

**Ethnomedical documentation of selected Philippine ethnolinguistic groups: the
Busaos Kankana-ey people of Barangay Catengan, Besao, Mountain Province**

A collaborative project of

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TABLE OF CONTENTS

Executive summary
Background of the study
Objectives
Methodology
Review of literature
Results
Recommendations
References
Appendices

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EXECUTIVE SUMMARY

An ethnomedical documentation of the *Busaos* people in Mountain Province was conducted in March to July 2000. The five-month study focused on the indigenous healers present in the community. The study included the documentation of the health perceptions, beliefs and practices of the *Busaos*, including the ethnopharmacological knowledge of the community. The ethnohistorical background of the tribe was also included in the study. A total of 57 informants were interviewed for the data collection. A total of 17 medicinal plants were documented. Documentation of these plants included the local names, the therapeutic indications, the parts used, the preparation, and the direction for use.

KEY WORDS

Ethnopharmacology

Ethnolinguistic

Igorot

Kankana-ey

Busaos

Mountain Province

Cordillera

BACKGROUND OF THE STUDY

The Philippines is home to more than 13 million indigenous peoples belonging to more than 120 distinct ethnolinguistic groups. Most of the indigenous Filipinos live in the mountains or their fringes or near the sea. They are found throughout the archipelago. The *Busaos* tribe is one of them.

Each ethnolinguistic group has a tradition of practices, including those, which refer to healing. The people have used plants and other natural products from the forest and the sea to treat their sick.

Very few studies have been done 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 before the said healing traditions are overcome by the twin threats of forest and sea degradation and onslaught of lowland mainstream culture.

We hope that with the information that we shall gather from the research, we shall be able to help in the advocacy for the rights of the indigenous peoples and for the preservation of their ancestral homelands as well as for the preservation of biodiversity of the country's forest and seas.

OBJECTIVES

The study aimed to achieve the following:

1. To document the plants and other natural products being used as medicinal agents by the *Busaos*;

2. To document their beliefs and practices on health, disease and healing;
3. To prepare culturally acceptable basic health education messages /materials for the *Busaos*; and
4. To help in the advocacy to preserve the indigenous people's ancestral homelands.

METHODOLOGY

The research process was divided into three phases: the preparatory (which included site selection, the PIC processing and review of related literature), the actual data collection and the post research phases. We ensured the active participation of concerned agencies and organizations in the completion of this project.

Preparation phase

A directory of contacts from both private and government organizations as well as individuals was prepared prior to site selection. We solicited suggestions and recommendations on the possible study site based on the following criteria:

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

We validated the information regarding the suggested study sites from the identified contacts. Barangay Catengan of Besao, Mountain Province passed the criteria and was thus selected as the site study. The Prior Informed Consent from the community and local government unit was accomplished next. A permit for the collection of some sample materials was also secured. In the process, a courtesy visit with the provincial and local chief executives regarding the study was done. A non- formal community orientation was also conducted to clarify the objectives of the study. Identification of primary key informants for the study was also tackled.

A month was devoted to literature search in different libraries in Metro Manila and the provinces. This gave the researcher a general understanding of anthropological information on the subject matter. Weekly consultation among other researchers was conducted to discuss and clarify some information gathered during the literature search.

Data collection phase

The first community visit was done on April 2000. The midwife from the community was the assigned point person by the Rural Health Unit of Besao. The researcher was asked to stay in the health center. The first few days was spent in socialization among mothers. The researcher was asked to assist in community activities including cooking for the feeding program, meetings and weighing of children.

As part of the community familiarization, the researcher explored the area with help from barangay health workers. Informal discussion with some community members was also part of

the familiarization. Every afternoon, the researcher walked around the community and talked with the children to learn the language. A meeting with Barangay Captain Dondie Babake was held to clarify the process of the study.

The primary methods used were individual interviews and focus group discussion. For the healers, home visitations and interviews were the methods applied. The visits took place during the evenings as most of the healers were already at home from the whole day work. During each interview, the healer was asked about her/his method of healing, diseases he/she can cure, how he /she acquired the power to heal, his/her personal profile including origin, family, worldview. The researcher was able to observe actual procedures in treating the patients. In one occasion, the researcher was the patient regarding an eye problem. With this experience, the researcher was able to closely observe the methods of the healer while performing her task. Current and previous patients of some healers were also interviewed.

Focus group discussion and semi-structured interview were the methods conducted for the mothers. There were 3 focus group discussions and 4 semi structured interviews conducted. Most of the time, the interview took place at the health center where many mothers attended the activities like feeding, adult literacy, food demonstration and regular weighing. The mothers were asked about their concepts of health, diseases and first –aid management including herbal plants that they used. Semi- structured interview and informal discussion among young people was also applied to validate the information and to further generate data regarding the subject matter. Participant observation method was used in observing the daily life in the community.

REVIEW OF LITERATURE

THE CORDILLERA PEOPLES

Prof Fred Eggan (1935) noted that there were ten ethnic groups in the Cordillera mountain range. He further divided the Cordillera people into the northern and eastern groups which were composed of the Northern Isneg or Apayao, Southern Isneg, Kalinga, Tingian, and Gaddang; and the southern and western groups composed of the Bontoc, Lepanto, North and South Kankana-ey, Ifugao and Ibaloi.

Mountain Province

One of the provinces in the Cordillera region is the Mountain Province. It has ten municipalities namely, Bontoc, Sagada, Besao, Tadian, Sadangan, Sabangan, Bauko, Barlig, Natonin and Paracelis. Bontoc is the capital municipality of the province. Mountain Province is bounded on the west by the provinces of Abra and Ilocos Sur, on the east by Isabela, on the south by Benguet and Ifugao and on the north by Kalinga. Along its borders are the high peaks of Mt Sipitan, Mt Amuyao, Mt Data, Mt Patoc and Mt Camangingel. Mountain Province has two seasons: the rainy season from April to September and the dry season from October to March. March to April is the warmest period, while December is the coldest period with temperatures occasionally reaching freezing point. Based on the 1990 NSCO census, Mt Province had an estimated population of 158,311. Igorot is the generic term used to refer to the inhabitants of Mountain Province and to the language.

Physical description of Besao

Besao, our study site, is in the western part of Mountain Province. It is bounded on the west by Quirino (Ilocos Sur), on the north by Tubo (Abra), on the east by Sagada and on the south by Tadian. Besao is 28 km from Bontoc and 164 km north of Baguio. It is reached from Baguio via Halsema Highway also known as “ Mountain Trail”. Besao has a mountainous terrain and is around 1,400 meters above sea level (ASL). The present site of the municipal hall is about 1,500 meters ASL, while the nearby Mt Mogao is 1,600 meters ASL. Mt Sisipitan, the tallest peak of Besao is around 3,000 meters ASL while the lowest lying areas of the Balasiyan Delta ranges from 400-600 meters ASL. Two rivers, Layogan and Guinawang meet on the west with the rich and promising Balasigan River that drains into Ilocos Sur. Northern Kankana-ey is the official name for the language spoken by the people of Besao.

History

The place is the origin of the race called *Busaos*. The *Busaos* were the people who imposed on the *Buriks* and *Itetepanes* their warlike valor. The *Buriks* are from the eastern part of Tadian and the *Itetepanes* are found in some parts of Kalinga near the border of Besao. Besao derived its name from the word *buso*, which means headhunters. One reason why people in this part of the Central Cordillera live in clusters is to be secured from tribal hostilities where the enemy is also referred to as *buso*. Presently, the town is composed of 14 barangays. Based from the 1995 NSCO report, the population was 9,147. For the past decade, an average decrease of 62 people per year was noted. This drop in population was attributed to out migration due to various reasons including economic, political, social and educational opportunities that the municipality cannot provide.

