

Ethnomedical documentation of and community health education for selected  
Philippine ethnolinguistics groups: the Ata-Manobo people of Talaingod, Davao  
Province, Philippines

A collaborative project of

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## EXECUTIVE SUMMARY

An ethnopharmacological study of the Ata-Manobo people in the municipality of Talaingod in Davao Province was conducted in June 1999 to May 2000. The study included the documentation of *materia medica*, knowledge, beliefs and practices on indigenous healing, and photodocumentation and collection of plant specimens. A total of 84 plants and 2 animal products were documented. The study covered 3 *sitios* in Talaingod. Information was obtained from traditional healers, elders and mothers. Documentation of herbal plants included the local name, parts used, indication, preparation and direction for use. Precautions and storage were also noted, if available. There were documented plants used for malaria, to induce abortion, for menstrual irregularity, to enhance milk production, among other diseases and conditions. With the help of three guides, specimens for 34 plants and forest trees were collected in the area. Most of the uncollected plants had long been gone and rare to find as attested by the elder guide. Common lowland plants were not considered in the collection. Logging companies had been the culprit in the devastation of the natural beauty of Talaingod. What is left in the mountain is a barren land full of cogon grass with no trees at all. There is a need to preserve what is left in the forest, which provides the Ata-Manobo tribe their basic needs and sanctuary for a long time. Common health problems and diseases include malaria, dysentery, intestinal parasitism, and respiratory infections. A basic health education drive is a must to uplift their awareness in taking care of their health.

## KEY WORDS

Ata-Manobo  
Ethnopharmacology  
Ethnolinguistic  
Materia medica  
Philippines  
Talaingod  
*Baylan*  
*Busaw*

## **INTRODUCTION**

In the Philippines, there are more than 120 distinct ethnolinguistic groups. Ata-Manobo is one of them. Each ethnic group has its own rich tradition and practices unique from each other including those that refer to indigenous healing and the use of natural products to treat diseases. The use of medicinal plants has been their best source of protection from various diseases for hundreds of years. The degradation of natural environment, coupled with the influx of commercial medicines may result in the loss of the healing traditions of the Ata-Manobo people.

There is a need to document the beneficial healing traditions of the Ata-Manobo, not just to preserve it but also to make use of it as potential medicine. As we all know most active ingredients in making medicines come from plants and other natural extracts. This research study hopes to pave the way to discovering new and effective medicinal substances.

The research study aimed to document ethnopharmacological expertise of the Ata-Manobo people in the municipality of Talaingod, Davao Province. Likewise, the project provided basic culture-appropriate health education for the Ata-Manobo people, after the research was completed.

## **OBJECTIVES**

This research study aimed:

- To document the materia medica used by Ata-Manobos, including both plant and animal products;
- To document non-material healing practices;
- To conduct health education campaign for the Ata-Manobos; and
- To conduct advocacy work for the preservation and conservation of rich biodiversity.

## METHODOLOGY

The researcher personally did all the necessary preparations by working harmoniously with the local government of Talaingod. Essential papers and documents from the mayor's office were secured. It was the municipal administrator who recommended Sitio Misulong as the first study site for several reasons: its accessibility to transportation, its reputation to be a non-violent *sitio* and absence of armed groups. Honorable Alexander Sibogan, a municipal councilor and his family heartily welcomed the field worker to their home. Initially, the field worker merely observed the ways of the *sitio* folks, having conversation with the leaders and engaging in nightly drinks (*toma*). After several months, other sites were visited, namely, Sitio Melyong, Sitio Cabadiangan and Sitio Kailawan. These areas were part of the Integrated Forest Management Area (IFMA) of the ALSON Company. With the help of the community organizers of the logging firm, the researcher had no problem convincing the people on the intent of the project.

The major informants were selected based on their reputation of active practice of traditional healing arts in the community. It was also observed that the traditional healers or *baylan* knew only one or two of the herbal plants they commonly used. Most *baylans* used the blood of chicken or pig to cure common ailments along with some incantation and indigenous rituals. Elders, mothers and family health providers were also considered as informants. Substantial information was gathered through informal interviews and conversation using pre-tested questionnaires. Informal gatherings in the store and drinking sessions were also venues for data gathering. House to house visit was also an effective way of data gathering as the whole family engaged in the discussion. Focus group discussion (FGD) of 8 to 12 was not a useful method for data gathering as observed in the area. Most people worked the whole day in the field and returned in the afternoon feeling tired and ready to sleep.

The main data consisted of local name of the plant, medicinal purpose, plant parts used, method of preparation and the direction for use. Precautions and storage were also noted. Data validation was conducted during a small gathering of 5 persons with reasonable knowledge in this matter. Every participant could differ in her/his views. Some folks could insist that certain plants are effective for a particular disease while some folks could disagree. To validate the information and samples a majority rule was employed through voting. A total of 34 plants were collected, excluding the common lowland plants. A healer served as the guide in the activity with two companions as interpreters. A lot of the plants and forest trees previously used as medicines were nowhere to be found in the area.

## RESULTS AND DISCUSSION

### ORIGIN AND DEMOGRAPHY

Principally the inhabitants of Talaingod belong to the negrito groups which include the Aetas of Zambales and the Atis of Panay. They are the most widely spread people in Asia. In the island of Mindanao, the Ata people are concentrated in the hinterlands of Davao Province; in the towns of Kapalong, Asuncion and Talaingod. Gloria (1994) estimates that there are roughly 7,407 families of Ata people concentrated in Kapalong alone, the highest concentration of which was in Talaingod, then a *barangay* of Kapalong. In the 1995 census of population, the Ata-Manobo cultural group comprised 50.95% of the total population of 12,856 of Talaingod.

According to Gloria (1994), the Ata-Manobo designation was created to reflect this particular people's cultural characteristics.

Talaingod is one of the sub-tribes of Ata-Manobo. The other tribes are the Langilan, Kailawan, Ata-Matigsalug and Ata-Matiglubo. According to the elders, they can understand each other and speak a common mother tongue - the Ata dialect. Talaingod was rooted from two native words - *tala* meaning tribe and *ingod* meaning place, hence, Talaingod is a place for the Ata-Manobo people, a place for them to take refuge and be counted as one.

Ata suggests a people who live in very high places or on top of the mountain. It is seldom for this people to admit that they are true-blooded Ata for it has a derogatory attachment in it. Feeble-minded lowlanders could easily brand this people as ignorant, of low mentality and cannibals. They are always a laughing stock and ridiculed by others.

### PHYSICAL DESCRIPTION AND CLOTHING

Some tribefolks have the same typical Aeta or negrito features with kinky hair and black skin and are Mongoloid in size. However, there are also some that have straight hair, fair skin and even *mestizo* features. This may be the result of the intermarriages between other cultural groups particularly the Manobo people.

Back to its beginning, the Ata-Manobos weaved their own clothes called *dagmay* made from abaca fiber. Through the years with the introduction of Western clothing, the *dagmay* are now a thing of the past. Religious missionaries, NGOs and the local government distribute Western-style shirts and pants to them. During the Christmas season, the natives go to the town center to ask for Christmas presents. It can be observed that they wear their clothes until torn. Torn jeans and shirt hanging to their flesh serve as a protection from cold nights. Seeing half-naked women meant no malice to the community and a possible sex assault at any rate is negligible. It is during the proper age and after marriage that the tribefolks discover and enjoy sex. They consider sexual abuse as a crime with a possible penalty of extradition and even death. The use of slippers, shoes and other foot garments are not a common habit for



the Ata-Manobos. Even over rugged terrain and intensely hot pathways, the Ata-Manobos can tolerate the pain and scorching heat.

A *sitio* leader or the *datu* has a special wardrobe created for him called the *kombinasyon* for the upper garments and *patadyong* for the lower garments. Both are made of conventional fabrics with cut cloth patterns and beads as design. The *patadyong* is just knee-level, and has multi-colored patterns of small cuttings of cloths. They wear a headdress called *tangkulo*. It has a design and pattern just like the *kombinasyon* and *patadyong* but it has horsehair around for aesthetic reasons. Beads around the wrist and legs are a common sight for men and women alike. They consider donning beads for beautification and as attraction to the opposite sex. In women *sungol*, a chain of beads clinging to both ears for beautification, are still common among elders.

Men and women alike wear tattoos termed as *pangatab*. Tattooing has been practices over the years using knives as tattooing tools and tree resin as color. This *pangatab* has a dual purpose; first as an art and to look gorgeous to the opposite sex; second it symbolizes their being Ata-Manobo. According to them, an Ata-Manobo should have a *pangatab* on their flesh as an entry passage to heaven at the time of their death. Tribefolks without a *pangatab* are not considered members of the tribe. Intricately designed tribal tattoo is commonly worn around the arms, waist, bust and the legs.

## WORLD VIEW

### **Tale of creation**

In the beginning there was only a vast body of water covering the entire span of the earth. Then the great Manama commanded the giant bird *alimokon* to gather soil and scatter it in the sea. A giant earthworm carved the soil into different landforms - mountain ranges, the islands, and the various continents. Flora and fauna followed to flourish. This is the Ata-Manobo tale of how the earth was created.

Stories have been told that the first Ata was created by Manama (God of the Ata) from the blade of a grass. They mentioned the names Tulalang, Agew, Baybayan, Diniwata, Kalaway and Sanggayan as their original forefathers and the beginning of their race. These people were the chosen ones whom the Great One saved during the time of the great flood hundred of years ago, just like the story of Noah. After the great flood a new generation of Ata flourished and lived in the new world, the world they live in today.

They have their own deities, which they worship in different occasions and times of need. During the beginning of the planting season, they give a present to Kalayag, the god of harvest, to have a productive harvest. Alimogkat is the god of water, who provides them with potable drinking water and irrigation water in the farm. He is also responsible for floods and heavy rains. Every hunting season, a hunter has to please the god of animals Timbalong to earn a price catch of various animals. Strong winds and storms are attributed to Kalamag, the god of wind.

## **Afterlife**

In the course of my queries regarding their beliefs of afterlife, they believe that once a person dies the soul could go either to heaven or to hell depending on one's earthly behavior. Heaven for them is a place wherein all necessary needs is just within reach of the palm, a place for the dead family members to reunite eternally, everyone is treated equally and is a place of eternal happiness. On the other hand, hell for them is a place of misery, pain and suffering, a place where bad persons will eventually go after leaving this world.

