

**Phase II Documentation of Philippine Traditional Knowledge and Practices on Health and
Development of Traditional Knowledge Digital Library on Health for Selected
Ethnolinguistic Groups: The MANDAYA people of Mati (Kamunaan), Davao Oriental.**

REPORT PREPARED BY:

Myfel Joseph D. Paluga, University of the Philippines Mindanao, Mintal, Davao City
Kenette Jean I. Millondaga, University of the Philippines Mindanao, Mintal, Davao City
Jerimae D. Cabero, University of the Philippines Manila, Ermita, Manila
Andrea Malaya M. Ragrario, University of the Philippines Mindanao, Mintal, Davao City
Rainier M. Galang, University of the Philippines Manila, Ermita, Manila
Isidro C. Sia, University of the Philippines Manila, Ermita, Manila

2013

Summary

An ethnopharmacological study of the Mandaya was conducted from May 2012 to May of 2013. The one-year study included documentation primarily of the indigenous healing practices and ethnopharmacological knowledge of the Mandaya. The ethnohistorical background of the tribe was also included in the study. The study covered (2) major areas, namely Mati (Kamunaan) and Caraga, Davao Oriental. Our main host organization in Mati was the *Kamunaan Museum* of Atty. Alejandro Aquino.

A total of 32 plants were documented. Documentation employed the use of prepared ethnopharmacological templates which included: medicinal plants and other natural products, herbarial compendium of selected medicinal plants, local terminology of condition and treatments, rituals and practices, and traditional healer's templates. Actual visits to the communities within the network of Kamunaan did not materialize because of time limitations.

1 Introduction

The effort to continue the traditional health practices documentation initiative of the University of the Philippines Manila College of Medicine (Department of Pharmacology), and its funding agency Philippine Council for Health Research and Development, has led to the present project entitled “Phase II Documentation of the Philippine Traditional Knowledge and Practices on Health and Development of Traditional Digital Library on health for Selected Ethnolinguistic Groups: Mindoro, Zamboanga, Davao and Cordillera.”

One of the selected sites was the Davao region which we divided into three province-unit research areas: (a) Davao del Sur and Davao City, where three of our five sites are located (Malita {for Tagakaolo group}, Todaya, and Makilala {for Tagabawa Bagobo group}); (b) Davao del Norte, where Talaingod is located {for Talaingod Manobo group}, and (c) Davao Oriental, where Mati is located {for Mandaya group}.

The different sites we visited for a project that initially centered on plants and peoples' health practices and views gave us lasting engagements with diverse organizations, individuals, and communities that, even after the formal ending of the project (May 2012 to May 2013), opened continuing joint community-academic activities and plans meant to deepen community initiatives and exchanges to generate knowledge of their localities for the peoples' uses.

Perspectives and objectives

From the very beginning, our engagements with the selected sites had been guided by this perspective of cultivating long-term engagements on the basis of shared interests on indigenous knowledge and community-building projects.

As a theme (indigenous health concerns and practices) that resonates well with every area we have visited, the core objective of the project—to make a systematic documentation of plant-based medical knowledge among Kaolos, Tagabawas, Matig-Talomos—immediately connects it to three other aspects of concern in and for the areas:

(1) conservation of herbal sources (plant and non-plant materials) in their localities—found abundant but fastly disappearing—and the immediate addressing of their many other socio-environmental concerns, especially in the context of their much-challenged ecological areas given their marginalized socio-political standing;

(2) developing resource materials from such documentation for use as teaching materials in the *lumad* (Mindanao indigenous peoples) schools of their areas; and,

(3) deepening the scope and rigor of the generated knowledge by designing long-term knowledge and community-strengthening links between local cultural specialists and academe-based individuals.

Our initiating plants-and-health theme, therefore, quite naturally branched into three other future possible and doable joint projects: (a) resource conservation and medicinal plant gardening and folk-friendly processing; (b) development of education materials (for use in both lumad and non-lumad contexts, primary to tertiary levels); and (c) undertaking continuing co-researches on local history, folk science and folklore, and indigenous philosophies and folkways in general.