Physical features

The *Busaos* are better built physically with a more aquiline nose and a lighter skin color than the *Itetepanes* and *Buriks*. They are tall and well proportioned. According to some mothers, the reason why many *Busaos* retain their native physical look is the rare inter-marriage between the *Busaos* and foreigners. They do not find the foreigners attractive. Marriage with other Filipino ethnolinguistic groups is accepted. Until now, the *Busaos* are very simple in their own way. The ladies usually have long black hair, fair skin with some pinkish color on the cheek. Their eyes are usually dark brown, the nose is small but prominent and there is a ready smile from their lips. Men have wide shoulder bone, brown skin, black hair and regular height for their weight.

Life cycle

Pregnancy and delivery

Kankana-ey people believe that the arrival of a child stabilizes marriage. During pregnancy, a *manse gaga* is performed. This is a simple ritual done to find out whether the omen is good. They butcher a chicken or pig for sacrifice. Kankana-eyes never laugh on deformities of others, as

it would lead to the same deformities in their own child. At birth, the mother would just lie on the floor and find something to push against with her feet unlike other Igorots who have their own birth huts. In case of complicated delivery, they summon the relatives for they believe that the child wants to have all its relatives around him when he is born.

After birth

Northern Kankana-eyes place a sign in front of the house to ward off disease-bringing spirits. Usually, a 1-meter long stick of old black pinewood, which can only be found buried in the ground in the mountains, is used. The name of the baby is taken after the first person, who is of the same sex, who comes to see the baby.

Infancy to adulthood

The mother stays in the dwelling for some time to give the needed care of the infant. As the infant grows up, the father also participates in taking care of the child. The training of the child is undertaken with care and restraint so as not to shock the child. At first, the child is told not to do a thing. Normally, a Kankana-ey child spends much of his time on the ground floor of the dwelling. Some time later a child will soon learn in a playful manner how to crawl or toddle toward the yard himself. As soon as a child can walk, he is left at home almost all day long under the care of an older sibling. After a few years, he will be introduced to various tasks. Boys are usually exposed to fieldwork while girls get training in household chores. No puberty rite is held to mark transition of childhood to adolescence. Maturity is simply well recognized when he/she is more capable of being charged with greater responsibilities.

Economic life

Even in the old times, Kankana-ey people lean on agriculture as their primary means of living. The chief crop raised in their irrigated fields is rice of which two major varieties are known. The first is *kintoman*, which is described as brownish and large grained. *Saranay* or *bayag* is the second variety that though whitish and small grained is considered to be of inferior quality. Aside from farming, old *Busaos* also engage in animal domestication, hunting, fishing and trade. They raise chicken, dogs, pigs and cattle. Chicken and pigs usually serve as ceremonial animals. Hunting is practiced but in a very limited scale. Some animals found there are *ugsa* (deer), wild pigs, and some wild birds. Fishing, on the other hand, is also practiced but very rarely.

Medical system of the *Busaos*

Kankana-ey people have various ideas regarding disease. Negligence towards the family and the community such as theft leads to diseases on social grounds. For example, the northern Kankana-ey is familiar with the *batud*, chronic hepatitis with ascites. They characterize illness with anatomic terms. Many names for disease consist of the name of the body part plus the appendage *mansakit* which means painful or unhealthy. Examples are *mansakit di dubdub*, which is chest or heart pain; *mansakit di eges* or stomach pain and *mansakit di siki* or pain in the leg.

THE STUDY SITE

Origin of Barangay Catengan

Like many communities in the Mountain Province, Barangay Catengan has also its own story. According to some *alapo*, long time ago, the southern tribe or *Iyabagatan*, which is now Tadian and the *Ilobo* or the northern tribe, which is now Besao, were warring headhunters. Each tribe had its own allies. They did it for valor, vengeance or as a punishment for crossing a delineated boundary while hunting. One time two hunters from both parties incidentally met while pursuing the games that had crossed over the boundaries in opposite directions. The two hunters were about to fight but the man from *Ilobo* climbed a *bowen* tree. He stayed there for a long time while the enemy at the ground kept on waiting for him to come down. When the man on the tree came down, the enemy gave him food to eat instead of killing him. It was customary that if one gave food or shelter to an enemy, he should not kill that enemy and he should not be killed.

They then sat down and agreed to tell their people not to kill one another. As a sign of acceptance, each party would build a visible fire on a designated mountain. It came to pass that this agreement was fulfilled. The *Ilobo* people built a fire in the *Ato* that is now upper part of Sitio Bunga while the *Iyabagatan* built their fire in *Napay-a*, which is now near Brgy Ilang in Tadian. The two men served as ambassadors of goodwill and the parties met midway. It was in *Napay-a* where they agreed to stop killing one another. They performed the *Dong-as*, which was a war dance as a cleansing ritual and to be performed during intermarriages.

To seal their agreement, the *Ilobo* people sent *Langbao* and his wife to settle in the place. The *Iyabagatan* sent a couple named *Amgao* to *Mabalite*. As an ally, *Bagnen* sent *Payakpak* and his wife to settle in the mountain adjacent to *Langbao*'s. They named the place *Catengan* meaning “it is a midway and resting place”. To date, the descendants of *Langbao* is on the 8th generation

Physical description of Barangay Catengan

Barangay Catengan is one of the 14 barangays of the town of Besao. It is bounded on the east by Barangay Payeo, on the west by Brgy Laylaya, on the north by Brgy Tambuan and on the south by Brgy Ilang, Tadian. It has 2 sitios, Sitio Bunga and Catengan proper. Accessible by jeepney through rough road in 3 hours, it takes 3-4 hours on foot. There was no exact land area recorded. The land boundary is still a big issue with the adjacent barangay and municipality. The community's population is 837 composed of 436 males and 401 females, based on the 1999 RHU survey. There are a total of 184 families. The people belong to the *Aplai* tribe (one of the tribes living in the mountain of Besao) and speak Kankana-ey.

Climate

Barangay Catengan is one of the coldest spots of the district. Being situated in the Gran Cordillera Central, the community has two pronounced seasons, wet season from May to

October; dry season covers the rest of the year. The community enjoys cool climate especially during the last quarter of the year and the first two months of the succeeding year. Most of the time, the community is very windy, cold, and misty with occasional drizzles.

THE CULTURE AND TRADITIONS OF BARANGAY CATENGAN

Clothing and accessories

According to the *Busaos*, during the early times the women wore the *geteng* (tapis) with red, green, white and black weaving colors for the lower part, and the *bado* or the plain white blouse with short sleeve for the upper part. The *bacget* or woven white cloth served as belt. They also wore necklace and some beads or *batek* on their head. The men wore the *G-string*, and the white color *bedbed* cloth on the head. The present ways of dressing among the *Busaos* are like those of the lowlanders. During ordinary days, both men and women are dressed in maong pants and t-shirt; older ladies are dressed in long skirt and long sleeved polo while children usually wear pajamas and t-shirts. Some *alapos* still wear their old earrings, with their arms tattooed and feet bare. Ladies usually put a piece of cloth to protect their head from the sun especially when working in the fields. In spite of the outside influences, the Kankana-ey people still recognize the importance of their indigenous dress; they still wear these cloths during significant occasions in the community like weddings, festivals, and foundation days.

Dwelling

Houses are built in clusters. In the early times, the *inatep* is made of *kugon* and pine tree. This tiny house has only one room, which would measure at most 30-cubic meters without windows or vent. They put some fire outside their *inatep* to warm them during the cold nights. According to the *Busaos*, the difference between their houses and those of the Ifugaos' is that their *agdan* is permanent. The Ifugaos remove their *agdan* during the night. With the more frequent coming of guests, the *Busaos* started to build bigger houses. These houses are usually two-storey wooden building with two bedrooms, a small living room and a kitchen. Flat steel is used to cover the entire building. The *Busaos* also adapted the use of modern appliances. The houses have radio, TV set, gas stove, living room set, and refrigerator. Some families can afford to have a VHS player.