## **ECONOMICS**

There is not much livelihood and money-generating work in this side of place. Abaca (hemp) gathering (*hag-ot*) is the basic source of income in the communities of Kailawan, Melyong and Cabadiangan. This is the easiest way of making a living for them. They do not need to tend the abaca to grow because it abundantly thrives in the fertile forest soil. People in Sitio Misulong are engaged in small enterprises and tend small *sarisari* stores. They are also the ones who market the abaca fiber in the neighboring communities. To augment the meager income from abaca fiber they resort to planting corn and vegetables which normally produces less than the expected output due to infestation by rats and insects in the field.

They still roam the forest and hunt for food using primitive tools like the bow and arrow. For a day's effort, seldom do they bring a catch of wild pig (*baboy halas*) or other animals that were abundantly present in the area many years back. Gone are the days of bountiful fruits and animals waiting to be served between meals as they recall in the past years. Likewise, fresh water products like fishes and shells are now limited in the rivers and lakes.

The presence of the logging firm ALSON created a venue for employment and additional income for the natives. It is the strategy of the company to hire natives as laborers and guides. They work to plant tree seedlings, clean the area, and cut weeds. The company also provides livestock and seeds for planting. Still, earnings are not enough to feed a family.

The Ata-Manobos have limited or negligible handicraft products for trade. They know how to weave basket (*liyang*) used for domestic purposes; for gathering woods and harvesting. A *liyang* costs 50.00 to 60.00 pesos each. They are not good at making sculptures and other tribal art works either.

## **POLITICAL**

Each of the *sitios* in Talaingod has its own designated leader called *datu*. According to the *datus*, they serve as mediator and problem solver in their respective bulwarks. Less serious problems like stealing and brawl to more serious offenses like murder, bigamy and concubinage are the most common problems being handled by the *datus*. The penalty depends on the degree of the offense. In resolving problems, the *datu*

and his circle of counselors conduct a meeting with the parties concerned. The *datu* tries to settle the conflict in a most diplomatic way giving both sides a chance to give its own story. Having heard both sides, the *datu* with the help of his councilors give the decision which is final and irrevocable.

A woman cannot become a *datu*; the designation of becoming a *datu* is a role given to men only. According to the *datos*, women have no guts and are weak in resolving problems especially complicated ones. They have the tendency to be overruled by their emotions in making decisions. In the past, the title of *datu* was passed from father to son. Now a person can be a *datu* through a formal election procedure. The whole constituents can elect their own *datu*, a leader who can speak in behalf of the majority and resolve problems diligently.

## INSURGENCY

Insurgency has been a well-entrenched problem in Talaingod. The mayor of Talaingod Datu Jose Balimba Libayao has publicly declared a total war against anti-government forces in his area. The place is witness to countless encounters between government troops and rebel armies. There was a time when communities were evacuated due to armed clashes. Affected families built their temporary houses near the municipal hall.

Natives can be easily convinced to join anti-government movement where it involves guns and ammunition. At a very tender age, the natives are convinced to join the rebel groups since they like to hold a pistol or a grenade. The incident involving the ambush of the ALSONS employees is said to be done by rebel sympathizers. Up to this date the tension still holds and recently, a bulldozer was burned.

## SOCIAL CONFLICTS

*Pangayao*, a word easily associated with Talaingod, is described in literature as a tribal war; a total war against each other; against anybody, without mercy to anyone. According to the natives, they did not know when and how it started, yet its nature is similar to *pangayam* or the act of hunting. During the hunting era, they looked for animals to hunt using bow and arrow. Just like in *pangayao*, a person hunts and kills another person using bolo and bow and arrow. It is a misconception to many that whenever *pangayao* occurs, the person could kill anyone and respects nobody. According to them, *pangayao* happens when there is an unsettled problem between two parties. More serious offenses like murder and rape could lead to a *pangayao* if not properly resolved. As an act to avenge the death of a family member, the whole clan hunts for the suspected assailants. Now they use guns and ammunition in keeping with the times. These misdeeds are outside forces that contribute to the economic struggle of Talaingod.

## **SOCIO-CULTURAL**

### **MARRIAGE RELATIONSHIP**

In this land bound by traditions and ancient customs, it is difficult for the people to change their ways. Like in a contemporary society, it is a familiar set-up to observe the male as the head of the family. There is a wide gap between the responsibilities and duties of a male and a female. Females do all the household chores - cooking, washing of clothes, cleaning the house and taking care of the children. In addition, they do the harvesting, gathering of firewood, weeding of crops and working outside the community to earn money.

As the head of the family, it is the responsibility of the male to see to it that the family has food to eat, a shelter to dwell in and to supervise the expenses of the family. They do the hunting for food, build shelter and work to earn money. There are some instances where the females do all the house chores and still act as breadwinner. This holds true when the male has given a big dowry to the female during the wedding. This is the way of paying back what the male has given.

### **WEDDING**

Tribal marriage is called *lapao*. No courtship occurs between the men and women. Marriages are arranged. It is up to both set of parents to discuss the marriage preparations and the dowry or *bugay*. Neither the man nor the woman knows about the arrangements. Both concerned parties have no power or right to back out or even persuade their parents to call off the wedding.

As both sets of parents agree to match their children in matrimony, a dowry is defined to meet the terms of the wedding. A common dowry asked by the bride's parents is a pair of horses. Horses are considered a symbol of status in the community. Money and valuable things can also serve as dowry. When all the conditions for the marriage are met by both sets of parents, the date is set for the wedding, usually during full moon. It is their belief that during this time their God gives the couple a bountiful and happy married life.

### **DIVORCE**

A tribesman can have additional wives but only with the consent of the first wife. Having an additional wife is termed as *duway*. A tribesman with multiple spouses is given high regard in the community because of his ability to attract women and to handle additional responsibility. With the consent of the first wife, a tribesman can now propose to the parents of the supposed to-be second wife. The parents ask a set of dowry or *bugay*. As this dowry is met, the marriage takes place. In case of non-approval by the first wife, the husband cannot marry another woman but it is very uncommon to overrule the decision of the husband. The burden on this practice is the additional responsibility of the male to feed more people. Despite the hardship and poverty taking a toll among the natives, many can manage to have multiple wives.

When the wife becomes a widow, she can remarry in her free will. It is allowed in their culture for a widow to remarry, *balo-balo* in the local dialect. In *balo-balo* just like in common marriage, the widow and her parents-in law set the dowry. With this, the concerned tribesman who wants to marry the widow will have to give two sets of dowries, ie, to the widow and to her parents-in law. The dowry given to the parents-in law serves as a return payment of the dowry given by their dead son. This makes the act of marrying a widow costly. Yet many men prefer to marry a *balo* or widow for they believe and consider a *balo* a good and tested wife. Having experienced marriage life, a *balo* can take care of her husband and children well. In addition, a *balo* does the odd works (eg, gathering firewood, building houses, gathering abaca) as exchange for the dowry given by the husband. Some young folks jokingly prefer a *balo* to a young teen-aged girl as a wife, for a *balo* has had experience in sex and knows how to handle sex life.

## EDUCATION

Lack of education is one of the serious problems being encountered by the *lumads* in Talaingod. Majority of the population 30 years of age and over have no formal education. During the first visit in the area, the *barangay* captain Datu Linasod Sibogan, 60+ years old, had to seek the assistance of his son Councilor Alex Sibogan to read the mayor's permit. Any formal letter sent to them could be used as trash. Some small-scale businessmen and investors take advantage of their illiteracy.

In 1994, a primary school was established in Sitio Misulong, one of the 10 schools built in Talaingod. The creation of this learning center helps children to read, count and write. The teachers are all non-natives, and have to go up the mountain to teach and stay in the place for 5 days each week. Students coming from nearby *sitios* have to walk a few kilometers to attend the classes everyday. Often the students feel the need to quit school and just help their parents in making a living. The nearest high school is in Sto Niño, the lone secondary school in Talaingod. Poor families find it difficult to send their children to high school since this entails additional expenses. With their meager earnings, it is not enough to sustain the education of their children.

## **PHYSICAL ASPECT**

The town of Talaingod is approximately 45 kilometers from Tagum City and 122.5 kilometers from Davao City. It is accessible by motorcycle, jeepney and bus. Jeepneys regularly ply the route (Talaingod to Tagum City). The fare ranges from P20.00 - P25.00 depending on the baggage and cargo of the passenger.

There are three barangays - Sto Niño, Palma Gil and Dagohoy. Barangay Sto Niño is the center of trade of the municipality. It is here where the natives sell their crafts to the lowlanders.

The of JBL is named after the mayor, Datu Jose Balimba Libayao. The municipal hall is situated in the mountaintop of Talaingod. One has to take a *habal-habal* (motorcycle) to get there.

A few kilometers away from the town proper of JBL is the first site of the study - Upper and Lower Misulong. At first glance, one can notice a different ambiance and setting compared to other *sitios*. It has a set of *sarisari* stores that sell instant food and other home products. At night instead of candles and gas lamps, some families use electric bulbs. This is made possible by a power generator, which runs from 6:00 pm to 9:00 pm. In addition, television has become a favorite past time for children and women. For men there is the very popular videoke with a bottle of beer or liquor on the side.

Sitio Misulong is a special *sitio* waiting for a plebiscite to confer to it the status of a full-fledged *barangay*. It has a primary school with three female teachers, all non-Ata-Manobos. There are approximately 20 - 30 pupils per class. Some pupils coming from neighboring *sitios* have to walk a few kilometers to attend classes. Sitio Misulong has its own water reservoir which was built with the help of various agencies like the Kapalong Cooperative Development Foundation Incorporated (KCDFI), ALSON, Davao Medical School Foundation (DMSF), and the local government.

Sitio Cabadiangan is about 10 kilometers from Sitio Misulong. It is accessible by any 4-wheeled motor vehicle and the road is well maintained by the logging firm. The village settles atop a hill overlooking the towns of Carmen, Panabo, Sto Tomas and part of Davao City. As the sun sets and the moon slowly inches into the creepy night one can observe the glittering lights coming from nearby towns. It has no school building, no water reservoir, and no generator. There are a few *sarisari* stores which sell canned goods, but supply is irregular. The water comes from a spring just a short walk from the village. None of the houses has sanitary toilets; they just deposit their waste in the grasslands.

At the foot of Mt Masimalon, named after a bird called *simalon* is a place named Kailawan. It is a one-hour hike from Sitio Melyong and cannot be negotiated by any vehicle. It is a small village with 20-25 families living at the comfort and bounty of nature. It has no school; no store and the people are content with what they have for the day. It is the family of Eduardo Enggatan who offered his home and served as the foster family in Sitio Kailawan.

