-	Vaginal swelling	Giving birth	Decoction of guava leaves
Wound	-	-	Aloe vera leaf Pounded <i>bigao</i> stem pulp, <i>hapid</i> , <i>lagah-lagah</i> , <i>lampaw londoy</i> , and <i>tumor</i> leaves Juice of ripe <i>gudkurpo</i> fruit Finely scraped <i>ipil</i> and <i>hopar</i> wood mixed with water and powdered lime Powdered young <i>hopar</i> plant <i>Latud</i> stalk Ripe <i>paktiw</i> fruit <i>Pi-oh</i> root <i>Tubah</i> sap Root of UI Plant #19 Gas Pounded UI Plant #10 Pounded tops of UI Plant #24

INDEX OF DISEASES ACCORDING TO PLANTS USED

Avocado

Diarrhea or *boris*

Alangtin

Bleeding wound

Eczema

Sore eyes or *kamata*

Aloe vera

Dandruff

Wounds

Am-amhi

Boil or *pogha*

Amat

Goiter

Ampot

Chickenpox

High blood pressure

Rabies

Amti

Burn (minor)

Stomachache

Atingor

Body odor

Gas pain

Hiblot

Baing-baing

UTI

Balat

Alah

Kalah or thrush

Diarrhea or *boris*

Bebet

Burn (major)

Diarrhea or *boris*

Dysentery

Scabies or *Gudkod*

Stomachache

Typhoid fever

Newly circumcised

Newly delivered mother

Bigao

Dysentery

Wound

Binnor

Ulcer

Bogah

Diarrhea or *boris*

Bongbongtit

Body odor

Buwi

Goiter

Cactus

Fever

Changgo

Chickenpox
Impotence
Measles

Chuh-lap

UTI

Dongla

Asthma
Fever

Gahilang

UTI

Gapidiyan

UTI

Gayahbet

See *Bebet*

Gudkurpo

Small wounds

Gugulo

Colds or *alog*
Cough or *okok*
Influenza

Gulon

UTI

Gumamela

Boil or *pogha*
Bruise
Cough or *okok*
Mumps or *hapepeng*

Halong

Toothache

Hanner

UTI

Hapid

Boil or *pogha*
Fever or *pudot*
Minor cough
Wound

Hüg

Diarrhea or *boris*

Hopar

Abdominal pain after delivery
Abortifacient
Malaria
Stomachache or *mahit chi puto*
Ulcer

Humang

Cough or *okok*
Diarrhea or *boris*
Dysentery
Dysmenorrhea
Motion sickness
Scabies or *gudkod*

Ipil

Wound

Itab

Mumps or *hapepeng*

Kalamansi

Cough or *okok*
Dandruff

Kulap

Pesticide
Rheumatism or *liyuma*

Kulongge

Frequent urination of infant at night

Kumpay

UTI

Kunakpa

Tinea flava or *palah-eh*

Kurkurchang

Alah

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Wound

Lapne (kahoy)

Major burn

Lapne (sweet potato)

Constipation

Lampaw

Wound

Lantana

Cough or *okok*
Dysentery
Toothache or *bohbah*

Lay

Bihibis

Laya

Cough or *okok*
Diarrhea or *boris*
To induce lactation
Skin lesion
Snake bite
Toothache or *bohbah*

Liyog

UTI
Skin lesion

Londoy

UTI
Skin lesion
Wound

Longis

Diarrhea or *boris*

Lumayon

Body odor

Mahogany

Dysentery

Malanya

Stomachache or *mahit chi poto*

Mangga

Diarrhea or *boris*

Marijuana

Scabies or *gudkod*
Skin lesion
Stomachache or *mahit chi poto*

Masaprola

Hangover

Moma

Purgative
Skin allergy

Obah/obuwa

Contraceptive

Okohkah

Bongah

Colds or *alog*

Fever or *pudot*

Headache or *mahit chi ulo*

Sore eyes or *kamata*

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Insect bites

Wounds

Pandan

Abortifacient

UTI

Papaya

Constipation

To induce lactation

Pimples

Rabies

Parya

Diarrhea or *boris*
Hangover
Malaria
Scabies or *gudkod*
Stomachache or *mahit chi poto*
Tinea flava or *palah-eh*

Pinya

Purgative

Pine tree

Toothache or *bohbah*

Pinnit

Pimples
Sore eyes or *kamata*

Pih-oh

Wound

Piwis

Foreign objects in the eye(s)