The *Busaos* are also fond of watching *telanovelas* like the famous *Rosalinda* and *Saan Ka Man Naroroon*. In the kitchen, they use blender and pressure cooker. It is observed that *Busaos* families usually collect as many casseroles as possible because they believe that when their children start to go to the city for education, they will get everything in the kitchen and nothing will be left for them to use. It is also observed that the fixtures and some furniture are smaller than the usual size. This is in consideration for the children who are part of the family. Near their houses are the rice granary and the house for pigs and chickens. They also have ornamental plants around their houses.

Daily routine

The *Busaos* wake-up at about 5:30 to 6:00 o'clock in the morning. They start the day with *etsa* or mountain tea, a native herb dried under the sun. The mother or the elder daughter prepares the *wacgat* or breakfast. After eating the *wacgat*, the father and the older children go to the field for *aegey* (farm work). The mother and elder daughter will do the household chores like cleaning the house, laundry and the *mansaod* (feeding the pigs, chicken and dogs). After this, they will proceed to the field. At about 11:00 o'clock, the mother or the daughter will go back home ahead to cook *kag-ao* (lunch). In some instances, when the *payem* is near, or if there are not much work to do, everybody working in the *payem* will come to the house for *kag-ao*. After lunch, a few minutes will be allotted for resting while the mother will do the cleaning of the kitchen. They will go back all together to the field to continue the work. After the *aegey*, the elder son will do the *manpastol* (visiting farm animals) while others will do the *mansaod*. The mother will again cook for *masde labi* or supper. While waiting for supper, the children will take *men-amas*. *Busaos* take their bath during the night after the long work in the field and despite the coldness of the place. They are fond of bathing and are easily the cleanest people in this mountain. After dinner, the father will seat outside the house to take some *tobacco*. The mother will prepare the *kama* (bed) and *oles* (blankets) for sleeping. Sometimes, children will go to a neighboring house to watch VHS films, while the father will have a drinking session with some friends.

Religion

Most *Busaos* belong to the Episcopalian church. In the entire Mountain Province, the municipalities of Sagada and Besao do not have a Roman Catholic Church building. Although there are many new religions being introduced, the community strictly observes the teachings of

the bible. Igorots have been known for their code of ethics and it is very important value for the community. They believe that each person should respect the properties of others and to be brother and sister to all. They never tell lies for the good *anitus* do not live with liars. They believe that in everything they do, there is an *Inana* who always watches them. Ordinary *Busaos* family usually starts meal with a common prayer. Every Sunday, *Busaos* come to the chapel for Mass; children come with their mother and occupy the available seats. Men remain at the back. The Anglican priest leads the ceremony. The Mass is composed of reading from the Holy Bible and community singing. The Holy Bible, written in *Kankana-ey*, was prepared by the Summer Institute of Linguistics (SIL). The Mass usually lasts for 2 hours.

Food

The *Busaos* people are very simple in food preference. Usual meals consist of rice and vegetables. They usually boil or fry the vegetables. In case there are children in the family, they will add water to the vegetables to have some soup for the children. They do not usually use onion and garlic. Most of the households use iodized salt. Sometimes, *ikan or lamas* (fish) bought from the *poblacion* is served. *Tilapia* and *bangus* are the two common fish varieties available in the locality. These are sold by a lady from Dagupan City. Ordinarily, 1 kilo of *tilapia* costs about P 75.00-P80.00. Pork and beef are very seldom served; the only time that a family will have meat in the table is when somebody from the community butchers a pig or cow and sells it to the community. *Busaos* are not coffee drinkers, they prefer *etsa* or milk. They are not also fond of sweet foods.

Political aspect

Although the *Busaos* follow the prevailing political system, they still look up to the indigenous political system through the *dap-ay*. The *dap-ay* provides for a council of elders composed of old men in the community. The *dap-ay* is a system where the respected elders in the community met to discuss issues and problems concerning their tribe. The community respects these elders for their wisdom and sense of justice. They are looked upon for advise and counsel. They are also very effective in settling disputes among the people.

Peace and order

According to some *Busaos*, they were not involved in any tribal war in the past. They believe that anything could be settled in a peaceful way. They feel uneasy when the topic of peace and order is discussed. One lady disclosed that in 1985-1986, the insurgency problem had also reached their place. In Tambuan, Sitio Dandarak, there were several encounters between the NPA and the government military. Every time that an encounter happened, the NPA would run towards the direction of Besao. The NPA reached their village - the reason why the government established a military camp in their community. During this time, men were extra careful so that they would not be suspected to be NPA members or supporters. Curfew was also imposed in the community. The community people assured the military officer that nobody from their village had been a NPA member. The military stayed with them for 3 months.

Dormitories

The *dap-ay* is a house for men and boys to sleep in or a clubhouse for them to meet. The building is made of pinewood for the walls. Stones are closed in with mud to make them very tight so that the *dap-ay* will be warm. It is rectangular in shape and there is no window. There are 3 *dap-ay* buildings in the community. Gentlemen between 18-25 years old are the regular occupants of the *dap-ay*. According to one of them, there are about 10 gentlemen in a *dap-ay*.

During the night, they will all gather near the fire. They will discuss stories about their daily activities, opinions, and views in life. Usually the older men in the group teach them and give them advice after each discussion. There are no dormitory buildings for girls in the community; one reason mentioned is that most *babasang* (young ladies) are out in the community for school or work.

Courtship

In the early times, *men-alalem* (courtship) between a man and a woman happened in the *ulog* or girls' dormitory. The man would ask the permission of the older lady sleeping in the *ulog* to visit the girl. Then the older lady would ask the girl as well as her family if they would allow the man to visit the *ulog*. Now, this practice is not anymore observed by the *Busaos*. Young people are independent in their *men-alalem*. They just decide for themselves. The usual length of *men-alalem* is one month.

The second stage is the *mangayum*. This time the girl and the man agree to have a boy-girl relationship. Before, the girl would ask an older lady in the *ulog* if she would accept the love that the man was offering to her. This time, they just inform their respective families about their relationship. The *mangayum* usually lasts for 3-4 years before the couple decides to have the *mentulag* or *pamanhikan* in Filipino. This third stage is the process when both parties will discuss the wedding preparation. The common age for *Busaos* girls to get married is between 18-20; it is 20-25 years old for the boys. Although the courtship practices of the *Busaos* is now influenced by modern times, there were no reported incidents of getting pregnant before the wedding. According to some mothers, one reason for this is that the people still observe high moral values. They avoid being the subject of discussion of the whole community. This will be a shameful experience for the clan. Another reason is that the older people advise young people on the legal implications of being pregnant out of marriage.

Wedding

During the *mentulag*, both families discuss the possible date of the wedding. The preferred wedding time for the *Busaos* is from December to May. According to one of the mothers, many from their village marry during these months because of the long vacation from the school and there is less work in the *payem*. The *Busaos* have two kinds of wedding ceremony. First, the simple wedding where there is a one-day celebration and only one meal is served for all the visitors. The wedding is open to the whole community. This type of wedding celebration does not use the *gong* or *gangsa* and there is no dancing among the visitors. This usually happens among *cudo* (poor) couple.

The second one is the wedding celebration for the *baknang* (rich) couple. The serving of food starts on the day before the wedding. This is open not only to the people from their village but also to the nearby communities. On the day of the wedding, the *gong* is played and the dancing begins after the wedding ceremony. Food is served three times. On the day after the wedding, the couple again serves food before the guests return to their respective communities. Three months from the wedding date, the *bakid* is observed. This is again a whole day of feasting for the community. Three to five months after the *bakid* celebration, the couple will offer another whole day of serving of food for the community. This is to officially end the cycle of the wedding ceremonies.