## **TOPOGRAPHY AND GEOGRAPHY**

### **GEOGRAPHIC LOCATION**

Talaingod is situated in the northwest part of Davao Province. It is bordered on the west by Davao City, on the south by the province of Bukidnon and on the northeast by the municipality of Kapalong. It is approximately 45 kilometers from Tagum City and 122.5 kilometers from Davao City (Provincial Planning Office, Davao Province).

## CLIMATE AND RAINFALL

There are two climate types prevalent in the municipality, the second type and third type. Second type is characterized by no dry season with only pronounced maximum rain period from November-January. The third type is characterized by dry season, not very pronounced and relatively dry from November to April and wet during the rest of the year (Provincial Planning Office, Davao Province).

## TOPOGRAPHY

The area is mountainous and rugged. According to the Municipal Planning Office, mountains steep hills comprise of 47% of the land area. The rest are classified as level, gently sloping, rolling, or hilly.

## **MATERIAL CULTURE**

### SETTLEMENT PATTERN

Ata-Manobos were basically hunters wandering in the lush forest for food and settlement. After having settled in one place consuming all possible food in the forest, they transferred to another place to look for food. With the degradation of their land and the depletion of food source, they have now limited source of their sustenance. With the limited forestland left to roam and for hunting they engaged in trade and swidden farming. Now they settle more or less permanently in one place. Their typical houses are lean-tos to deter wild animals from attacking. They live in cogon-thatched houses made of tree branches and bamboo slat. Abaca fibers and rattan stems serve as nails and hold the walls together. There is no division inside the house, they eat and sleep in one place. Also the kitchen is inside to provide them proper heat during cold season. A pair of gallons for storing water, kitchen utensils like spoons, cups, plates, and pots are always present in every household.

In Sitio Misulong lowland type of houses may be seen. The house of Kagawad Alexander Sibogan has the design and influence of the lowland. Concrete walls and iron roofs represent high status, power, and wealth.

### TYPICAL FOOD

Just like in the lowland, money still dictates the daily food consumption of every family. Some families have the luxury to eat rice, canned goods and other commercial products while majority of the families rely mainly on their farm crops. It is a common scenario to see boiled *camote*, cassava and banana in the table during mealtime. They consider these root crops as a staple food. With the diminishing source of food, the natives are now engaged in planting and contour farming. Vegetables like tomato, squash, and eggplants are planted in the farm, but this is not enough for domestic consumption. Many children are malnourished. The former

Ata-Manobo hunter roaming and wandering for food eventually shifted to agriculture just to survive.

## CONCEPT OF HEALTH AND ILLNESS

A healthy person for them has a fat body, is able to work and has no ailment. On the contrary sickly persons are thin, have no appetite to eat, always feel tired when working and are prone to diseases. As observed they show less attention to common illnesses like cough, colds, wounds and rashes. Many children 2-7 years of age develop rashes all over the body. Seldom do they administer medicinal plants for these common illnesses. The use of these medicinal plants according to them requires tedious preparation that they sometimes do not have time. They mostly rely on commercial medicines readily given by the local government and ALSON.

According to the elders, bizarre and complicated illnesses afflicting a person like a sudden abdominal pain, rolling of eyeball, vomiting of blood and instant feeling of hotness are some of the signs that the person is being cursed by evil spirits called *busaw*. A *busaw* usually lives in a *balite* or other big trees. The *busaw* draws an arrow that passes through the body of the person causing severe pain. At this instance, the help of a *baylan* is sought. The *baylan* uses chicken or pig blood as an offering to the offended spirits. Along side are some prayers and rituals. Today the influence of a *baylan* has gradually diminished because of the teaching of religious missionaries. Missionaries try to inculcate in the minds of the people that paganistic practices of the *baylan* are against the teachings of Christianity.

Other causes of diseases include the unsanitary and untreated drinking water coming from natural springs. This has caused severe diarrhea and stomachache observed to be common among children. Boiling of water is not a common practice. In addition, intestinal infestation is rampant in children. This is mainly due to unsanitary habits like not washing the hands before eating and walking barefoot.

Men and women alike smoke tobacco wrapped in newspaper prints. At the early age of 12, most boys start to smoke, mimicking their smoker parents and friends.

## PRACTICES AND BELIEFS DURING PREGNANCY AND CHILDBIRTH

It is common to observe pregnant women doing heavy chores such as gathering of wood, harvesting field crops and carrying heavy loads. Many of them complain of severe back pains and headache. On some occasions, miscarriage is inevitable. However, miscarriage is believed to be a result of blood sucking evil *busaw* who eats tender flesh.

During the time of delivery, the *uyamo* (local midwife) assists in the childbirth. In case none is available, anybody can assist during delivery especially the elderly women. The pregnant woman is laid down on a flat bed or floor. The *uyamo* delicately and slowly does a massage on the womb of the woman. This practice is to



correct the position or alignment of the fetus for a smooth delivery. A basin of lukewarm water is used to bathe the baby. To cut the umbilical cord, bamboo or a pair of scissors is used. The placenta is buried in the ground below the house. They believe that by doing this, the newborn child will not be a stow-away and such will prevent the evil spirit from eating the placenta which can cause death to the child. The baby then takes his first bath using *alburya* believed to give the baby a healthy body. The mother will have to rest for a while; however, this is not compulsory. Some mothers confide that the vigor of women differs; while it takes only a few hours rest for some women others could rest for a day or two. It is a practice for them to make a concoction of plants to lessen post-delivery stress and continuous bleeding. A drop or two of breast milk applied on the baby's stomach will lessen air accumulation inside the stomach, locally termed as *butod*.

### **MAKING OF THE *BAYLAN***

A *baylan* refers to the traditional medicine man of the tribe. Aside from being a medicinel man, a *baylan* is also a spiritual healer, and a soothsayer and is given a high regard in the community. To become a *baylan* needs no restrictions in age, sex, social status and educational attainment. One important common factor associated in becoming a *baylan* is the spiritual guide they call an *abyan*. An *abyan* is an imaginary being who guides and protects the man who owns the *abyan*. To the natives an *abyan* possesses magical and wondrous power. At any moment and unexpected time, an *abyan* just appears to a certain person, who serves as his medium. Some *baylans* had encountered their *abyan* through a dream. The person or medium undergoes a period of trance wherein he/she experiences hallucination for some moment, then the medium speaks a voice not his/her own but that of the *abyan*'s. A person with an *abyan* has the ability to see spirits of dead people. The *baylans* duty is to intercede for the sick. He/She performs rituals and says prayers to appease the offended spirits. It is their belief that ailments and diseases are brought by bad spirits. The *baylan* can also foresee future events.

## TABLE OF PLANTS USED

Scientific name:

Local name(s): *Abaca* (Ata, Cebuano)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Wounds	Leaves	Pound to extract juice.	Apply juice on affected area.	2 individual interviews
To enhance milk production	Plantlets	Pull out whole plantlets. Stab trunk to collect juice.	Drink juice twice daily for 2 weeks in a row after giving birth.	1 individual interview
Post partum relapse	Roots	Scrape roots into small pieces. Boil in 2 glasses of water.	Drink decoction once daily.	1 FGD of 3
Irregular menstruation	Roots	Wash roots thoroughly.	Chew and swallow the juice. Continue taking the juice until menstrual flow returns to normal.	

Scientific name:

Local name(s): *Alagase* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Vomiting with blood	Roots	Wash roots thoroughly. Boil roots in 3 glasses of water.	Drink decoction once a day until vomiting stops.	1 individual interview

Scientific name:

Local name(s): *Alburya* (Cebuano)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
To increase baby's growth	Bark	Pound bark. Place bark in a pail of water.	Use mixture for bathing the baby.	1 individual interview

Scientific name:

Local name(s): *Aliliga* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Wounds	Leaves	Pound to extract juice.	Apply juice on affected area.	1 FGD of 3

Scientific name:

Local name(s): *Alom* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Headache	6-7 leaves	Heat leaves over low heat.	Apply around the forehead.	1 individual interview
Sore eyes	Bark	Clean bark. Scrape bark into pulp. Squeeze to extract juice.	Drop juice twice daily.	1 FGD of 3

Scientific name:

Local name(s): *Anitap* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Post-partum relapse	Bark	Cut bark into pieces. Boil the bark in 1 cup of water.	Drink decoction once daily.	1 individual interview

Scientific name:

Local name(s): *Anonang* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Irregular menstruation	Bark	Wash bark thoroughly. Boil in ample amount of water.	Drink decoction once daily until menstrual flow is back to normal.	1 FGD of 6

Scientific name:

Local name(s): *Anotong* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Malaria	Leaves	Place leaves over fire until it smoked.	Place self in front the smoke if possible trap smoke with the use of cloth.	During the collection proper
<i>Tipdas</i>	Shoots	Pound all plant parts and mix them together in a pale of water.	Use these in taking a bath.	3 individual interviews

Scientific name:

Local name(s): *Balunigay* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Vomiting with blood	Roots	Place roots over fire until it turns to powder. Collect powder.	Apply powder around the neck of the patient.	1 FGD of 3

Scientific name:

Local name(s): *Balao-balao* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Cough	Bark	Boil a handful of bark in 2 cups of water.	Drink decoction three times a day.	1 FGD of 5

Scientific name:

Local name(s): *Banag* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Post-partum relapse	Stem	Wash roots and stem thoroughly. Boil in 2 cups of water.	Drink decoction 1 to 2 days after giving birth.	During the collection proper

Scientific name:

Local name(s): *Balangati* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Snake bite	Roots	Wash roots thoroughly. Chew the roots, but avoid swallowing the juice.	Apply on bitten area.	3 individual interviews
Fracture	Stem	Gather dead plant stem. Cut it into pieces. Heat over fire until it turns to powder.	Apply powder on affected area.	

Scientific name:

Local name(s): *Bukawi* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Stomach ache	Vine	Cut across the vine to obtain juice. Collect half to 1 tablespoon of the juice.	Drink the juice.	2 individual interviews
White spot in the eye	Stem	Cut a portion of the stem until extract appears. Collect extract in a bottle.	Make 3 drops a day until sight returns to normal.	