Such future projects with the particular sites where we did plant collections and interviews—Matamis, Dimoluk and Calatagan villages in the Tagakaulo (or Kaolo) area; Sibulan, Todaya, Makilala, and Locatong villages in the Tagabawa Bagobo area; Dulyan, Laslasakan, and Nalubas villages in the Pantaron Manobo (or Matig-Talomo) area; the Palo Cuatro village of Balyan Nanay Parong and the Kamunaan garden and lumad museum of Atty. Al Aquino—can only be undertaken in the background of deepening friendly bonds between us and key individuals and organizations in the mentioned communities.

Selection of Study areas

The ethnomedical study of the Mandaya group was only done in the Kamunaan museum of Mati, with its growing anthropological database and its herbal garden developed in relation to its network of Mandaya villages. Actual visits to the communities within the network of Kamunaan did not materialize because of time limitations.

The selection for the study sites was based on the criteria that these major sampling areas are long-standing research sites of one of our team members (MJ Paluga) and so the key individuals and organizations we have connected with for this study are either the same individuals and organizations our team member has for long been connecting with or 'snowballed' community figures from key lumad friends of the areas.

The general criteria used for our site selection for the whole project are the following: (a) the community has reputation for indigenous medical/healing practices, i.e., presence of at least three actively practicing indigenous healers; (b) the community is living at or near forested areas; (c) the community is known to have continually practiced its indigenous traditions; (d) the community has stable peace and order situation; and (e) the community can be accessed using available means of transportation within a reasonable period of time. The first three items of the above list are given more weight in our area selection in cases where not all of the criteria are optimally passed by a possible field site.

Gathering of Information

Sampling approach and plant-collecting methods

Our sampling practice is designed more for collecting as many plant samples as possible in the context of a simultaneous, on-going random 'mapping' or searching of key informants or healing specialists (usually called as snowballing approach). The data, therefore, being non-systematically taken, is not usable for formal quantitative analysis.. However, some rough patterns emerging from our data-sets are suggestive of some exploratory potentials and given brief discussions below.

Organizations and institutions

As much as possible, cognizant of the key social and political importance local formal organizations play in building and strengthening lumad communities in the context of political challenges that are generally called 'development aggression', the rule we followed is always to work with organizations (and in areas not so organized, with key individuals or cultural experts) that we believe have achieved a high 'moral standing' in the villages we are directly working with.

The following lists the major organization and individuals we have directly worked with relative to our study:

Mati and Caraga. Our main host organization in Mati was the ***Kamunaan Museum*** of Atty. Alejandro Aquino. In Caraga, Balyan Parong Alimbom assisted us in all our research and non-research needs. Anything about Mandaya, from making links to cultural experts and getting access to some rare materials for literature survey, there is always our colleague *par excellence* in our Department, former priest, Emmanuel Nabayra, Jr.

The researchers were not able to identify actual traditional healers in the community as we were confined to using the database of Kamunaan museum.

2 The land and the people

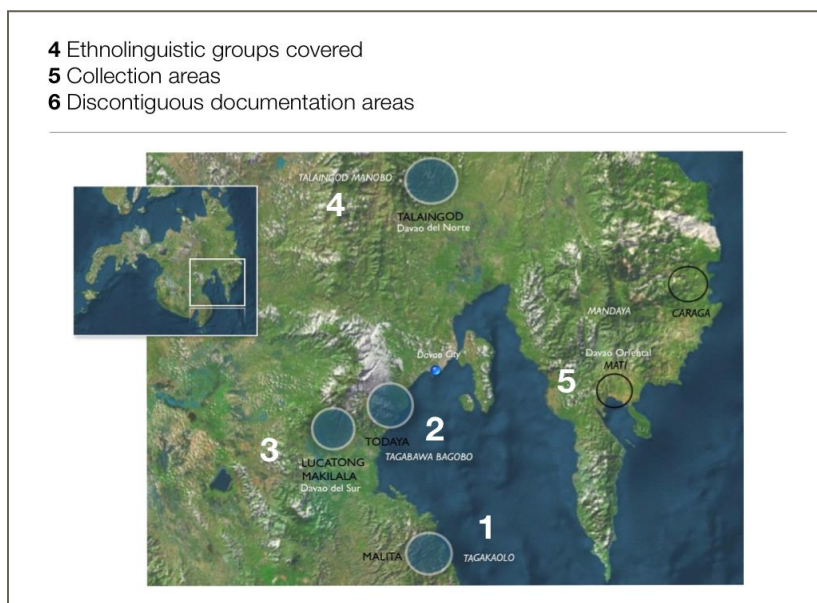
Overall, the five plant collection sites covered by the study fall under the traditionally-labelled 'Davao area' since the time of the early Jesuit missionaries, but now divided into three Davao areas: Davao del Sur (and Davao City), where three of the five sites {see map above} are found (**1** Malita, **2** Todaya, **3** Makilala-Locatong {we fused our collections from these villages and treated them as one site because of their relative proximity, geographic and ethnographic-wise}), Davao del Norte, where **4** Talaingod is located, and Davao Oriental, where **5** Mati is located.