According to Manang Vergie, during the early times, the *Busaos* groom made little use of tattoos but usually put a lizard either on the arms or chest. The bride put some flowers on the arms. Some traditions are still being practiced. For instance, the bride still wears the traditional Igorot dress; the only exemption is that for some *baknang* weddings, the bride has the option to wear a white wedding gown while the groom wears the *Barong Tagalog* during the actual wedding ceremony. They will both change to Igorot dress after the ceremony. The wedding ceremony is officiated by the Anglican priest.

Both families share the expenses for the wedding celebration. Before the actual wedding celebration, both fathers of the groom and bride will do the *wen pa konsulta* with the elders in the community to ask for advise and blessing for their children.

Death and burials

When somebody from the community dies (*natoy*), the first thing that the people specially the elder women do is to prepare and clean the body and place it on the bed. The men will make the *longon* (coffin), from pinewood. They do not practice embalming. The community will observe the *makid- damara* or *makid -madamaan* for 2 days. *Makid-damara* consists of vigil, singing and prayers for the soul of the dead. On the second day, before the *ipon-pon* (burial), the *longon* will be opened so that everybody from the community will do their *bay-o*. This is the time that each person will have the chance to talk and say goodbye to the dead. They burn their dead in the *camposanto*. A mass led by an Anglican priest will also be offered.

After 5-7 days, the elder people in the community will pray the *luwalo*; this is a prayer for the journey of the soul. Food is served by the family of the dead after the prayer. The community believes that if a person dies old, then she/he would have spent his/ her time fully, and the community is happy for the death of this person. In case a young person dies, specially a child, the community is very sad because they believe that the person is not yet able to spend his/ her time specially in doing good things.

THE ECONOMIC ACTIVITIES OF BARANGAY CATENGAN

Land ownership

In the early times, the *Busaos* community had four concepts of land ownership. The *gakay* or *lakon* is defined as tribal territory in which incursion by an outsider might lead to tribal war. Land for common use of the village is known as *lamoram*, while the *tayan* is exclusive for clan use and the *fukhod* is considered individual property. With the coming of the lowland people, these concepts eventually vanished. The only communal property for village use is the forest and the *kaingin* area. The *Busaos* have adapted the concepts of written boundaries and titles for land ownership. Although the idea of tenant – landowner relationship is not directly obvious in the present situation among the *Busaos*, some of the *Busaos* are only caretakers of their present *payem*. The only difference of the *Busaos* from the ordinary farm workers is that each *Busao* family owns a small piece of land inherited from their *Apo*.

Farming

The main economic activity in the community is agriculture. For the *Busaos*, farming is both for men and women. The *siputan* (rice field) and the *um-a* (vegetable field) are the 2 types of agricultural areas found in the community. The planting of palay starts in February; they begin to clean the *siputan* by using the *man sama* (*araro ng kalabaw*). They spread the *bega* (beads of palay) in the *siputan*; after 4-6 weeks, the *paggey* will turn into *bonobon* (seedlings of palay). This time the *bonobon* is already mature and ready for planting. The *Busaos* also use ammonia as fertilizer for the palay; they usually apply the fertilizer after a month from the day of planting. After 4 months, they start to remove the weed around the field so that the *paggey* will grow bigger. After another 2-3 weeks, the *mansabong* (flowering of palay) will occur and the *paggey* will begin to harden. The *Busaos* will wait another 3 weeks before they do the *men-ani* (act of harvesting the palay). They use *lakem* (*karit*) in harvesting the palay.

Gardening

Another source of income for the *Busaos* is the selling of different vegetables and fruits from their *um-a*. Vegetables that usually grow in the community are *apaya* (papaya), *sayote*, *kombasa* (squash), eggplant, potatoes and *lu-ot* (wild weed). Fruits like avocado, bananas, bayabas and pineapple (wild variety) are seasonal. An ordinary *Busaos* farmer sells his products around the community asking each household if they want to buy some of his products. Usually it only takes some 2-3 hours to sell the products. Then this is the time for a drinking session with his friends.

Sarisari store

There are 6 *sarisari* stores in Catengan proper and 3 *sarisari* stores in Sitio Bunga. Basic commodities like rice, sugar, and canned goods; instant food products and other items are available. There is also a *Lingap Store* managed by a group of women in the community. They were able to get the funds from the project of First Lady Loi Estrada through the help of the Department of Social Welfare and Development of Besao. During the time of farming, majority of the stores are closed; they just open the stores after a whole day of work in the *payem*. The *Busaos* still prioritize their economic activity, which is farming. The *Busaos* also engage in farm animal trading. They sell pigs or carabaos. Usually, the trading of farm animals happens when somebody from the community needs the product for wedding or other festivals.

Other economic activities

Some *Busaos* women are employed as factory workers, sales ladies, clerks or domestic helpers in Baguio City or abroad.

EDUCATION

One of the most admired values of the *Kankan-ey* people is their value for education. Among the Philippines ethnolinguistic groups, the *Kankana-ey* people are one of the most literate.

Pre-school facility

There is one daycare center in the community. Classes start at 8:00 in the morning and runs for 2 hours every day from Monday to Friday. There is a daycare worker assigned to the center. The Barangay Council pays the daycare worker.

Elementary school facility

Barangay Catengan has one elementary school. According to Ms Marsha Banawe, a grade six school teacher, the school was established in 1982-83. Presently, the school has an average of 20 students for each grade level.

Adult literacy

In Sitio Bunga, there is an on-going adult literacy program for mothers. This is sponsored by the UNICEF (United Nation Children's Fund) and the Department of Health. Ms. Jane, a BHW was trained to conduct the literacy activity. The Sangguniang Barangay pays for her services. Presently, there are 7-10 mothers enrolled.

HEALTH BELIEFS AND PRACTICES OF BARANGAY CATENGAN

Concepts of health

The *Busaos* are very much aware regarding new knowledge in terms of health information, maybe because of the available facilities present in each community. According to some mothers, they define a healthy person as one who has no sickness, is active and has a good appetite. This idea is their guide in identifying if their own child is sick. They say that if their child is not active or playing than he /she usually does, or if a child does not eat the regular amount of food that she/he regularly eats, then the child is sick. For some mothers, the importance of cleanliness of each individual also counts to be a healthy person. Also for them, their community is a healthy community if their water is clean, the air is clean and the cases of sickness among community people is low. Some mothers say that *kandodongis de daum* (unsafe water) and *kandodongis naliwas* (unclean environment) are the common causes of sickness among people specially children.

First- aid management of common ailments

Majority of the people especially mothers still practice the use of herbal medicine. One of the mothers says that the common ailments among their children are *perdot* (fever) which is described as *men-along di ulo* (headache), *oyek* (cough), *boris* (diarrhea) which is also described as *tek-ke de deum* and *kamoras* (measles) also described as *perdot* with *kamanao* (rashes).

For fever in children, many mothers use banana stalk and place it on the head or forehead of the sick child. Some also use cold compress consisting of a small piece of cloth with cold water. Medicinal plants used include *lantana* or *kantutay* and *sambong*. *Lantana* leaves are boiled and the decoction is drunk or used as bath.

For cough, many *Busaos* mother use the *NPA plant* whose leaves are boiled and the decoction drunk. They also use *lantana*, *rosperos*, *kutchay* and *abokado* leaves using the same preparation. Other mothers use *dero* (honey) and citrus juice.

For *boris*, *Busaos* mothers use avocado leaves. The decoction of the leaves is taken like tea. Other mothers even use unripe banana fruit, which is eaten by the child. According to them, their children suffer from *boris* because of eating junk foods or dirty foods bought from the store or vendors. Dirty water can also cause diarrhea to their children.

For *kamoras* (measles), they use boiled *bayabas* leaves with salt as water for bathing. The leaves of *NPA plant* are also used- the juice of the leaves is applied all over body of the child. If they see some signs of serious illness, they immediately call the midwife for help.

For deworming, they get a stem of young *batang* (pine tree), peel the stem and let the child chew and eat the young *batang*. For skin diseases, they also use the leaves of NPA plant for bathing or they get the juice of the leaves to be applied on the wounds. Other first-aid herbal plants they use for children are *herba buena*, *pitcher plant*, *pansit-pansitan* and *oregano*.