Scientific name:

Local name(s): *Baselong* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Cough	Fruit	Slice fruit into half. Collect juice inside the fruit.	Drink juice once a day.	1 FGD of 3

Scientific name:

Local name(s): *Burakan* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Cough	Vine	Cut a section of the vine approximately 2 to 3 feet in length to obtain juice.	Drink the juice.	1 FGD of 3
Ulcer	Vine	Cut a section of the vine approximately 2 to 3 feet in length to obtain juice.	Drink the juice.	1 individual interview
Malaria	Dead leaves	Place leaves over fire.	Place self in front of the smoke, if possible trap smoke with the use of cloth.	1 individual interview
Abortifacient	Vine	Boil a handful of the stem in 3 cups of water.	Drink 1 to 2 tablespoon of the medication.	1 individual interview
		Heat vine over fire until it turns to powder.	Apply the powder around the womb.	1 individual interview

Scientific name:

Local name(s): *Bukal* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Overstaying of fetus	Leaves	Heat leaves over fire until it turns to powder. Collect powder.	Apply powder on the womb of the pregnant woman.	3 individual interviews

Scientific name:

Local name(s): *Barugo* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
To increase milk production	Vine	Cut a section of the vine. Collect juice and place in clean bottle. Put bottle over low fire.	Drink juice as desired.	3 individual interviews

Scientific name:

Local name(s): *Bungolan* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Contraceptive	Roots	Wash and clean the roots thoroughly.	Chew roots once daily. Continue use as desired.	2 individual interviews
Post-partum relapse	Roots	Clean roots thoroughly. Scrape roots into small pieces. Boil them in 2 glasses of water.	Drink the decoction three times a day.	2 individual interviews

Scientific name:

Local name(s): *Bundoy* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Stomachache	Bark	Cut bark into pieces. Boil the bark in 1 cup of water.	Drink decoction once daily.	1 FGD of 3

Scientific name:

Local name(s): *Bilya* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Diarrhea	Vine	Cut a portion of the vine to extract juice.	Drink juice daily. Continue medication until condition returns to normal.	1 FGD of 3

Scientific name:

Local name(s): *Dalamokot* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Diarrhea	Roots	Wash roots thoroughly.	Chew roots but avoid spilling the juice. Continue medication until digestion returns to normal.	2 individual interviews

Scientific name:

Local name(s): *Durian*

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Vomiting with blood	Bark	Cut bark into pieces. Boil bark in 1 cup of water.	Drink decoction once a day. Continue using until vomiting disappears.	2 individual interviews

Scientific name:

Local name(s): *Eso* (Ata), *gabon* (Cebuano)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Malaria	Stem	Gather a handful of stem. Cut stem into half. Place it over low fire.	Squeeze the stem to extract juice. Drink juice after every meal.	



Scientific name:

Local name(s): *Gabi* (Cebuano)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Wounds	Stem	Get the outer covering of a stem 3-4 inches long.	Use as a bandage.	2 individual interviews

Scientific name:

Local name(s): *Gatas-gatas* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Vomiting with blood	Vine	Cut across the vine. Collect juice in a clean bottle.	Drink juice once a day.	2 individual interviews
To increase lactation	Vine	Cut a piece of the bark. Scrape the inner layer of the bark. Boil these for a period of time.	Drink the medication as desired.	2 individual interviews

Scientific name:

Local name(s): *Gango* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
To stop bleeding during delivery	Bark or roots	Wash roots thoroughly. Boil in 1 glass of water.	Drink medication once.	1 individual interview

Scientific name:

Local name(s): *Hagimit* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Wounds	Stem	Make a small cut across the trunk to extract juice.	Apply juice on cuts and wounds.	1 individual interview

To increase number of children	Fruits	Slice 2-3 fruits. Squeeze juice in 1 glass of water.	Drink medication as desired. These fruits serve as <i>sumpa</i> .	1 FGD of 6
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Scientific name:

Local name(s): *Hagonoy* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Wounds	Leaves	Pound to extract juice.	Apply juice on affected area.	1 individual interview

Scientific name:

Local name(s): *Hul-ag* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Sore eyes	Stem	Cut a piece of the stem. Scrape layer of the stem until an ample amount is collected.	Put scraped stem in a piece of cloth. Drop once a day in both eyes.	1 FGD of 6

Scientific name:

Local name(s): *Huwag* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
To increase erection	Shoots	Wash shoots then cut into pieces.	Chew the roots and swallow the juice.	2 individual interviews

Scientific name:

Local name(s): *Langilan*, (Ata), *ilang-ilang* (Cebuano)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Fracture	Bark	Mix and boil in 2 cups of water.	Apply decoction on affected area.	2 individual interviews

Scientific name:

Local name(s): *Indalawe* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Toothache	Shoots	Heat shoots over low fire.	Apply the shoots over the aching tooth.	1 individual interview

Scientific name:

Local name(s): *Indalokong* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Stomach ache	Bark	Boil bark in ample amount of water.	Drink decoction 2 times a day until pain subsides.	1 individual interview
Vomiting with diarrhea	Bark	Boil bark in ample amount of water.	Drink decoction as desired until vomiting subsides.	
To stop bleeding during delivery	Roots	Wash roots thoroughly. Boil in 1 glass of water.	Drink decoction once.	1 individual interview

Scientific name:

Local name(s): *Kaanan* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Sore eyes	Stem	Cut a portion of the stem to obtain juice ( <i>dagta</i> ).	Make one drop daily until eye returns to normal.	2 individual interviews
Snake bite	Stem	Cut a section of the stem. Collect juice.	Drink juice right after being bitten by a snake.	2 individual interviews

Scientific name:

Local name(s): *Karingag* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Headache	Bark	Pound bark to extract juice.	With the use of cloth, wrap the shoots around the forehead.	1 FGD of 6

Scientific name:

Local name(s): *Kapayawi* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Stomach ache	Bark	Pound a handful of the bark. In 1 cup of water, put the bark for a period of time.	Drink mixture three times a day.	1 individual interview

Scientific name:

Local name(s): *Kabao* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Fever	Leaves	Boil leaves in 2 cups of water until half of initial volume is left.	Drink decoction twice a day. Continue using until fever disappears.	2 individual interviews

Scientific name:

Local name(s): *Kurid-kurid* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Bloated stomach	Roots	Wash roots thoroughly. Pound roots then boil in ample amount of water.	Drink the medication twice daily.	1 FGD of 6

Scientific name:

Local name(s): *Kalagpangi* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Abortifacient	Leaves	Heat leaves over low fire.	Wrap leaves around the womb.	1 FGD of 6

Scientific name:

Local name(s): *Kalambog* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Cough	Shoots	Cut shoots into half, careful not to spill the juice.	Drink juice three times daily preferably after meals.	1 FGD of 6

Scientific name:

Local name(s): *Kalamoging* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Snake bites	Vine or leaves	Chew leaves.	Apply on bitten area.	

Scientific name:

Local name(s): *Koyas-koyas* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Malaria	Leaves/stem	Place leaves over fire.	Place self in front of the smoke. May use cloth to trap smoke.	1 FGD of 6

Scientific name:

Local name(s): *Lagitlit* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Malaria	Leaves	Place leaves over fire.	Place self in front of the smoke.	1 individual interview

			May use cloth to trap smoke.	
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Scientific name:

Local name(s): *Laho* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Vomiting with blood	Roots	Wash roots thoroughly. Boil roots in 3 glasses of water.	Drink the medication continuously until health is restored.	2 individual interviews

Scientific name:

Local name(s): *Lamag* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Body pain	Stem	Place stem over fire until it turns to powder.	Collect powder. Apply it on aching area.	1 individual interview

Scientific name:

Local name(s): *Lawot* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Abortifacient	Stem and leaves	Gather a handful of either stem or leaves. Boil in 2 glasses of water.	Apply decoction around the womb.	1 individual interview

Scientific name:

Local name(s): *Lina-ubod* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Diarrhea	Roots	Mix a handful of both ingredients. Cut them into pieces. Boil in 2 cups of water until half of initial volume is left.	Drink decoction twice a day until illness subsides.	1 individual interview
Centipede bite	Bark	Pound bark to extract juice.	Apply on bitten area.	2 individual interview
Malaria	Leaves	Boil a handful of leaves of both plants in ample amount of water.	As the decoction simmers, place self in front of the steam. If possible, trap steam with the use of cloth. Use the remaining decoction for taking a bath.	1 FGD of 5

Scientific name:

Local name(s): *Lumpogid* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Snake bite	Roots	Pound roots and shoots to extract juice. Mixed both ingredients in a glass of water.	Drink half of the mixture while apply the other half on the bitten area.	1 individual interview

Scientific name:

Local name(s): *Lupit* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Colds	Bark	Wash and clean thoroughly the	Drink the juice once a day until	1 individual interview

		bark. Pound to extract juice.	symptom disappears.	
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Scientific name:

Local name(s): *Luway* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
To induce delivery	Fruits	Gather fruits. Heat them over fire. Powder.	Apply powder around the womb.	1 FGD of 4

Scientific name:

Local name(s): *Malagatas* (Ata), *deta* (Cebuano)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Malaria	Bark	Clean roots thoroughly. Boil bark in 2 cups of water.	Drink decoction once daily until the patient is well.	1 individual interview

Scientific name:

Local name(s): *Makabulotot* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Snake bites	Roots	Wash roots thoroughly. Chew roots but avoid swallowing the juice	Apply on bitten area.	1 individual interview

Scientific name:

Local name(s): *Mala-buaya* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
<i>Rayuma</i>	Leaves	Heat leaves over low fire.	Wrap leaves on affected area.	1 FGD of 6
Boil	Stem	Place stem over fire until it turns to powder.	Apply powder around affected area.	1 individual interview



Scientific name:

Local name(s): *Mamakao* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Abortifacient	Bark	Wash bark thoroughly. Scrape layer of the bark until an ample amount is collected. Put bark in 1 glass of water for a period of time.	Take medication twice a day.	1 individual interview

Scientific name:

Local name(s): *Mansalawaka* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Snake bite	Bark or Leaves	Pound bark or leaves to extract juice.	Apply on bitten area.	1 FGD of 3

Scientific name:

Local name(s): *Manuba* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Malaria	Leaves	Boil a handful leaves plants in ample amount of water.	As the decoction simmers, place self in front of the steam. If possible, trap steam with the use of cloth. Use the remaining decoction for bathing.	1 individual interview

Scientific name:

Local name(s): *Maraba* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Headache	Shoots	Gather a handful of shoots. Pound to extract juice.	With use of cloth, wrap the shoots around the forehead.	