This part of Mindanao, the southeastern region, covers two major families of lumad groups {those covered by this study is in boldface}: the *Mandaya group* (covering seven named ethnolinguistic groups, like the **Mandayas**, Mansakas, **Tagakaolos**, and others: see the important study of Nabayra, 2012a) and, perhaps better seen as a super-family, the *Manobo group* (covering diverse and highly dispersed groups—like the Higaunons, Matigsalugs, Arakan Manobos, and many others). Also under the Manobo family are the Bagobo groups: **Tagabawa**, Klata or Jangan, and Obo {called also as Manuvu by EA Manuel}, the three ethnolinguistic groups that surround Mt. Apo. In the *Norte/Agusan* area are two other sub-groups of the Manobos: the relatively lowland Agusan-area Manobos {Agusanons} and the highlanders, the Pantaron or **Talaingod Manobos** {also wrongly called, 'Ata Manobos'} and the Bukidnons.

Downward from this covered area, one meets the *Blaan-T'boli group*; of South Cotabato; and upward from this area, one meets the *Aeta/Negrato group* (Mamanuas) of the northern Mindanao area.

Mati and the Kamunaan museum

The two Mandaya areas we have visited—just a two-day field reconnaissance and assessment and interviews in the case of Palo Cuatro in Caraga and a series of two visits (two days and four days, respectively) in the Kamunaan compound of an important



Template map from: <http://gspace21.ls.apple.com/html/attribution.html>

Mandaya professional of Mati City, Atty. Alejandro Aquino—plus a literature review of previous studies on different aspects and areas of the Mandaya group gave us some measure of understanding of the differences between the Mandaya and the Manobo (especially those in Talaingod) cultural families.

A colleague of our department {UP Mindanao} (a former priest working in different Mandaya areas in the 1970s, Emmanuel Nabayra, Jr.) has shared to us very important materials and information relevant to many aspects of Mandaya life and culture.

The Kamunaan compound which we have visited has a good museum-standard collection of Mandaya material culture and a herbal garden which our team helped in standardizing its computer data-base documentation. Kamunaan, both in its herbal plants collection and its rich material culture collection, is connected organizationally to many supporting Mandaya communities in the Mati areas and beyond, who supports Atty. Aquino in his campaign to preserve and highlight Mandaya culture in the city of Mati. The data and the collected samples we have submitted for this project mainly came from the Kamunaan herbal garden plants.

3 History

Available literature

Perhaps second or at par with the Bagobos are the number of studies given to the Mandaya group, from historical and anthropological interests. The late-19th century Jesuit missions have produced observations highly useful for historically reconstructing pre-modern Mandaya societies. The earliest anthropological studies of Mindanao by three important American scholars—Fay Cooper Cole, John Garvan, and (to a few instances) Laura Benedict (this last being more focussed on the Tagabawa Bagobos)—all gave important descriptions of Mandaya life. A re-reading of these classics is still of important value up to the present, if only to note the cultural prisms that are used by Americans in viewing a culture very different from their own: but as William Henry Scott has said, there are very interesting 'cracks' that opens for us a peek into indigenous realities even in highly culturally-tainted descriptions and observations of the colonizers and its knowledge-constructing component.