Podpod

Abortifacient
Syphilis

Poli

Diarrhea or *boris*
UTI
Malaria
Stomachache or *mahit chi poto*

Potoptod

UTI

Pulot

Goiter

Rosal

Asthma or *monyahyah*
Cough or *okok*

Santol

Dysentery

Star apple

Diarrhea or *boris*
Dysentery

Tabako

Athlete's foot or *chalipunga*
Scabies or *gudkod*
Pesticide

Tanglad

UTI

Tayawan

Body odor

Tibanglan

Wound (circumcision)

Tsa-a

Pimples

Trumpet

Scabies or *gudkod*

Tubah

Impetigo

Kalah

Rheumatism or *liyuma*

Wounds

Tumor

Wound

Unah

Cough or *okok*

Measles

UI Plant #1

Abdominal pain after child delivery

Allergy caused by plant

UI Plant #2

Dysentery

Impotence

UI Plant #3

Toothache or *bohbah*

UI Plant #4

Alah

Cough or *okok*

UI Plant #5

Mumps or *hapepeng*

UI Plant #6

Tinea flava or *palah-eh*

UI Plant #7

Bleeding wound
UTI

UI Plant #8

Boil or *pogha*

UI Plant #9

Toothache or *bohbah*

UI Plant # 10

Alah
Goiter
Pain reliever
Wound

UI Plant #11

Alah

UI Plant #12

Boil or *pogha*

UI Plant #13

Diarrhea or *boris*

UI Plant #14

Pesticide

UI Plant #15

Eczema
Scabies or *gudkod*

UI Plant #16

Chicken wound

UI Plant #17

Colds or *alog*
Cough *okok*

UI Plant #18

Body odor

UI Plant #19

Wound

UI Plant #20

Palah-eh

UI Plant #21

Boil or *pogha*

UI Plant #22

Leech bite

UI Plant #23

Palah-eh

UI Plant #24

Wound

UI Plant #25

Boil or *pogha*
Toothache or *bohbah*

UI Plant #26

Goiter

LIST OF LOCAL PLANT NAMES

Alangtin
Am-amhi
Amat
Ampot
Amti
Atingor
Baing-baing
Balat
Bebet
Bigao
Binnor
Bogah
Bongbongtit
Buwi
Changgo
Chuh-lap
Dongla
Gahilang
Gapidiyan
Gayhbet
Gudkurpo
Gugulo
Gulon
Gumamela
Halong
Hanner
Hapid
Hiig
Hopar
Humang
Ipil
Itab
Kalamansi
Kulap
Kulonge
Kumpay
Kunakpa
Kurkurchang
Lagah-lagah
Lapne (kahoy, sweet potato)
Lampaw
Lantana
Lay
Laya
Liwliw
Liyog
Londoy
Longis

Lumayon
Malanya
Mangga
Marijuana
Masaprola
Obah/obuwa
Okoh-kah
Olot
Oongo
Paktiw
Pandan
Papaya
Parya
Pinya
Pinnit
Pi-oh
Piwis
Podpod
Poli
Potoptod
Pulot
Rosal
Santol
Tabako
Tanglad
Tibanglan
Tsa-a
Tubah
Tumor
Unah