Scientific name:

Local name(s): *Narra* (Ata, Cebuano)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Wounds	Bark	Cut a section of the trunk to extract juice.	Apply juice on affected area.	1 individual interview

Scientific name:

Local name(s): *Pamaton* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Post partum relapse	Vine	Cut a section of the vine to collect the juice.	Drink the juice 1 day after giving birth.	1 FGD of 6

Scientific name:

Local name(s): *Pangibion* (Ata), *makahiya* (Cebuano)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Contraceptive	Stem	Wash and clean the stem thoroughly.	Chew stem once daily. Continue use as desired.	1 individual interview

Scientific name:

Local name(s): *Pako* (Ata, Cebuano)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Post partum relapse	Roots	Collect a handful of the	Drink the decoction three	1 individual interview

		roots. Boil roots in one cup of water.	times a day. Continue use until well.	
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Scientific name:

Local name(s): *Pakutob* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Diarrhea	Bark	Scrape bark into pieces. Place bark in one glass of water until it turns red.	Drink mixture once daily.	1 FGD of 3

Scientific name:

Local name(s): *Papaya* (Ata, Cebuano)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Abortifacient	Roots	Wash roots thoroughly.	Chew roots and swallow the juice	1 FGD of 6

Scientific name:

Local name(s): *Pinya*

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Abortifacient	Leaves	Wash leaves. Boil in ample amount of water until half of initial volume is left.	Drink decoction once a day.	1 FGD of 6

Scientific name:

Local name(s): *Pogid* (Ata)

Indication	Plant part(s) Used	Preparation	Direction for use and remarks	Source of information
Muscle pain	Vine	Place vine over fire until it turns to powder.	Apply powder on aching area.	1 FGD of 3

		Collect powder.		
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Scientific name:

Local name(s): *Pogol* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
<i>Tipdas</i>	Bark	Pound plant material and place in a pail of water.	Use in taking a bath.	1 individual interview

Scientific name:

Local name(s): *Payao* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Centipede bites	Leaves	Pound leaves to extract juice.	Apply on bitten area.	1 FGD of 6

Scientific name:

Local name(s): *Pole* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
To enhance milk production	Bark	Cut a section of the bark. Boil in 1 glass of water.	Drink medication during lactation.	1 individual interview

Scientific name:

Local name(s): *Salab* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Enhance excretion	Stem	Place stem over fire until it turns to powder. Place powder in 1 glass of water.	Drink mixture once until digestion returns to normal.	1 FGD of 3

Scientific name:

Local name(s): *Salakati* (Ata), *kamantigue* (Cebuano)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Wounds	Leaves	Pound to extract juice.	Apply juice on affected area.	2 individual interviews

Scientific name:

Local name(s): *Salimantao* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Stomachache	Bark	Cut a handful of bark. Heat over fire until it turns to powder.	Apply powder around the stomach.	2 individual interviews

Scientific name:

Local name(s): *Salumbabayag* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Hernia	Leaves	Place a handful of leaves over low fire.	Apply leaves around the testicle.	1 individual interview

Scientific name:

Local name(s): *Salimbangon* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Back pain	Leaves	Place leaves over low fire.	Apply leaves on aching back overnight.	2 individual interviews

Scientific name:

Local name(s): *Sapawon* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Colds	Bark	Wash and clean bark	Chew bark and swallow juice.	1 individual interview

		thoroughly.		
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Scientific name:

Local name(s): *Sapinit* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Post-partum relapse	Roots	Mix a handful of plant material. Boil in 2 cups of water.	Drink decoction 1 day after giving birth once or twice daily.	2 individual interviews

Scientific name:

Local name(s): *Tabangaw* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
To enhance placental expulsion	Stem	Cut stem into pieces. Boil in 1 glass of water.	Drink medication during delivery.	1 FGD of 4

Scientific name:

Local name(s): *Tagbak* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
To enhance child birth	Shoots	Gather shoots. Heat it over fire to powder. Collect powder.	Apply powder around the womb.	1 individual interview

Scientific name:

Local name(s): *Tipolo* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
To enhance erection	Roots	Wash roots thoroughly.	Chew roots to swallow juice.	1 FGD of 3

Scientific name:

Local name(s): *Tigbao* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
To enhance erection	Leaves	Select leaves that touch the water. Collect leaves and heat over fire until they turn to powder.	Apply powder on the male sex organ.	1 FGD of 5

Scientific name:

Local name(s): *Tuba-tuba* (Cebuano)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Headache	Leaves	Gather a handful of leaves. Heat over low fire.	Apply around the forehead.	1 individual interview

Scientific name:

Local name(s): *Tulo* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Cough	Leaves	Gather a handful of leaves. Heat over low fire.	Apply around the forehead.	1 FGD of 6

Scientific name:

Local name(s): *Tukop* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
To enhance lactation	Roots	Gather a handful of the roots. Boil in 2-3 glasses of water.	Drink the medication once daily.	1 individual interview

Scientific name:

Local name(s): *Tutong* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Burn	Stem	Place stem on fire until it turns to powder.	Apply powder around affected area.	

Scientific name:

Local name(s): *Uli-uli* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Toothache	Roots	Boil roots in 2 cups of water.	Drink decoction as desired.	1 individual interview

Scientific name:

Local name(s): *Ulayan* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
Fracture	Bark	Mix and boil in 2 cups of water.	Apply decoction on affected area.	1 FGD of 4

Scientific name:

Local name(s): *Uway* (Ata)

Indication	Plant part(s) used	Preparation	Direction for use and remarks	Source of information
To stop bleeding during delivery	Shoots	Clean shoots and place over low fire.	Chew and eat the plant.	1 individual interview



## **RECOMMENDATIONS**

It has been observed that only a few members of the tribe still grasp and practice their old traditions. This will result to a gradual loss of their heritage. Many of the indigenous practices were never passed to the younger generation. Likewise, the use of medicinal plants is now slowly overtaken by commercial medicines. Herbal plants are now being seldom used to cure ailments. Also the degradation of the forest take a toll in the diminishing of the once effective trees and plants used by the Ata-Manobo. It is now impossible to retrieve the loss that this logging company has done.

Continuous health education is a must to educate the children on the benefits of clean living.

## REFERENCES

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The Dances of the Emerald Isles  
Leonor Orosa Goquiungco

## APPENDICES

### TABLE OF PLANTS USED ACCORDING TO DISEASES

#### WOUNDS / CUTS

Local name	Plant part/s used	Preparation	Direction for use
<i>Aliliga</i>	Leaves	Pound to extract juice.	Apply juice on affected area.
<i>Hagonoy</i>	Leaves	Pound to extract juice.	Apply juice on affected area.
<i>Salakati</i>	Leaves	Pound to extract juice.	Apply juice on affected area.
<i>Payao</i> *	Leaves	Pound to extract juice.	Apply juice on affected area.
<i>Abaca</i>	Stem	Pound to extract juice.	Apply juice on affected area.
<i>Hagimit</i>	Stem	Make a small cut across the trunk to extract juice.	Apply juice on affected area.
<i>Gabi</i>	Stem	Get the outer covering of the stem 3-4 inches.	Use as bandage
<i>Narra</i>	Bark	Cut a section of the trunk to extract juice.	Apply juice on affected area.

\**Payao* is also used for *tetano* infection (*pagnapako*).

#### HEADACHE

Local name	Plant part/s used	Preparation	Direction for use
<i>Tuba-tuba</i>	Leaves	Gather a handful of leaves. Heat over low fire.	Apply around the forehead.
<i>Alom</i>	6-7 leaves	Heat leaves over low fire.	Apply around the forehead.
<i>Payao</i>	Shoots	Gather a handful of shoots. Pound to extract juice.	With the use of cloth, wrap the shoots around the forehead.
<i>Maraba</i>	Shoots	Gather a handful of shoots. Pound to extract juice.	With the use of cloth, wrap the shoots around the forehead.

<i>Karingag</i>	Bark	Pound bark to extract juice.	With the use of cloth, wrap the shoots around the forehead.
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#### STOMACHACHE

Local name	Plant part/s used	Preparation	Direction for use
<i>Indalokong</i>	Bark	Boil bark in ample amount of water.	Drink decoction two times a day until pain disappears.
<i>Bukawi</i>	Vine	Cut across the vine for the juice to drop. Collect half to 1 tablespoon of the juice.	Drink the juice.
<i>Salimantao</i>	Bark	Cut a handful of bark. Heat over fire until it turns to powder.	Apply powder around the stomach.
<i>Kapayawi</i>	Bark	Pound a handful of the bark. In 1 cup of water, put the bark for a period of time.	Drink mixture three times a day.
<i>Bundoy</i>	Bark	Cut a section of the bark. Scrape the inner layer then boil in 1 cup of water.	Drink decoction once daily.

#### DIARRHEA / KALIBANGA

Local name	Plant part/s used	Preparation	Direction for use
<i>Ulingan and lina ubod</i>	Roots Roots	Mix a handful of both ingredients. Cut them into pieces. Boil in 2 cups of water until half of initial volume is left.	Drink decoction twice a day until illness subsides.
<i>Bilya</i>	Vine	Cut a portion of the vine to extract juice.	Drink juice once a day. Continue medication until patient returns to normal.

<i>Pakutob</i>	Bark	Scrape bark into pieces. Place bark in one glass of water until it turns red.	Drink mixture once daily.
<i>Dalamokot</i>	Roots	Wash roots thoroughly.	Chew roots but avoid spilling the juice. Continue medication until digestion returns to normal.

## COLDS

Local name	Plant part/s used	Preparation	Direction for use
<i>Lupit</i>	Bark	Wash and clean the bark thoroughly. Pound to extract juice.	Drink the juice once a day until symptoms disappear.
<i>Sapawon</i>	Bark	Wash and clean the bark thoroughly.	Chew bark and swallow juice.

## COUGH

Local name	Plant part/s used	Preparation	Direction for use
<i>Gabon or eso</i>	Leaves	Boil leaves in ample amount of water.	Drink decoction twice a day.
<i>Pogol</i>	Bark	Wash and clean bark thoroughly. Boil in 2 cups of water. For children: Heat bark over low fire.	Drink once a day.  Wrap around the throat overnight.
<i>Balao-balao</i>	Vine	Cut vine into small pieces. Boil a handful of cuttings in 1 glass of water.	Drink decoction thrice a day.
<i>Baselong</i>	Fruit	Slice fruit into half. Collect juice inside the fruit.	Drink juice once a day.
<i>Tulo</i>	Bark	Boil a handful of bark in 2 cups of water.	Drink decoction three times a day.
<i>Burakan</i>	Vine	Cut a section of the vine approximately 2 to 3 feet in length.	Drink the juice.