4 Material culture

The Mandayas, among the indigenous peoples of eastern Mindanao, are specially known for their weaving (specially the *dagmay*) traditions. Their textile traditions are considered as one of the three significant indigenous textile traditions in southern Philippines (T'boli, Mandaya, Bagobo) that developed distinct symbolic designs that easily distinguishes themselves from Tagabawas and T'boli/B'laan weaving designs (Reyes, 1992).

Mandaya dress, though popularly known for their exuberant use of color and embroidery, nonetheless have more profound meanings beyond aesthetic qualities. For example, only the bagani is allowed to wear a turban-like head piece called a *sinakbay*, as well as a tight-fitting two-piece suit made from abaca fibres and dyed red and black. Part-time religious practitioners called *ballyan* (always female) are distinguished from the rest of the group by their intricately embroidered abace blouse and skirt, which, like the bagani's clothes, are also dyed black, dark red, and maroon (Yengoyan 2006).

Before the breakdown of the bagani system due to colonial incursions, the Mandaya had an impressive suite of material culture relating to warfare. They have an array of spears and daggers, and shields known as *kasag*. Body armour made of iron or highly polished hardwood from Narra or Kamagong are sometimes used. Bagani are known to possess charms or *anting-anting* that made them immune from death on the battlefield.

5 Economic activities

The Mandaya are the largest ethnic group in southeastern Mindanao, concentrated mostly in Davao Oriental and Compostela Valley. They are traditional swidden agriculturists who now engage closely with other settlers in cash economies particularly in cities such as Mati and major towns such as Caraga, Kingking, and Compostela.

Rice is considered the “ideal food for daily consumption” (Lebar 1975:52), though in actuality, root crops, bananas and vegetables traditionally formed the bulk of their diets. Land is traditionally not privately owned, though the planters of productive cultigens and fruit trees in a certain plot of land would generally have rights over these products. Rights to previously cultivated land can be negotiated for and transferred after the exchange of other goods such as pigs. According to Lebar, “No formal socio-kin groups possess tenure rights to land and other private property. The nuclear family is the only unit that maintains claims and rights to land,” (1975:52)

Settlement patterns are traditionally dispersed, with individual households being one to two kilometers apart. These settlements are placed adjacent to swidden fields, and thus may change according to the cycle of cultivation.

6 Political Structures and processes

In contrast to the relatively simple socio-political organization of the Talaingod Manobos, measured in terms of hierarchical institutions, the Mandayas has attained a degree of political evolution that can be categorized as complex chiefdom (just a notch lower in political complexity from that of state-level societies like nation-states), if we use a dominant anthropological political classification.

The main political figure up to the 1920s among the Mandaya is the headman, or *bagani*. One could become a bagani if one is descended from a former bagani, but the title is not solely inherited. A bagani must possess ideal characteristics such as bravery, charisma and physical strength, aside from the requirement to take lives during raids. The inhabitants of his domain would be subject to his rule, though shifting borders would make his territory impermanent. Also, the power of the bagani was not absolute as a council of elders, called the *angtutukay*, could be called upon to advise the bagani in matters ranging from launching raiding parties to interpersonal conflicts to crimes such as theft and murder.

After the 1920s, as most Mandaya became increasingly absorbed in lowland politics and cash economies such as abaca plantations, the bagani was replaced by the *tenyente* who represented individual barrios or sitios.

7 Social institutions

The nuclear family (*kabanayan*) is perhaps the most important permanent kin group and economic unit among the Mandaya, due to the necessity to remain mobile as swidden agriculturists. However, descent is traced along both the mother's and the father's side, though recall of kin rarely extend beyond second cousins in the ego's generation.

Marriages are now monogamous, though polygyny was said to have been practiced, albeit rarely, in the past. Spouses normally belong to the same generation, and marriage occurs after a process of courtship, bride service, and after the payment of bridewealth, wherein the groom's family gifts the bride's family with livestock, money and prestige items. Post-marital residence is flexible, and is usually agreed upon beforehand during the process of courtship.