TABLE OF TERMS

Ifugao	Filipino	English
<i>Achim</i>	<i>Huwag</i>	Do not
<i>Achor</i>	<i>Tangkay</i>	Stem
<i>Ahin</i>	<i>Asin</i>	Salt
<i>Ahukar</i>	<i>Asukal</i>	Sugar
<i>Alang</i>	<i>Kamalig</i>	Rice granary
<i>Ama</i>	<i>Tatay</i>	Father
<i>Amdador</i>	<i>Hinlalaki</i>	Thumb
<i>Amtado</i>	<i>Hintuturo</i>	Index finger
<i>Angkiking</i>	<i>Hinliliit</i>	-
<i>Arko</i>	<i>Araw</i>	Sun
<i>Awon</i>	<i>Daan</i>	Way
<i>Bahbah</i>	<i>Palaka</i>	Frog
<i>Bale</i>	<i>Bahay</i>	House
<i>Banga</i>	<i>Palayok</i>	Pot
<i>Banig</i>	<i>Multo</i>	Ghost
<i>Baroh</i>	<i>Binata</i>	Unmarried man
<i>Bayo</i>	<i>Dikdik</i>	Pound
<i>Bittuwon</i>	<i>Tala</i>	Star
<i>Bogah</i>	<i>Bigas</i>	Winnowed rice
<i>Boh</i>	<i>Buhok</i>	Hair
<i>Bohbah</i>	<i>Ngipin</i>	Tooth
<i>Bongang</i>	<i>Palasingsingan</i>	Ring finger
<i>Bonog</i>	<i>Likod</i>	Back
<i>Bongot</i>	<i>Bigote</i>	Mustache
<i>Bugot</i>	<i>Ulap</i>	Clouds
<i>Bulan</i>	<i>Buwan</i>	Moon
<i>Buti- I</i>	<i>Binti</i>	Legs
<i>Chi too</i>	<i>Tayo</i>	We
<i>Chi too amin</i>	<i>Tayong lahat</i>	All of us
<i>Dala (chala)</i>	<i>Dugo</i>	Blood
<i>Dalapong (chalapong)</i>	-	Low bench
<i>Dapan (chapan)</i>	<i>Talampakan</i>	Sole
<i>Darat</i>	<i>Buhangin</i>	Sand
<i>Daya (chaya)</i>	<i>Himpapawid</i>	Sky
<i>Dila</i>	<i>Dila</i>	Tongue
<i>Dua (chua)</i>	<i>Dalwa</i>	Two
<i>Dumahong</i>	<i>Kumulo</i>	Boiled
<i>Emeng</i>	<i>Bigote</i>	Mustache
<i>Gahilang</i>	<i>Mais</i>	Corn
<i>Gargar (karkar)</i>	<i>Nguya</i>	Chew
<i>Gidigid</i>	<i>Baboy</i>	Pig
<i>Gogotlang</i>	<i>Sanggal</i>	Infant
<i>Haluho</i>	<i>Gulay</i>	Vegetable
<i>Hamote</i>	<i>Ibon</i>	Bird
<i>Ha- on</i>	<i>Ako</i>	Me

<i>Hapit</i>	<i>Bagyo</i>	Storm
<i>Hi- a</i>	<i>Ikaw</i>	You
<i>Hi- ah</i>	<i>Sa iyo</i>	Yours
<i>Hiko</i>	<i>Siko</i>	Elbow
<i>Hilong</i>	<i>Dilim</i>	Dim
<i>Himbabale</i>	<i>Anak</i>	Child
<i>Himbatangan</i>	<i>Hapon</i>	Afternoon
<i>Himpulo</i>	<i>Sampu</i>	Ten
<i>Hinamar</i>	<i>Kanin</i>	Cooked rice
<i>Hingat</i>	<i>Hikaw</i>	Earing
<i>Hito e</i>	<i>Ito</i>	This
<i>Hiyam</i>	<i>Siyam</i>	Nine
<i>Huloh</i>	<i>Damo</i>	Grass
<i>Idi</i>	<i>Kilay</i>	Eyebrow
<i>Ihaang</i>	<i>Iluto</i>	Cook
<i>Ikiwar</i>	<i>Haluin</i>	Stir
<i>Ina</i>	<i>Nanay</i>	Mother
<i>Inga</i>	<i>Tenga</i>	Ear
<i>Itlog</i>	<i>Itlog</i>	Egg
<i>Iyabo mo</i>	<i>Ilatag mo</i>	You spread
<i>Kadangyan</i>	<i>May- kaya</i>	Well-to-do
<i>Kalluwong</i>	<i>Sombrero</i>	Hat
<i>Kayo</i>	<i>Kahoy</i>	Wood
<i>Kekek</i>	<i>Ibon</i>	Bird
<i>Kinan mo</i>	<i>Kinain mo</i>	You ate
<i>Kukulape</i>	<i>Paru- paro</i>	Butterfly
<i>Kumalat</i>	<i>Makati</i>	Itchy
<i>Kuwah</i>	<i>Akin</i>	Mine
<i>Laman</i>	<i>Baboy damo</i>	Wild pig
<i>Lamcha- an</i>	<i>Lamesa</i>	Table
<i>Lawer</i>	<i>Bulaklak</i>	Flower
<i>Lima</i>	<i>Lima</i>	Five
<i>Liteng</i>	<i>Tubig</i>	Water
<i>Luki</i>	-	Penis
<i>Lulog</i>	<i>Tuhod</i>	Knee
<i>Luta</i>	<i>Lupa</i>	Soil
<i>Mabia</i>	<i>Malakas</i>	Strong
<i>Machiket</i>	<i>Maganda</i>	Beautiful
<i>Mah-id</i>	<i>Wala na</i>	No more
<i>Mang- mangitit</i>	<i>Maitim</i>	Dark
<i>Manoh</i>	<i>Manok</i>	Chicken
<i>Mapatar</i>	<i>Maliwanag</i>	Bright
<i>Maphod</i>	<i>Maganda</i>	Beautiful/good
<i>Mapucho</i>	<i>Maputi</i>	White
<i>Mata</i>	<i>Mata</i>	Eyes
<i>Mombola</i>	<i>Pula</i>	Red
<i>Mompait</i>	<i>Mapait</i>	Bitter
<i>Monlangta</i>	<i>Berde</i>	Green