<i>Tuto</i>	Bark	Cut a section of the bark approximately 3 by 3 inches. Scrape the inner layer of the bark. Boil the scraped bark on 2 cups of water.	Drink the decoction once daily.
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#### TOOTHACHE

Local name	Plant part/s used	Preparation	Direction for use
<i>Uli-uli</i>	Roots	Boil roots in 2 cups of water until half of initial volume is left.	Drink decoction until pain disappears.
<i>Indalawe</i>	Shoots	Heat shoots over low fire.	Apply the shoots over the aching tooth.

#### VOMITING WITH BLOOD / *SUKAG DUGO*

Local name	Plant part/s used	Preparation	Direction for use
<i>Alagase</i>	Roots	Wash roots thoroughly. Boil roots in 3 glasses of water.	Drink decoction once a day until vomiting stops.
<i>Durian</i>	Bark	Cut bark into pieces. Boil bark in 1 cup of water.	Drink decoction once a day. Continue using until vomiting disappears.
<i>Balunigay</i>	Roots	Place roots over fire until it turns to powder. Collect powder.	Apply powder around the neck of the patient.
<i>Laho</i>	Roots	Wash roots thoroughly. Boil roots in 3 glasses of water.	Drink the medication continuously until health returns to normal.

### VOMITING WITH DIARRHEA / *SUKA KALIBANG*

Local name	Plant part/s used	Preparation	Direction for use
<i>Indalokong</i>	Bark	Boil bark in ample amount of water.	Drink decoction twice a day until vomiting subsides.
<i>Gatas-gatas</i>	Vine	Cut across the vine. Collect juice in a clean bottle.	Drink juice once a day.

### BOIL

Local name	Plant part/s used	Preparation	Direction for use
<i>Malabuaya</i>	Stem	Place stem on fire until it turns to powder.	Apply powder around the affected area.

### BURN

Local name	Plant part/s used	Preparation	Direction for use
<i>Tutong</i>	Stem	Place stem on fire until it turns to powder.	Apply powder around the affected area.

### FEVER

Local name	Plant part/s used	Preparation	Direction for use
<i>Kabao</i>	Leaves	Boil leaves in 2 cups of water until half of initial volume is left.	Drink decoction twice a day. Continue using until fever disappears.

### DEWORMER

Local name	Plant part/s used	Preparation	Direction for use
<i>Bundoy</i>	Bark	Pound to extract juice.	Drink juice once, preferably before breakfast.

### NEAR BLINDNESS / HAVING A WHITE SPOT IN THE EYE

Local name	Plant part/s used	Preparation	Direction for use
<i>Bukawi</i>	Stem	Cut a portion of the stem until extract appears. Collect extract in a bottle.	Make 3 drops a day until sight returns to normal.

### SORE EYES

Local name	Plant part/s used	Preparation	Direction for use
<i>Alom</i>	Bark	Clean bark. Scrape inner layer of the bark. Collect scraped bark. Squeeze to extract juice.	Drop juice on eyes once a day.
<i>Hul-ag</i>	Stem	Cut a piece of the stem. Scrape layer of the stem until an ample amount is collected.	Put scraped stem in a piece of cloth. Drop once a day on both eyes.
<i>Kaanan</i>	Stem	Cut a portion of the stem to produce juice ( <i>dagta</i> ).	Make one drop daily until eyes are back to normal.

### SNAKE BITE

Local name	Plant part/s used	Preparation	Direction for use
<i>Mansalawaka</i>	Bark or leaves	Pound bark or leaves to extract juice.	Apply on bitten area.
<i>Lumpogid</i>	Roots	Pound roots to extract juice.	Apply on bitten area.
<i>Lina ubod and Talihon-a*</i>	Roots Shoots	Pound roots and shoots to extract juice. Mix both ingredients in a glass of water.	Drink half of the mixture. Apply the other half on the bitten area.
<i>Kalamoging</i>	Vine/leaves	Wash stem or leaves of the plant. Chew stem or leaves. Avoid swallowing the juice.	Apply on bitten area.



<i>Balangati</i> vine	Roots	Wash roots thoroughly. Chew the roots but avoid swallowing the juice.	Apply on bitten area.
<i>Makabulotot</i>	Roots	Wash roots thoroughly. Chew the roots but avoid swallowing the juice.	Apply on bitten area.
<i>Kaanan</i>	Vine	Cut a section of the vine. Collect juice.	Drink juice right after being bitten by a snake.

\**Talihon-a* is an edible vegetable eaten by the natives which can only be found in the forest.

#### CENTIPEDE BITE

Local name	Plant part/s used	Preparation	Direction for use
<i>Payao</i>	Leaves	Pound leaves to extract juice.	Apply on bitten area.
<i>Lina-ubod</i>	Bark	Pound bark to extract juice.	Apply on bitten area.

#### CONNECT FRACTURE / *NAPI-ANG* OR *NABALI-AN* (Cebuano)

Local name	Plant part/s used	Preparation	Direction for use
<i>Ulayan</i> and <i>ilang-ilang</i>	Bark	Mix and boil in 2 cups of water.	Apply decoction on affected area.
<i>Makabulotot</i>	Stem	Cut into pieces a handful of stem. Heat over fire until it turns to powder. Collect powder.	Apply powder on affected area.
<i>Balangati</i>	Stem	Gather dead plant stem. Cut into pieces. Heat over fire until it turns to powder.	Apply powder on affected area.

# RAYUMA

Local name	Plant part/s used	Preparation	Direction for use
<i>Mala-buaya</i>	Leaves	Heat leaves over low fire.	Wrap leaves on affected area.

## OVERDUE BABY / OVERSTAYING OF FETUS

Local name	Plant part/s used	Preparation	Direction for use
<i>Bukal</i>	Leaves	Heat leaves over fire until it turns to powder. Collect powder.	Apply powder on the womb of the pregnant woman.

## TO ENHANCE MILK PRODUCTION

Local name	Plant part/s used	Preparation	Direction for use
<i>Barugo</i>	Vine	Cut a section of the vine. Collect juice and place in clean bottle. Put bottle over low fire.	Drink juice as desired.
<i>Saha sa abaca</i>	Plantlets	Pull out whole shoots. Stab the trunk to collect juice.	Drink juice twice a week.
<i>Papaya</i>	Fruits	Cook <i>papaya</i> fruits.	Can be eaten after delivery*
<i>Gatas-gatas*</i>	Bark	Cut a piece of the bark. Scrape the inner layer of the bark. Boil for a period of time.	Drink the medication as desired.
<i>Pole</i>	Bark	Cut a section of the bark. Pound bark and boil in 1 glass of water.	Drink the medication to increase milk production.
<i>Tukop</i>	Roots	Gather a handful of the roots. Boil in 2-3 glasses of water.	Drink the medication once daily.

\*The *papaya* sap and *gatas-gatas* extract are milky, whitish and look similar to milk.

## ULCER

Local name	Plant part/s used	Preparation	Direction for use
<i>Bundoy</i>	Bark	Clean bark thoroughly. Scrape bark into small pieces. Collect and wrap the bark in banana leaves. Heat over low fire.	Place heated bark on affected area.
<i>Burakan</i>	Vine	Cut a section of the vine approximately 2 to 3 feet in length.	Drink the juice.

## DIFFICULTY IN EXCRETION / *NAHIHIRAPAN DUMUMI*

Local name	Plant part/s used	Preparation	Direction for use
<i>Salab</i>	Stem	Place stem over fire until it turns to powder. Place powder in 1 cup of water.	Drink mixture once until digestion returns to normal.

## SMALL / NO VAGINAL OPENING

Local name	Plant part/s used	Preparation	Direction for use
<i>Tiyok</i>	Any material made of wood used as a tool to determine whether the sweet potato is cooked or not.	Heat the material over fire until it turns to powder. Collect powder.	Apply powder on the vagina.

## INCREASE LIBIDO / ENHANCE ERECTION

Local name	Plant part/s used	Preparation	Direction for use
<i>Tigbao</i>	Leaves	Select leaves of <i>tigbao</i> that touch the water since it thrives near bodies of water. Collect leaves and heat over fire until it turns to powder.	Apply powder on the male sex organ.

<i>Tipolo</i>	Roots	Wash thoroughly the roots of <i>tipolo</i> .	Chew roots and swallow the juice.
<i>Huwag</i>	Newly grown leaves	Wash shoots then cut them into pieces.	Chew the roots and swallow the juice.

#### CONTRACEPTIVES

Local name	Plant part/s used	Preparation	Direction for use
<i>Bungolan</i>	Roots	Wash and clean the roots thoroughly.	Chew roots once daily. Continue use as desired.
<i>Pangibi-on</i>	Stem	Wash and clean the stem thoroughly.	Chew roots once daily. Continue use as desired.

#### BACKPAIN

Local name	Plant part/s used	Preparation	Direction for use
<i>Salimbangon</i>	Leaves	Place leaves over low fire.	Apply on aching back preferably overnight.

#### BLOATED STOMACH / BUTOD

Local name	Plant part/s used	Preparation	Direction for use
<i>Kurid-kurid</i>	Roots	Wash roots thoroughly. Pound roots then boil in ample amount of water.	Drink the medication twice daily.

#### MALARIA

Local name	Plant part/s used	Preparation	Direction for use
<i>Malagatas/deta*</i>	Bark	Clean roots thoroughly. Boil bark in 2 cups of water.	Drink decoction once daily until the patient is well.
<i>Uli-uli and Cogon</i>	Roots Shoots	Mix and boil both ingredients in 2-3 cups of water.	Drink twice daily.
<i>Lina-ubod and manuba</i>	Leaves Leaves	Boil a handful leaves of both plants in ample amount of	As the decoction simmers, place self-in front of the

		water.	steam. If possible trap steam with the use of cloth. The remaining decoction can be used when taking a bath.
<i>Anotong</i>	Leaves	Place leaves over fire until smoke is produced.	Place self in front of the smoke. If possible trap smoke with the use of cloth.
<i>Burakan</i>	Dead leaves	Place leaves over fire until smoke is produced.	Place self in front of the smoke. If possible trap smoke with the use of cloth.
<i>Eso</i>	Stem	Gather a handful of stem. Cut stem in half. Place over low fire.	Squeeze the stem to extract juice. Drink juice three times a day.
<i>Lagitlit</i>	Leaves	Place leaves over fire until smoke is produced.	Place self in front of the smoke. If possible trap smoke with the use of cloth.
<i>Koyas-koyas</i>	Leaves/stem	Place leaves over fire until smoke is produced.	Place self in front of the smoke. If possible trap smoke with the use of cloth.

\**Malagatas* can result to miscarriage if taken by pregnant women.