For adults, the common ailments are UTI and *naler-ot* (rheumatism). They use *subosob* (*sambong*) and *go-on* or *tukon* (*tanglad*) for UTI by drinking the boiled water with the leaves of the herbal plants. They use *lana* for rheumatism. Most adults take commercial medicine preparations for fever and headache.

Menstruation

A girl is considered a *babasang* when she has had her first menstruation. There is no particular taboo food but a *babasang* should not use *igod* or stone while she has her monthly period because it will cause scars to her skin. Also carrying heavy loads is avoided during these days. For boys, the *sagyet* (circumcision) is a step to be a *babalo* (man). Usually, the *sagyet* ceremony happens during summer time. An old man from the community does it by using razor blade. *Sagyet* is done near the river.

Pregnancy

For *Busaos*, the absence of *regla* (menstruation) is the first sign of *masikog* (pregnancy). It is characterized by *inaw* (loss of appetite), *susanwa* (vomiting) and *maululaw* (dizziness). This period lasts for a few months. There are taboo foods like salt and sugar. Before, the pregnant women are not allowed to travel outside their village but now they can enjoy the freedom to travel as long as they take extra care during the travel and are physically fit.

When the pregnant woman is about to give birth, only the husband and the *para pa anak* are allowed inside the house. They believe that if there other people present during labor, an *anitu* may come and this can cause difficulties during the delivery of the baby.

Inside the room, the mother is put in a position most comfortable for her with the husband beside her. When the baby is delivered, the sterilized *kartip* (scissors) is used to cut the umbilical cord (*putuden ang pusig*). A thread is used to tie the cord. Water and baby oil are used in cleaning the baby. After the delivery, the mother uses bark from the *katan* tree. The bark serves as napkin to immediately heal the wounds and stop the bleeding. Foods that the newly mother have to eat include vegetables with *bagoong*, *tengbang* or *sabeng* (made of crabs) and *binayo ag paggey* (powdered rice). They believe that these foods help the mother to produce more milk for the baby. The relatives and other members of the community may visit the newborn.

Care of the newborn

After the delivery, the mother can already move around the house and can do some household chores if she has no complications. The baby is usually breastfed. After two weeks, the mother will bring the baby to the clinic for check-up and ask the help of a midwife for registration. The

Busaos also allow their children to be immunized. After a month, the baby is already allowed to take a bath with hot water and baby oil.

Healers

There are different types of healers in the community. They are classified according to the methods of healing that they perform and the sickness that they cure. The *man-aagas* are the healers that cure fractures, body pain, fever, rheumatism and abdominal pain. The *man-aagas* maybe classified into two types. The first type cures body and muscle pain and fractures and removes cataract. She/ he uses *lana* and fine leaf or mixed plants and wood from the forest. The second type also cures the same diseases like the first type of *man-aagas* but the difference is that he/she can remove “death blood” inside the body that cause diseases. She/he does this by sucking the blood. Both types of healers prescribe herbal plants. The healers believe that they acquired their skills from someone who have been connected to them in the past and they believe that this is a gift from God.

The *mansip-ok* are the healers who believe that the diseases are caused by the *anitus* around. *Mansip-oks* can hear, talk with and give commands to these *anitus*. They seldom advise the use of herbal plants for curing the disease. They perform some rituals like butchering of animals, offering prayers to the dead to help them cure the sick. The *anitus* or dead persons give them their power to heal.

RECOMMENDATIONS

The following are the recommendations for health education materials based from the observations and interaction of the researcher with the community people especially mothers.

NUTRITION

1. For children
 - Role and importance of three basic food groups
 - Meal planning and preparation of food
 - Proper storage of food
2. For the pregnant and lactating mothers

- Role of the nutrients in the body and in the development of fetus
 - Food for pregnant and lactating mothers
 - Meal planning and preparation of food
3. For the infants
- First supplementary food for infant
 - Proper food preparation of supplementary food for infant
 - Proper care for the food utensil of infant

ENVIRONMENTAL SANITATION

1. Sanitation and hygiene inside the house
2. Proper disposal of garbage
 - Solid waste of animals
 - Separation of biodegradable and non-biodegradable materials
 - Recycling of garbage
3. Proper distance of animal cage and toilets from the house and water source
4. Common ailments acquired in unclean surroundings

PERSONAL HYGIENE

1. Personal hygiene for children
 - Proper time to take a bath
 - Proper brushing of teeth
 - Washing of hands before eating
 - Cleaning of the body before going to bed
 - Parasitism among children
4. Personal hygiene for the pregnant and lactating mothers
 - Proper time to take a bath
 - Cloth preference
 - Cleaning of the body before feeding the infant
 - Dental care
 - Proper care of hair, nails and ear

I. TABLE OF PLANTS USED

Scientific name: *Blumea balsamifera* (L)DC

Filipino name (s): Sambong

Local name (s): *Subosob* (Kankana-ey)

Indication	Plant part(s) Used	Preparations	Direction for use and remarks	Source of information
Fever	Mature leaves	Boil the leaves with water.	Drink the decoction, remove the leaves of <i>subosob</i> .	Focused group discussion 2 individual interview
Dysuria	Mature leaves	Boil the leaves with water.	Drink the decoction 3	FGD of 5 mothers

			times a day.	
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Scientific name: *Andropogon citrates* DC

Filipino name: Tanglad

Local name (s): *Go-ong* (Kankana-ey), *tukon* (Kankana-ey)

Indication	Plant part(s) Used	Preparations	Direction for use and remarks	Source of information
Dysuria	Whole plant	Boil plants in water.	Drink the decoction.	Focused group discussion of 3 mothers

Scientific name:

Filipino name: Pine tree

Local name: *Batang* (Kankana-ey)

Indication	Plant part(s) Used	Preparations	Direction for use and remarks	Source of information
For deworming	Steam of young <i>batang</i> .	Peel the stem of young <i>batang</i> .	Chew and eat the steam of the young <i>batang</i> .	3 mothers after mother's class

Scientific name: *Wedelia biflora*

Filipino name:

Local name: *NPA plants* (Kankana-ey)

Indication	Plant part(s) Used	Preparations	Direction for use and remarks	Source of information
Cough	Mature leaves	Boil the leaves with water.	Drink the decoction.	Focused group discussion of 4 mothers
Wounds	Mature leaves and stem	Chop the leaves and stem, get the juice of the leaves and stem.	Apply the juice of the <i>NPA leaves</i> on the wounds and cover with gauze.	Focused group discussion of 5 mothers
<i>Galis</i> (skin disease)	Mature leaves	Boil the leaves in water.	Use the decoction as bath.	Focused group discussion of 7 mothers

Scientific name: *Lantana camara* L

Filipino name:

Local name: *Lantana* or *kantutay* (Kankana-ey)

Indication	Plant part(s) Used	Preparations	Direction for use and remarks	Source of information
Fever	Mature leaves	Boil the leaves with water.	Use as hot compress.	Focused group discussion of 4 mothers
Cough	Mature leaves	Boil the leaves in water.	Drink the decoction.	Focused group discussion of 5 mothers

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Scientific name:

Filipino name:

Local name: *Rosperos* (Kankana-ey)

Indication	Plant part(s) Used	Preparations	Direction for use and remarks	Source of information
Cough	Mature leaves	Boil the leaves in water.	Drink the decoction as beverage.	Focused group discussion of 4 mothers

Scientific name: *Persea Americana* Mill

Filipino name: Avocado

Local name: *abokado* (Kankana-ey)