<i>Monlano</i>	<i>Matamis</i>	Sweet
<i>Monpaha</i>	<i>Puti</i>	White
<i>Nagadoh</i>	<i>Pangit</i>	Ugly
<i>Nahdom</i>	<i>Gabi</i>	Night
<i>Nahpot</i>	<i>Basa</i>	Wet
<i>Nakawa</i>	<i>Pangit</i>	Ugly
<i>Nalawa</i>	<i>Pangit</i>	Ugly
<i>Namaganan</i>	<i>Natuyo</i>	Dried
<i>Nan</i>	<i>Itong</i>	This
<i>Naw- e</i>	<i>Umaga</i>	Morning
<i>Nawotwot</i>	<i>Dukha maralita</i>	Poor
<i>Ochom</i>	<i>Pilik-mata</i>	Eyelashes
<i>Olang</i>	<i>Bulate</i>	Earthworm
<i>Olog</i>	<i>Ahas</i>	Snake
<i>Ong- onga</i>	<i>Bata</i>	Children
<i>Onom</i>	<i>Anim</i>	Six
<i>Ooh</i>	<i>Oo</i>	Yes
<i>Oonga</i>	<i>Mga bata</i>	The children
<i>Oolong</i>	<i>Kuko</i>	Nail
<i>Op- op</i>	<i>Balat</i>	Skin
<i>Page</i>	<i>Palay</i>	Rice grain
<i>Paluluhan</i>	<i>Gitnang daliri</i>	Middle finger
<i>Pangar</i>	<i>Baba</i>	Chin
<i>Panto</i>	<i>Pinto</i>	Door
<i>Payo</i>	<i>Hagdang palayan</i>	Rice Terraces
<i>Pito</i>	<i>Pito</i>	Seven
<i>Popah</i>	<i>Pato</i>	Duck
<i>Poto</i>	<i>Tiyan</i>	Stomach
<i>Powo</i>	<i>Bagyo</i>	Typhoon
<i>Pugang</i>	<i>Leeg</i>	Neck
<i>Puha</i>	<i>Pusa</i>	Cat
<i>Pulong</i>	<i>Puwet</i>	Buttock
<i>Putang</i>	<i>Init</i>	Heat
<i>Puwer</i>	<i>Balikat</i>	Shoulder
<i>Suso</i>	<i>Suso</i>	Breast
<i>Tahli</i>	<i>Kamay</i>	Hand
<i>Tamer</i>	<i>Pisngi</i>	Cheek
<i>Tangod</i>	<i>Batok</i>	Nape
<i>Tayo</i>	<i>Sayaw</i>	Dance
<i>Tete</i>	<i>Hagdan</i>	Stair
<i>Tidong</i>	<i>Nunal</i>	Mole
<i>Tilag</i>	<i>Bahaghari</i>	Rainbow
<i>Tili</i>	-	Vagina
<i>Timid</i>	<i>Labi</i>	Lips
<i>Tohtoh</i>	<i>Noo</i>	Forehead
<i>Tongnin</i>	<i>Lamig</i>	Cold
<i>Tuboh</i>	<i>Dahon</i>	Leaf
<i>Tulo</i>	<i>Tatlo</i>	Three

<i>Tuyop</i>	<i>Hangin</i>	Wind
<i>Ubih</i>	<i>Tangkal/kulungan ng manok</i>	Coop
<i>Udan (uchan)</i>	<i>Ulan</i>	Rain
<i>Uha</i>	<i>Isa</i>	One
<i>Uloh</i>	<i>Ulo</i>	Head
<i>Ulong</i>	<i>Ilong</i>	Nose
<i>Upat</i>	<i>Apat</i>	Four
<i>Upunan</i>	<i>Upuan</i>	Chair
<i>Urpo</i>	<i>Hita</i>	Thigh
<i>Walo</i>	<i>Walu</i>	Eight
<i>Yohyoh</i>	<i>Kilikili</i>	Armpit
<i>Wa-er</i>	-	Small waterfall
<i>Wangwang</i>	<i>Ilog</i>	River