#### ABORTIFACIENT

Local name	Plant part/s used	Preparation	Direction for use
<i>Pinya</i>	Leaves	Wash leaves then boil in ample amount of water until half of initial volume is left.	Drink decoction once a day.
<i>Burakan</i>	Vine	Boil a handful of the stem in 3 cups of water. Heat vine over fire until it turn to powder.	Drink 1 to 2 tablespoon of the medication. Apply the powder around the womb.

<i>Male papaya</i>	Roots	Wash roots thoroughly.	Chew roots and swallow the juice
<i>Kalagpangi</i>	Leaves	Heat leaves over low fire.	Tie/wrap leaves around the womb.
<i>Mamakao</i>	Bark	Wash roots thoroughly. Scrape layer of the bark until an ample amount is collected. Put bark in 1 glass of water for a period of time.	Take medication twice a day.
<i>Lawot</i>	Stem and leaves	Gather a handful of either stem or leaves. Boil in 2 glasses of water.	Apply decoction around the womb.

#### TO PREVENT POST-PARTUM RELAPSE

<b>Local name</b>	<b>Plant part/s used</b>	<b>Preparation</b>	<b>Direction for use</b>
<i>Pamaton</i>	Vine	Cut a section of the vine to collect the juice.	Drink the juice 1 day after giving birth.
<i>Hagimit and banag</i>	Roots Stem	Wash roots and stem thoroughly. Boil in 2 cups of water.	Drink decoction 1 to 2 days after giving birth.
<i>Sapinit and lina-ubod</i>	Roots Roots	Mix a handful of both plants. Boil in 2 cups of water.	Drink decoction 1 day after giving birth once or twice daily.
<i>Pako</i>	Roots	Collect a handful of the roots. Boil roots in one cup of water.	Drink the decoction 3 times a day. Continue use until well.
<i>Bongolan</i>	Roots	Clean roots thoroughly. Scrape roots into small pieces. Boil in 2 glasses of water.	Drink the decoction 3 times a day.
<i>Anitap</i>	Bark	Cut a section of the bark. Scrape the bark into small pieces. Boil in 1 cup of water.	Drink decoction once daily.

<i>Abaca</i>	Roots	Clean roots thoroughly. Scrape roots into small pieces. Boil in 2 glasses of water.	Drink decoction once daily.
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#### IRREGULAR MENSTRUATION

Local name	Plant part/s used	Preparation	Direction for use
<i>Gamot sa abaca</i>	Roots	Wash roots thoroughly.	Chew and swallow the juice. Continue taking the juice until menstrual flow is back to normal.
<i>Anonang</i>	Bark	Wash the bark thoroughly. Boil bark in ample amount of water.	Drink decoction once a day until menstrual flow is back to normal.

#### DELAYED PLACENTAL EXPULSION

Local name	Plant part/s used	Preparation	Direction for use
<i>Tabangaw</i>	Stem	Cut stem into small pieces. Pound to extract juice. Boil pounded stem in 1 cup of water.	Drink the medication once.

#### TO STOP CONTINUOUS BLEEDING DURING DELIVERY

Local name	Plant part/s used	Preparation	Direction for use
<i>Gango</i>	Bark or roots	Wash roots thoroughly. Boil in 1 glass of water.	Drink decoction once until bleeding stops.
<i>Indalokong</i>	Roots	Wash roots thoroughly. Boil in 1 glass of water.	Drink decoction once until bleeding stops.
<i>Uway (tubo)</i>	<i>Dabong</i> (plantlets)	Clean the plantlets and place over low fire.	Eat the heated plant.

*TIGDAS / TIPDAS\**

Local name	Plant part/s used	Preparation	Direction for use
<i>Indalokong</i> <i>pogol</i> and <i>anotong</i>	Bark Bark Shoots	Pound all plant parts. Mix in a pail of water.	Use in taking a bath.

\*The symptoms of *tigdas* were described as having redness and itchiness of the skin.

DELAYED DELIVERY

Local name	Plant part/s used	Preparation	Direction for use
<i>Tagbak</i>	Shoots	Gather shoots. Heat over fire until they turn to powder. Collect powder.	Apply around the womb.
<i>Luway</i>	Fruits	Gather fruits. Heat over fire until they turns to powder.	Apply around the womb.

*LUMAKI ANG BAYAG / HERNIA*

Local name	Plant part/s used	Preparation	Direction for use
<i>Salumbabayag</i>	Leaves	Place a handful of leaves over low fire.	Apply leaves around the scrotum.

TO INCREASE BABY'S GROWTH / FOR A STRONGER BODY  
(*PAMPALIG-ON SA BATA*)

Local name	Plant part/s used	Preparation	Direction for use
<i>Alburya</i>	Bark	Pound or slice bark into small pieces. Place the bark in a pail of water.	Use the mixture for the baby's first bath.*

\*It is believed that this will give their child good health just like the *cardaba* plants, which commonly grow big in stature. "*Para malihi-an ng kahoy*", as they say.

BODY PAIN / *PAMA-OL* (CEBUANO TERM)

Local name	Plant part/s used	Preparation	Direction for use
<i>Pogid</i>	Vine	Place vine over fire until it turns to powder. Collect powder.	Apply powder on aching area.



<i>Lamag</i>	Stem	Place stem over fire until it turns to powder. Collect powder.	Apply powder on aching area.
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#### FERTILITY / PAMPADAMI NG ANAK

Local name	Plant part/s used	Preparation	Direction for use
<i>Hagimit</i>	Fruits	Slice 2-3 fruits. Squeeze juice in 1 glass of water.	Drink medication as desired.*

\*It is believed that people who drink the fruit juice of *hagimit* will produce many children since the *hagimit* tree bears plenty of fruits. *Ginagamit nila ito upang makaganti lalo na pagbiga sa pag-ibig ang isang babae.*

#### OTHER NATURAL PRODUCTS

Local name	Plant part/s used	Preparation	Direction for use
<i>Hambubukag / tala-tala</i>	Whole lizard	Sun dry the lizard body. Place it over fire until it turns to powder.	Powder can be mixed in milk or other food.*

\*Can only be taken when there is no moon (*patay ang buwan*).

Local name	Plant part/s used	Preparation	Direction for use
<i>Komo</i>	Uod / worm	Collect one <i>komo</i> . Place it over fire until it turns to powder. Collect powder.	This is used as an abortifacient. Men should be the ones to apply powder around the womb of the woman, according to their belief.

## INDEX TO LOCAL PLANT NAMES

*Abaca* (Ata, Cebuano)  
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*Alburya* (Ata, Cebuano)  
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*Anonang* (Ata)  
*Balangati* (Ata)  
*Balao-balao* (Ata)  
*Balunigay* (Ata)  
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*Ulingan* (Ata)  
*Uli-uli* (Ata)  
*Uway* (Ata)

## KEY INFORMANTS

Name	Sex / age	Address
Kaminya Mabanag	Male, 50	Misulong, Talaingod
Datu Linsaod Sibogan	Male, 73	Misulong, Talaingod
Mabutikao Tipay	Male, 64	Misulong, Talaingod
Datu Latawan Bolinga	Male, 64	Misulong, Talaingod
Laidan Tipay	Male, 34	Misulong, Talaingod
Datu Duyan Tipay	Male, 54	Melyong, Talaingod
Salipay Mariano	Female, 65	Melyong, Talaingod
Luogpong Dujali	Male, 60	Melyong, Talaingod
Toman Tumambad	Male, 62	Melyong, Talaingod
Manlawogan Butanlog	Male, 58	Melyong, Talaingod
Adoling Butanlog	Female, 57	Melyong, Talaingod
Paulino Balgisi	Male, 62	Cabadiangan, Talaingod
Dup-ongan Krayon	Male, 60	Cabadiangan, Talaingod
Antonio Mangoan	Male, 55	Cabadiangan, Talaingod
Kayugo Idao	Male, 64	Kailawan, Talaingod
Datu Tenio Anti-an	Male, 55	Kailawan, Talaingod
Togon Idao	Female, 64	Kailawan, Talaingod
Datu Tisoy	Male, 60	Kailawan, Talaingod
Editha Enggatan	Female, 53	Kailawan, Talaingod

## **LIST OF CONTACTS**

Hon Jose Balimba Libayao  
Municipal Mayor of Talaingod  
Davao Province

Hon Alexander Sibogan  
Municipal Councilor of Talaingod  
Sitio Misulong, Talaingod  
Davao Province

Ms Shirley Burato  
Midwife of the ALSON Company  
Barangay Sto Nino  
Talaingod, Davao Province

Ms Fe Patindol  
Municipal Midwife  
Barangay Sto Nino  
Talaingod, Davao Province

Datu Latawan Bolinga  
Chieftain, Lower Misulong  
Talaingod, Davao Province

Datu Linasod Sibogan  
Chieftain, Misulong  
Talaingod, Davao Province

Datu Duyan Tipay  
Chieftain, Melyong  
Talaingod, Davao Province

## ENGLISH AND FILIPINO TRANSLATIONS OF ATA-MANOBO TERMS

English	Filipino	Inata
Head	<i>Ulo</i>	<i>Ulo</i>
Hair	<i>Buhok</i>	<i>Bulbul</i>
Face	<i>Mukha</i>	<i>Ula-ula</i>
Eyes	<i>Mata</i>	<i>Mata</i>
Ears	<i>Ears</i>	<i>Talenga</i>
Nose	<i>Ilong</i>	<i>Ilong</i>
Mouth	<i>Bibig</i>	<i>Bibig</i>
Teeth	<i>Ngipin</i>	<i>Ngipon</i>
Breath	<i>Hininga</i>	<i>Guko-inawa</i>
Hands	<i>Kamay</i>	<i>Bulad</i>
Feet	<i>Paa</i>	<i>Paa</i>
Breast	<i>Suso</i>	<i>Suso</i>
Blood	<i>Dugo</i>	<i>Lansasa</i>
Saliva	<i>Laway</i>	<i>Ngingi</i>
Urine	<i>Ihi</i>	<i>Ihi</i>
Stool	<i>Tae</i>	<i>Tae</i>
Nail	<i>Kuko</i>	<i>Sulo</i>
Skin	<i>Balat</i>	<i>Laplap</i>
Father	<i>Ama</i>	<i>Ama</i>
Mother	<i>Ina</i>	<i>Aya</i>
Grandfather	<i>Lolo</i>	<i>Apo din</i>
Grandfather	<i>Lola</i>	<i>Anggam</i>
Son	<i>Anak</i>	<i>Lukas</i>
Daughter	<i>Anak</i>	<i>Bae</i>
Husband	<i>Asawa</i>	<i>Asawa</i>
Wife	<i>Asawa</i>	<i>Iglokas</i>
Root	<i>Ugat</i>	<i>Dalid</i>
Leaf	<i>Dahon</i>	<i>Dahon</i>
Flower	<i>Bulaklak</i>	<i>Kabukaran</i>
Seed	<i>Buto</i>	<i>Balas</i>
Unhusked rice	<i>Palay</i>	<i>Humay</i>
Husked rice	<i>Bigas</i>	<i>Balas</i>
Cooked rice	<i>Kanin</i>	<i>Kuonon</i>
Gruel	<i>Lugaw</i>	<i>Binulalo</i>
Rice water	<i>Am</i>	<i>Bulo</i>
Fruit	<i>Bunga</i>	<i>Balas</i>
Sky	<i>Langit</i>	<i>Langit</i>
Cloud	<i>Alpaap</i>	<i>Gapon</i>
Earth	<i>Lupa</i>	<i>Tano</i>
Wind	<i>Hangin</i>	<i>Kalamng</i>