Indication	Plant part(s) used	Preparations	Direction for use and remarks	Source of information
Cough	Mature leaves	Boil the leaves in water.	Drink the decoction as beverage.	Focused group discussion of 5 mothers
Diarrhea	Mature leaves	Boil the leaves in water.	Drink the decoction 3 times a day.	Focused group discussion of 4 mothers
Toothache	Small portion	Wash and get	Put between the	FGD of

	from the seed	the small portion of the seed.	teeth inside the mouth.	2 mothers
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Scientific name: *Psidium guajava* L

Filipino name: Bayabas

Local name: *Bayabas* (Kankana-ey)

Indication	Plant part(s) used	Preparations	Direction for use and remarks	Source of information
Measles	Mature leaves	Boil the leaves in water, add salt.	Bathe using the decoction.	Focused group discussion of 3 mothers

Scientific name:

Filipino name:

Local name: *pitcher plant* (Kankana-ey)

Indication	Plant part(s) Used	Preparations	Direction for use and remarks	Source of information
Bedwetting	Whole plant	Wash the whole plants, extract water content of the pitcher plant.	Let the child drink extract of the pitcher plants.	Focused group discussion of 2 mothers
Toothache	Mature leaves	Chop the leaves.	Put between the teeth.	2 mothers

Scientific name: *Coleus amboinicus* Lour

Filipino name: Oregano

Local name: *Oregano* (Kankana-ey)

Indication	Plant part(s) Used	Preparations	Direction for use and remarks	Source of information
Cough	Mature leaves	Chop the mature leaves, get the juice of the leaves.	Take as a syrup.	Focused group discussion of 3 mothers
Fever	Mature leaves	Boil the leaves in water.	Drink the decoction.	Individual interviews of 2 mothers

Scientific name: *Artemisia vulgaris* L

Filipino name: Damong Maria

Local name: *Herba buena* (Kankana-ey)

Indication	Plant part(s) Used	Preparations	Direction for use and remarks	Source of information
Cough	Mature leaves	Boil the leaves in water.	Drink the decoction.	Focused group discussion of 6 mothers
Fever	Mature leaves	Boil the leaves in water.	Drink the decoction.	Focused group discussion of 3 mothers

Scientific name: *Perperomia pellucida*

Filipino name: Ulasimang bato
 Local name: *Pansi-pansitan* (Kankana-ey)

Indication	Plant part(s) Used	Preparations	Direction for use and remarks	Source of information
Dysuria	Mature leaves	Boil the leaves in water.	Drink the decoction.	Focused group discussion of 4 mothers
Fever	Mature leaves	Boil the leaves in water.	Drink the decoction.	Focused group discussion of 4 mothers

Scientific name: *Tinospora crispa* L
 Filipino name: Makabuhay
 Local name: *Maka biag* (Kankana-ey)

Indication	Plant part(s) Used	Preparations	Direction for use and remarks	Source of information
Abdominal pain	Whole plant	Boil the whole plant with water.	Drink the decoction.	Focused group discussion of 3 mothers
Delayed menstruation	Whole plant	Chop the plant, get the juice.	Drink the juice 3 times a day.	Focused group discussion of 3 mothers

Scientific name: *Momordica charantia*

Filipino name: Ampalaya

Local name: *Ampalaya* (Kankana-ey)

Indication	Plant part(s) Used	Preparations	Direction for use and remarks	Source of information
Abdominal pain	Mature leaves	Boil the leaves in water.	Drink the decoction.	Focused group discussion of 4 mothers
Fever	Mature leaves	Boil the leaves in water.	Drink the decoction 3 times a day.	Focused group discussion of 3 mothers

Scientific name:

Filipino name:

Local name: *Sapang* (Kankana-ey)

Indication	Plant part(s) Used	Preparations	Direction for use and remarks	Source of information
Abdominal pain	Dried seed	Soak the seed into the hot water until the water turns dark.	Drink the infusion.	Focused group discussion of 3 mothers
Diarrhea	Dried seed	Soak the seed into the hot water until the water turns dark.	Drink the infusion 3 times a day.	Individual interview of 2 community members

Scientific name: *Musa sapientum* L

Filipino name: Saging

Local name: *Saging* (Kankana-ey)

Indication	Plant part(s) Used	Preparations	Direction for use and remarks	Source of information
Fever	Banana stalk	Get young banana stalk.	Place the banana stalk on the head of the sick person.	Focused group discussion of 4 mothers

Scientific name:

Filipino name:

Local name: *Katan tree* (Kankana-ey)

Indication	Plant part(s) Used	Preparations	Direction for use and remarks	Source of information
Bleeding	Barks of the tree	Chop the bark.	Use as napkin.	Interview of <i>para pa anak</i>

Other natural product used

Scientific name:

Filipino name: Langgam

Local name: *Langgam* (Kankana-ey)

Indication	Plant part(s) Used	Preparations	Direction for use and remarks	Source of information
Abdominal pain	Whole insect	Get one piece of insect.	Eat the insect directly.	Focused group discussion of 4 people
Wounds	Whole insect	Get one piece of insect, put the insect into the wounds.	Let the insect suck the blood from the wounds.	Focused group discussion of 4 people

II. TABLE OF DISEASES

Diseases	Definition	Cause	Treatment
1. Fever	High temperature of the body, red eyes, feet and hands are cold	To much exposure to the sun	Any of the following: <ol style="list-style-type: none"> 1. Decoction of <i>amplaya</i> leaves 2. Decoction of <i>lantana</i> leaves 3. Decoction of <i>herba buena</i> leaves 4. Decoction of <i>oregano</i> leaves 5. Decoction of <i>pansit-pansitan</i> leaves 6. Cold compress

			using the cold banana stalk
2. Cough	Frequent coughing with difficulties in breathing, red eyes	Cold weather, something is eaten that cause the coughing	Any of the following: <ol style="list-style-type: none"> 1. Decoction of <i>NPA</i> plant leaves 2. Decoction of <i>lantana</i> leaves 3. Decoction of <i>rosperos</i> leaves 4. Decoction of <i>oregano</i> leaves 5. Decoction of avocado leaves 6. Decoction of <i>heba buena</i> leaves (Fil. <i>damong maria</i>)

3. Diarrhea	Frequent discharge of watery stool, high body temperature	Drinking unboiled water, eating junk foods, foods are spoiled or not clean	Any of the following: <ol style="list-style-type: none"> 1. Decoction of avocado leaves 2. Decoction of <i>sapang</i> leaves
4. Measles	High body temperature	Acquired from the air, eating of salty food, junk food	Bathe with boiled <i>bayabas</i> leaves, avoid eating salty foods
5. Parasitism	Feeling of itchiness of anus, low weight, loss of appetite	Acquired from the brook, junk food	Peel the stem of the young pine tree, eat the whole stem
6. Skin diseases	Feeling of itchiness, skin rashes in some parts of the body, swollen wounds	Playing ground	Bathe using the decoction leaves of <i>NPA</i> plant
7. Infected wounds	Slight fever, swollen wounds, skin cut	Playing ground	Any of the following: <ol style="list-style-type: none"> 1. Apply the juice of <i>NPA</i> plant leaves in

			wounds 2. Get one (1) <i>langgam</i> and let the insect suck the swollen wounds
8. Abdominal pain	Pain of the stomach, slight fever, vomiting	Eating food exposed under the sun, junk foods, spoiled food	Any of the following: 1. Eat the <i>langgam</i> directly 2. Decoction of the seed of <i>sapang</i> 3. Decoction of <i>ampalaya</i> leaves 4. Decoction of <i>makabuhay</i> plant

9. Dysuria	Difficulty in urination	Can be caught anywhere, “it just happens”	Any of the following: 1. Decoction of <i>tanglad</i> plant 2. Decoction of <i>sambong</i> leaves 3. Decoction of <i>pansit-pansitan</i> plant
10. Toothache	Pain inside the tooth or around the gums	Eating too much sweet food	Any of the following: 1. Put a small portion of avocado seed between the teeth 2. Put chopped leaves of <i>pitcher</i> plant between the teeth

11. Delayed menstruation	Absence of <i>regla</i>	Eating sour food, low blood	Drink the juice from the chopped <i>makabuhay</i> plant 3 times a day
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2. HEALERS PROFILE

Ina Dapeng Labanet

She is about 80 years old. Her birth date is unknown. She is a native from Bauko. During the second war, her family moved to Brgy Catengan and decided to stay in the area. She is a widow with two daughters.