TABLE OF INFORMANTS

Name	Sex	Religion	Age	Occupation and position in the community	Address
Flora Guinyang	Female	Catholic	32	Mother	Sitio Gawwa
Gina Tiyad	Female	Catholic	22	Mother	Sitio Gawwa
Elena Madityang	Female	Catholic	44	Mother	Sitio Gawwa
Rosalina Pakimon	Female	Catholic	45	<i>Barangay kagawad</i>	Sitio Gawwa
Shirley Abahan	Female	Catholic	31	Mother	Sitio Gawwa
Erlinda Unnon	Female	Catholic	34	Mother	Sitio Pinnar
Minda Madityang	Female	Catholic	30	Mother	Sitio Gawwa
Juan Hunnon	Male	Catholic	50	Wood carver	Sitio Pinnar
Ben Hangdaan	Male	Evangelical	35	-	Sitio Pinnugo
Alfredo Bunnol	Male	Catholic	65	-	Sitio Bukos
Evangeline Kingguingan	Female	Catholic	C38	Healer	Sitio Partog
Minda Bu-ocan	Female	Catholic	26	Mother	Sitio Partog
Judith Mangili	Female	Catholic	25	Mother	Sitio Partog
Joan Hu-agon	Female	Catholic	25	Mother	Sitio Bayungon
Mary Aboy	Female	Catholic	25	Mother	Sitio Bayungon
Evelyn Octengan	Female	Seventh Day Adventist	37	Midwife	Sitio Bukos
Jose Timango	Male	Catholic	45	Father	Sitio Bayungon
Pedro Mangili	Male	Catholic	68	<i>Mumbaki</i>	Sitio Partog
Rosalina Manungtong	Female	Assemblies of God	29	Midwife	Sitio Partog
Ben Ginnit	Male	Born again Christian	C 60	Father	Sitio Tang-ad
Rosita Gano	Female	Catholic	45	Mother	Sitio Tang-ad
Ligaya Dimmuyog	Female	Catholic	27	Mother	Sitio Tang-ad
Fernando Manuel	Male	Catholic	30	Father	Sitio Tang-ad
Erlinda Manuel	Female	Catholic	23	Mother	Sitio Tang-ad
Maguway Allaga	Female	Catholic	65	Healer	Sitio Pinnugo
Esther Guinyang	Female	Catholic	24	Mother	Sitio Ibayong
Shirley Bangihan	Female	Catholic	24	Mother	Sitio Ibayong
Lourdes Gano	Female	Catholic	55	Mother	Sitio Ittam
Kathryn Blas	Female	Catholic	39	Mother	Sitio Bukos
Ricardo Allaga	Male	Catholic	72	Father	Sitio Pinnugo

Elena Atolba	Female	Catholic	65	Healer	Sitio Partog
Mary Jane Binnad	Female	Catholic	22	Mother	Sitio Pinnar
Pining Marcos	Female	Catholic	40	Mother	Sitio Tanglig
Florence Hacyabon	Female	Catholic	38	Mother	Sitio Tanglig
Kabbigat Hangdaan	Male	None	85	Healer	Sitio Ba-I
Juliet Panganiban	Female	Catholic	23	Mother	Sitio Ba-I
Peter Gattik	Male	Catholic	47	Tour guide	Sitio Ba-I
Shiello Himoldang	Male	None	24	Wood carver/ tour guide	Sitio Ba-I
James Himoldang	Male	Jehovah's Witness	C 77	Healer	Sitio Ba-I
Marcos Kingguingan	Male	Catholic	40	Healer	Sitio Partog
Ermenia Pumihic	Female	Catholic	35	Entrepreneur	Sitio Partog
Baltazar Timango	Male	Catholic	50	Father	Sitio Engay
Delfin Pumihic	Male	Catholic	40	Barangay secretary/ entrepreneur	Sitio Partog
Betty Pagada	Female	Catholic	57	Sales lady	Sitio Partog
Nancy Bongac	Female	Catholic	27	Teacher	Poitan Elementary School
Romeo Dumalitagayy	Male	Catholic	30	Teacher	Poitan Elementary School
Judith Cosi	Female	Catholic	40	Teacher	Poitan Elementary School
Elizabeth Ugnayon	Female	Catholic	-	Head teacher	Sitio Pinnugo
Marivic Kinggingan	Female	Catholic	12	Healer	Sitio Partog