Lighting	<i>Kidlat</i>	<i>Kilat</i>
Thunder	<i>Kulog</i>	<i>Lukong</i>
Water	<i>Tubig</i>	<i>Wahig</i>
Rain	<i>Ulan</i>	<i>Uran</i>
Spring	<i>Bukal</i>	<i>Subsob</i>
Brook	<i>Batis</i>	
River	<i>Ilog</i>	<i>Wahig</i>
Mountain	<i>Bundok</i>	<i>Bubungan</i>
Farm	<i>Bukid</i>	<i>Uma</i>
Forest	<i>Gubat</i>	<i>Pwalas</i>
Rock	<i>Bato</i>	<i>Bato</i>
Typhoon	<i>Bagyo</i>	<i>Lanog</i>
Black	<i>Itim</i>	<i>Maitum</i>
White	<i>Puti</i>	<i>Maangkag</i>
Red	<i>Pula</i>	<i>Malalab</i>
Blue	<i>Asul</i>	<i>Mailum</i>
Green	<i>Berde</i>	<i>Mailum</i>
Yellow	<i>Dilaw</i>	<i>Makalwag</i>
Violet	<i>Lila</i>	<i>Mailum</i>
Orange	<i>Dalandan</i>	<i>Malalab</i>
Chicken	<i>Manok</i>	<i>Manok</i>
Pig	<i>Baboy</i>	<i>Baboy</i>
Carabao	<i>Kalabao</i>	<i>Kalabaw</i>
Dog	<i>Aso</i>	<i>Aso</i>
Cat	<i>Pusa</i>	<i>Miyaw</i>
Rat	<i>Daga</i>	<i>Ambaw</i>
Mosquito	<i>Lamok</i>	<i>Higtok</i>
Fly	<i>Langaw</i>	<i>Langaw</i>
Snake	<i>Ahas</i>	<i>Ulad</i>
Banana	<i>Saging</i>	<i>Sakeng</i>
Papaya	<i>Papaya</i>	<i>Kapayas</i>
Coconut	<i>Niyog</i>	<i>Niyog</i>
Narra	<i>Narra</i>	<i>Nala</i>
Weed	<i>Damo</i>	<i>Lamunan</i>
Plant	<i>Halaman</i>	
Sweet potato	<i>Kamote</i>	<i>Kasilu</i>
Yam	<i>Gabi</i>	<i>Bigkatin</i>
Onion	<i>Sibuyas</i>	<i>Logko</i>
Squash	<i>Kalabasa</i>	<i>Kalabasi</i>
Salt	<i>Asin</i>	<i>Asin</i>
Sugar	<i>Asukal</i>	<i>Asukal</i>
Cooking oil	<i>Mantika</i>	<i>Mantika</i>
Meat	<i>Karne</i>	<i>Gimpal</i>

Fish	<i>Isda</i>	<i>Isda</i>
Honey	<i>Pulot</i>	<i>Tanod</i>
Cassava	<i>Kamoteng kahoy</i>	<i>Binggala</i>
Sun	<i>Araw</i>	<i>Adlaw</i>
Moon	<i>Buwan</i>	<i>Bitu-on</i>
Stars	<i>Bituin</i>	<i>Bulan</i>
Shooting star	<i>Bulalakaw</i>	<i>Saldawan</i>
Clean	<i>Malinis</i>	<i>Madayaw</i>
Dirty	<i>Madumi</i>	<i>Maligsim</i>
Good	<i>Mabuti</i>	<i>Marayon</i>
Bad	<i>Masama</i>	<i>Maru-ot</i>
Cold	<i>Malamig</i>	<i>Maagsil</i>
Hot	<i>Mainit</i>	<i>Mainit</i>
Big	<i>Malaki</i>	<i>Dakil</i>
Small	<i>Maliit</i>	<i>Daisok</i>
East	<i>Silangan</i>	<i>Igsilo</i>
West	<i>Kanluran</i>	<i>Linub</i>
North	<i>Hilaga</i>	<i>Amihanon</i>
South	<i>Timog</i>	<i>Balabugan</i>
Upstream	<i>Ilaya</i>	<i>Diraya</i>
Downstream	<i>Ibayo</i>	<i>Dibabo</i>
Eat	<i>Kumain</i>	<i>Kaon kid</i>
Drink	<i>Uminom</i>	<i>Inom</i>
Plant	<i>Magtanim</i>	<i>Pamula</i>
Harvest	<i>Mag-ani</i>	<i>Ga-ani</i>
Wash	<i>Maghugas</i>	<i>Pang-hugas</i>
Fetch water	<i>Umigib</i>	<i>Panakuno kapa</i>
Rest	<i>Magpahinga</i>	<i>Himalay</i>
Brush teeth	<i>Magsipilyo</i>	<i>Pangolimog</i>
Wipe	<i>Magpunas</i>	<i>Trapo</i>
Boil	<i>Pakuluan</i>	<i>Kalo-kalo</i>
Clean	<i>Maglinis</i>	<i>Panlapok</i>
Tired	<i>Pagod</i>	<i>Gimalay kipad</i>
Soul	<i>Kaluluwa</i>	<i>Gimokod</i>
Body	<i>Katawan</i>	<i>Lawa</i>
God	<i>Diyos</i>	<i>Manama/mambabaya</i>
Nature	<i>Kalikasan</i>	
God	<i>Diwata</i>	<i>Diwata</i>
Day	<i>Araw</i>	<i>Sabukan aldaw</i>
Week	<i>Linggo</i>	<i>Pampito na aldaw</i>
Year	<i>Taon</i>	<i>Sabukan kamot</i>



Morning	<i>Umaga</i>	<i>Kapawa</i>
Afternoon	<i>Hapon</i>	<i>Mahapon</i>
Night	<i>Gabi</i>	<i>Gabi-i</i>
One	<i>Isa</i>	<i>Sabuku</i>
Two	<i>Dalwa</i>	<i>Darwa</i>
Three	<i>Tatlo</i>	<i>Tatlo</i>
Four	<i>Apat</i>	<i>Hupat</i>
Five	<i>Lima</i>	<i>Lalima</i>
Six	<i>Anim</i>	<i>On-om</i>
Seven	<i>Pito</i>	<i>Papito</i>
Eight	<i>Walo</i>	<i>Wawalo</i>
Nine	<i>Siyam</i>	<i>Sasiyam</i>
Ten	<i>Sampu</i>	<i>Sapulo</i>
One hundred	<i>Sandaan</i>	<i>Magatos</i>
One thousand	<i>Sanllibo</i>	<i>Sangalibo</i>
Fever	<i>Laganat</i>	<i>Naralo</i>
Cough	<i>Ubo</i>	<i>Sukop</i>
Diarrhea	<i>Pagtatae</i>	<i>Pahilisan</i>
Colds	<i>Sipon</i>	<i>Nguwag</i>
Dysentery	<i>Disenteria</i>	
Malaria	<i>Malaria</i>	<i>Kulkolon</i>
Wound	<i>Sugat</i>	<i>Pali</i>
Abdominal pain	<i>Sakit ng tiyan</i>	<i>Masakit gutok</i>
Headache	<i>Sakit ng ulo</i>	<i>Masakit ulo</i>
Rheumatism	<i>Rayuma</i>	<i>Lubakan</i>
Hemorrhage	<i>Pagdudugo</i>	<i>Langasa</i>
Tinea	<i>An-an</i>	<i>Pakis</i>
Measles	<i>Tigdas</i>	<i>Habas</i>
House	<i>Bahay</i>	<i>Balay</i>
Window	<i>Bintana</i>	<i>Tuwang</i>
Floor	<i>Sahig</i>	<i>Su-og</i>
Roof	<i>Bubong</i>	<i>Kalan</i>
Toilet	<i>Kubeta</i>	<i>Indosan</i>
Clothes	<i>Damit</i>	<i>Pakabo</i>
Slippers	<i>Tsinelas</i>	<i>Sinelas</i>
Friend	<i>Kaibigan</i>	<i>Sulod sikan</i>
Foe	<i>Kaaway</i>	<i>Pagugotoy</i>
Neighbor	<i>Kapit-bahay</i>	<i>Dangub nga balay</i>
Relative	<i>Kamag-anak</i>	<i>Karuman ko</i>
Leader	<i>Pinuno</i>	<i>Buyag nay</i>
Elder	<i>Matanda</i>	<i>Buyag</i>
Rich	<i>Mayaman</i>	<i>Datu</i>

Poor	<i>Mahirap</i>	<i>Kaayo-ayo</i>
Love	<i>Mahal</i>	<i>Gainawa</i>

Figure 2. Sitio Lower Misulong

Figure 3. Sitio Cabadiangan

Figure 4. An Ata-Manobo woman with her *sungol*,  
a chain of beads tied in the ears

Figure 5. A tattooed Ata-Manobo

Figure 6. An Ata-Manobo family in Sitio Kailawan

Figure 7. Three generations of Ata-Manobos

Figure 8. An Ata-Manobo woman weaving abaca leaf sheaths  
to serve as wall

Figure 9. An Ata-Manobo woman on the way to her farm

Figure 10. Three Ata-Manobo men processing abaca fiber

Figure 11. An Ata-Manobo hunter with his bow and arrow

Figure 12. Plant specimen gathering

Figure 13. The *burakan* vine, used by the Ata-Manobos  
for malaria and other ailments



Figure 14. Ata-Manobo children

Location map of Talaingod