According to her, when she was still a kid, she usually had a *singaw* around her mouth. Her mother used to bring her to the *mansip-ok* for consultation and medication until she was a *babasang*.

When she got married, somebody asked her if she wanted to be a *mansip-ok* but she refused. After several years, another person asked her if by that time, she was willing to be a *manghihilot*. Again she refused. Until the time she had grandchildren, a lady approached her if she wanted to heal sick children by using only her *laway*. This time she accepted the offer for the sake of her grandchildren.

Every time that a sick child came to her for help, before touching the sick child, she always says a silent prayer to *Apodiyos*. She only touches the part of the body where the

pain is located by using *lana*. After doing this, she puts on her *laway* in the painful part of the body while saying a silent prayer.

She only cures sick children. She cures headache, fever, stomachache, toothache and other sickness among children.

Apo Mariano Donliyen

He is between 76- 79 years old. He is a native of the community. He lives with his one son and grandchildren. He remembered very much that when he was a teenager, he got fracture in his left leg while doing work in the forest. He then went to a *man-aagas* for help.

The *man-aagas* asked him to bring a chicken. When he got the chicken, the *man-aagas* divided the chicken into two parts. The *man-aagas* kept the half of the chicken and the other half was given to him. After that, the *man-aagas* told him to cure his fracture by himself. Since then, he started to cure fracture, skin diseases, rayuma and other muscles pain.

He used *lana* with special leaves from the forest by applying this to the part of the body that is painful. He usually treats his patient 2-3 weeks up to one month. He says a silent prayer before and after doing it.

Brenda Babiaysen

Brenda is a 33 year old married wife with two kids. She came from a clan of healers. She narrated that in 1994, when her older sister went to Mindoro and has been away for almost a year. She felt the power of her older sister to continue her work for the sick and needy people in their community. Then she started to cure sick people with muscle pain, headache, and fracture. She also performed *cataract* removal and cleaning of the eyes by just using *lana* and soft stream of ordinary leaves.

She also narrated that sometimes; she can see *anitu* of death people or sick individual. She prayer directly to *Apodiyos* before and after the consultation with her patient. She could also feel if the patient is really sick or just testing her ability.

Gawili Gom-gom-o

He is between 55-60 year old and married with 6 children. He started as a *man-aagas* since he was a *babalo*. According to him, he acquired his healing power when he joined a spiritual group in the community. They taught him how to cure common ailments. He treats fracture, muscle pain, abdominal pain and diarrhea.

Felix Victor

Felix is a 37 years old, married and blessed with 8 children. According to him, three years ago, he prayer deeply to *Apodiyos* for the gift of power to heal. One time a sick man came to him complaining of pain in the legs. He felt the power to touch the painful leg of that man and started to prayer silently. Since then, people in the community and nearby sitio came to him for help.

He treats fever, fracture, rayuma, and abdominal pain. He can also removed death blood that cause abscess inside the body by sucking it directly.

Lola Gayong

According to her daughter, Lola Gayong is about 81-83 years old. Her family is a native of Catangan. She has 3 children. She recalled that she started to cure sickness when her mother dies; she was about forty years old then. They believed that the power of her mother, which was a *mansip-ok*, was tranfered to her. She can talk to the death spirits; she can cure sickness including headache, abdominal pain, toothache and body pain. She

can command the bad spirits to get-away from the sick person. She also believes that the spirit always guides her during consultation with sick people.

Samuel Victor

Samuel is forty-five years old; he came from a family of healer. He still remembers that when he was a child, he use to watch how his relatives perform the healing rituals. When he was about in his mid- 30's, he prayer to *Apodiyos* to give him the power to heal so that he can help other people. After a month, he feels that he can already heal sickness. He can cure rayuma, body pain, headache, and abdominal

3. LIST OF INFORMANTS

Name	Address	Designation
Hon Johnson N. Bantog	Besao, Mountain Prov.	Municipal mayor
Dr Penelope Domogo	Bontoc, RHU	MHO-Bontoc
Catherine Melecio	Bontoc, PHO	RND-Bontoc
Joyce Callisen	Besao, RHU	PHN- Besao
Norma	Besao, RHU	RHM-Besao
Nora Cerilo	Besao, RHU	RHM-Besao
Alice	Besao, RHU	RHM-Besao
Vergie Sagampod	Catengan, Besao	RHM-Catengan
Hon Dondie Babake	Catengan, Besao	Barangay Captain
Nortina Suyam	Catengan, Besao	Community member
Rosalina Bomatay	Catengan, Besao	Community member
Felomina Cais	Catengan, Besao	Community member
Eliza Suaom	Catengan, Besao	Community member
Carol Bomatay	Catengan, Besao	Community member
Caridad Patil-ao	Catengan, Besao	Community member
Rose Daguyen	Catengan, Besao	Community member
Martina Suyom	Catengan, Besao	Community member
Marlyn Begalan	Catengan, Besao	Community member
Michelle Libbang	Catengan, Besao	Community member
Mary Ann Pacteb	Catengan, Besao	Community member
Norma Victor	Catengan, Besao	Community member

Rose Capa-os	Catengan, Besao	Community member
Luisa Delusen	Catengan, Besao	Community member
Esperanza Labiang	Catengan, Besao	Community member
Mary Odlos	Catengan, Besao	Community member
Inang Dapeng	Catengan, Besao	Community healer
Lola Gayong	Catengan, Besao	Community healer
Felix Victor	Catengan, Besao	Community healer
Brenda Babiay-sen	Catengan, Besao	Community healer
Gawili Gom-gom-o	Catengan, Besao	Community healer
Mariano Dolinyen	Catengan, Besao	Community healer
Samuel Victor	Catengan, Besao	Community healer
Jean	Catengan, Besao	BHW
Cora	Catengan, Besao	BHW
Dorothy	Catengan, Besao	BHW
Elizabeth	Catengan, Besao	BHW
Belen	Catengan, Besao	BHW
Carmen	Catengan, Besao	Youth member
Octavio	Catengan, Besao	Youth member

Name	Address	Designation
Moises	Catengan, Besao	Youth member
Alice	Catengan, Besao	Youth member
Frida	Catengan, Besao	Youth member
Vargas	Catengan, Besao	Youth member
Joel	Catengan, Besao	Youth member
Melvina	Catengan, Besao	Youth member
Wilma	Catengan, Besao	Youth member
Susie Alindeg	Catengan, Besao	Community member
Lita Ocden	Catengan, Besao	Community member
Joan Badang	Catengan, Besao	Community member
Rosemarie Dagayen	Catengan, Besao	Community member
Janet Bablete	Catengan, Besao	Community member
Lola Catherine	Catengan, Besao	Community member
Marlyn Danpinas	Catengan, Besao	Community member
Ms. Marsha Banawe	Catengan, Besao	School Teacher
Wilvi	Catengan, Besao	Children
Mike	Catengan, Besao	Children
Macwel	Catengan, Besao	Children
Ariel	Catengan, Besao	Children
Arnel	Catengan, Besao	Children
Joy	Catengan, Besao	Children
Evelyn	Catengan, Besao	Children

Shiela	Catengan, Besao	Children
Siena	Catengan, Besao	Children

4. LIST OF KANKANA-EY TERMS

ENGLISH	FILIPINO	KANKANA EY
Head	Ulo	Ulo
Hair	Buhok	Book
Face	Mukha	Lopa
Eyes	Mata	Mata
Mouth	Bibig	Tepec
Teeth	Ngipin	Bab-a
Breath	Hiningan	Menbon-es
Hands	Kamay	Ema
Feet	Paa	Sike
Breast	Suso	Suso
Blood	Dugo	Basa
Saliva	Laway	Tabba
Urine	Ihi	Esbo
Stool	Tae	Taec
Nail	Kuko	Kuko
Skin	Balat	Kudel
Chicken	Manok	Manok
Pig	Baboy	Beteg
Carabao	Kalabaw	Muwang

Dog	Aso	Aso
Cat	Pusa	Pusa
Rat	Daga	Atot
Birds	Ibon	Ayaw
Mosquito	Lamok	Lamok
Fly	Langaw	La-eg
Snake	Ahas	Oweg
Worms	Bulate	Keang
Days	Araw	Agew
Weeks	Linggo	Domingo
Years	Taon	Tew-en

ENGLISH	FILIPINO	KANKANA'Y
Father	Tatay	Ama
Mother	Nanay	Ina
Grandfather	Lolo	Alapoy lalaki
Grandmother	Lola	Alapoy babae
Son	Anak na lalaki	Anakay lalaki
Daughter	Anak na babae	Anakay babae
Husband	Asawang lalaki	Asawa
Wife	Asawang babae	Asawa
Auntie	Tiya	Ekit
Uncle	Tiyo	Oliteg
Cousin	Pinsan	Kasinsin
Black	Itim	Men-ngelet
White	Puti	Pulap
Red	Pula	Mendala
Blue	Bughaw	Asul
Yellow	Dilaw	Amarillio
Green	Berde	Birde
Good morning	Magandang umaga	Gawis ay wakgat
Good afternoon	Magandang tanghali	Gawis ay masdem
Good evening	Magandang gabi	Gawis ay labi
Welcome	Tuloy po	Umali ka /kayo
Thank you	Salamat	Salamat

One	Isa	Esá
Two	Dalawa	Dua
Three	Tatlo	Tolo
Four	Apat	Epat
Five	Lima	Lima
Six	Anim	Enem
Seven	Pito	Pito
Eight	Walo	Wa-o
Nine	Siyam	Siyam
Ten	Sampu	Simpoo
Hundred	Daan	Gasot
Thousand	Libo	Libo
Soul	Kaluluwa	Kalalwa
Body	Katawan	Awak
God	Diyos	Apodiyos
Goddess	Diwata	Kabanyan / anitu
Nature	Kalikasan	Naliwas

ENGLISH	FILIPINO	KANKANA'Y
Sun	Araw	Agew
Moon	Buwan	Bu-wan
Stars	Tala	Talaw
Clouds	Ulap	Lebbo-o
Shooting star	Bulalakaw	Bulalakaw
Sky	Langit	Daya
Earth	Daigdig	Batawa
Eat	Kumain	Mangan
Drink	Uminom	Uminom
Plant	Magtanim	Menmula
Harvest	Mag-ani	Men-ani
Wash	Mag-hugas	Men-ugas
Fetch water	Mag-igib	Mensakdo
Rest	Pahinga	Men-il-leng
Wipe	Punas	Menpunas
Boil	Pakuluan	Paluwagen
Clean	Linis	Nadalos
Tired	Pagod	Nalo-loay
Cook	Luto	Men-ato
Read	Basa	Menbasa
Take a bath	Maligo	Men-amas
Sleep	Tulog	Maseyap
Take a walk	Maglakad	Mandadaan
Stop	Tigil	Isadlong

Friend	Kaibigan	Gay-yem
Foe	Kaaway	Kalaban
Neighbor	Kapitbahay	Sagogong
Relative	Kamag-anak	Kabagyan
Leader	Pinuno	Appo
Elder brother	Kuya	Yun-a
Elder sister	Ate	Yun-a
Elder people	Matanda	Alapo
Rich	Mayaman	Baknang
Poor	Mahirap	Cudo
Love	Pag-ibig	Ayat
Hate	Galit	Kaliligot
Cry	Iyak	Men-aga
Sad	Malungkot	Mansasadot

ENGLISH	FILIPINO	KANKANAHEY
Fever	Lagnat	Perdot
Cough	Ubo	Oyek
Diarrhea	Pagtatae	Boris
Cold	Sipon	Panateng
Dysentery	Disenterya	Boris
Malaria	Malaria	Malaria
Wound	Sugat	Sugat
Abdominal pain	Sakit ng tiyan	Sakit di eges
Headache	Sakit ng ulo	Sakit di ulo
Rheumatism	Rayuma	Naler-ot
Skin rash		Kamanao
Tinea	An-an	Kisaw
Measles	Tigdas	Kamoras
Chicken pox	Bulutong	Toko
Bleeding due to abortion	Nakunan	Bakos / men-alis
Bleeding of wounds	Pagdurugo	Menbasbasa
House	Bahay	Ba-ey
Window	Bintana	Tawa
Floor	Sahig	Det-a
Roof	Bubong	Bubong
Door	Pinto	Sigpan
Room	Silid	Kwarto
Toilet	Palikuran	Kasilyas

East	Silangan	Balaan di -agiw
West	Kanluran	Laod
North	Hilaga	Abagatan
South	Timog	Amyanan
Upstream	Ilaya	Wantundo
Downstream	Ibaba	Nag-web
Dirty	Madumi	Kandodogis
Good	Mabuti	Gawis
Bad	Masama	Madi
Cold	Malamig	Mensekaw
Hot	Mainit	Men-along
Big	Malaki	Dak-kel
Small	Maliit	Kit-koy
Thin	Manipis	Naempis
Thick	Makapal	Nakoskol

ENGLISH	FILIPINO	KANKANAHEY
Root	Ugat	Lamot
Leaf	Dahon	Balong
Flower	Bulaklak	Sabung
Seed	Buto	Bokkel
Unhusked rice	Palay	Pagey
Hushed rice	Bigas	Bagos
Cooked rice	Sinaing	Inapoy
Gruel		Nauyong
Rice water	Lugaw	Nilugaw
Fruits	Prutas	Begas
Wind	Hangin	Dagem
Lightning	Kidlat	Kimat
Thunder	Kulog	Kudo
Water	Tubig	Damun
Rain	Ulan	Udan
Spring	Bukal	Ub-bong
Brook	Batis	Desik
River	Ilog	Ginawang
Mountain	Bundok	Bilig
Farm	Bukid	Payem
Forest	Gubat	Pagpag
Rock	Bato	Bato
Wood	Kahoy	Haew

Typhoon	Bagyo	Lemlem
Flood	Baha	Layos
Canal	Kanal	Kitang
Lake	Lawa	Buyeng
Well	Balon	Bubon
Banana	Saging	Ba-at
Coconut	Niyog	Niyog
Papaya	Papaya	Apaya
Weed	Damo	Luclom / lu-ot
Plant	Tanim	Mula
Sweet potato	Kamote	Ubi
Yam		Pising
Onion	Sibuyas	Sibuyas
Squash	Kalabasa	Kombasa
Salt	Asin	Asin
Sugar	Asukal	Asul

ENGLISH	FILIPINO	KANKANAHEY
Cooking oil	Mantika	Mantika
Meat	Karne	Sida
Fish	Isda	Ikan / lamas
Honey	Pulot	Dilo
Cassava	Kamoteng kahoy	Pad-pad-di

Fig. 1 The research study site, Barangay Catengan, Besao, Mountain Province

Fig. 2 Barangay Catengan Elementary School

Fig. 3 *Busaos* children

Fig.4. Inang Dapeng Labanet , a *mansip-ok*

Fig. 5 Brenda Babiaysen, a *man-aagas* . Attending to the eye problem of the researcher

Fig.6 Apo Mariano Donliyen, a *man-aagas* with the researcher

Fig. 7 Two male *man-aagas*, attending to a rheumatic patient

Fig. 8 *Busaos* children in front of a *dap-ay*

Fig. 9 Two *Busaos* youth

Fig. 10 Barangay Catengan at dusk