8 Knowledge and Practices in Health

The following will present a synthetic view of the general patterns that we think can serve as interpretive frame for the health/healing practices of the four indigenous groups that we have studied (Tagabawas, Tagakaolos, Mandayas and Talaingod Manobos; our empirical data for the Mandaya group, however, is more based on secondary materials, pre-gathered collections and information from the *Kamunaan* museum, and less on in-depth fieldwork interactions with indigenous healers).

Schematic themes in indigenous life and health practices

The set of five meta-categories given in the table below (see the section, Photos, Plates, Tables) is constructed as a working frame in order to approach, organize, and link varied practices and categorizations by indigenous communities, especially those related to health and well-being concerns.

The heuristic frame stands on the initiating idea of the importance of the category 'house' in the Austronesian/Philippinesian civilizational roots. This point is asserted both in the *Pantayong Pananaw* school's emphasis on the study of *bayan/banua/ili* 'community' categories {with Zeus Salazar as a major scholar contributing highly seminal studies along the line of house-society lexico-semantic links: for example, *bayan* is a lexical form of *ba(ha)yan*} and in the observation of Claude Levi-Strauss (in Waterson, 2009) that Southeast-Asian societies should be called 'house societies'.

The main assertions of the heuristic frame are the following: starting from the initiating idea of the central importance of 'house' across diverse ethnolinguistic groups:

- (a) The wider expansion of the idea of 'house' as dwelling place is, in the context of Mindanao, the category *banua/banwa*, forming a *baloy-banwa* house-world schema.
- (b) There is a categorial double for the idea of a 'world' in the indigenous worldview, captured nicely in the term *dakel banwa*, 'great world', in the Tagabawa language, in reference to the unseen 'world of the afterlife', the '*kabilang daigdig*' or '*kabilang buhay*' among Tagalogs.
- (c) The idea of an unseen world among *lumads*, and its many phenomenological descriptions in both emic and etic reports, is better grasped if understood as describing a mode of experiencing this same socio-physical world: the experiencing of it as a world of terrifying, spectral qualities.
- (d) The two other (maybe more than two) important meta-categories in indigenous life, 'livelihood' and 'spirituality', can also be better grasped in their central conceptual structure if they are lined-up with the meta-category 'afterlife': they are outlining varied modes of relating to the world of realities given in the *baloy-banwa* schema. (See the heuristic and interpretive notes in the B-table of 'Selected ethnolinguistic groups...' table given below.)
- (e) The concerns of the indigenous communities we have studied relative to 'well being', 'health concerns', 'afflictions', and their culturally-linked concerns with 'livelihood', 'food', and 'having a good life' (*maganda*/beautiful and *maginhawa* {literally, 'breathable' and also 'loving', based on the Manobo and Mandaya categories})—all these can be structurally understood if juxtaposed with the given heuristic frame. (See the table below: 'Where is the concern with health...')
- (f) The ubiquitous concern with spirits and their role in indigenous construal of 'sickness' and 'afflictions' can also be framed well and grasped of its probable logic if linked to the constructed heuristic frame.

From the above perspectives, one sees why indigenous peoples' notions relative to 'health' (and plant use) are substantively linked to their dual (a) socio-economic concerns with food and livelihood and (b) psycho-ecological concerns with the 'spirits' and hope-emphasizing 'spirituality.'

The general pattern emerging from this approach in making sense of *lumad* views on health appears to be this: that while positive aspects of health and well-being are of this side of the 'world' (*baloy-banwa* dimension), and its major concerns with 'good food', 'good house', 'good work', and 'good air' (a *ginhawa*-as-love or 'loving atmosphere'), major health related disturbances—sickness and afflictions—are construed as coming from the 'other world': the 'world of images and specters'.

Photos, Plates, Tables

Selected Ethnolinguistic Groups and Key Indigenous Categories Pertaining to Life and Living (A)						
Ethnolinguistic Groups	Meta-categories and local terms					
	Bahay HOUSE	Pamumuhay LIVELIHOOD	Daigdig WORLD	Kabilang-buhay AFTERTLIFE	Pananampalataya SPIRITUALITY	
	The following can serve as a <i>lumad</i> meta-category translating the above concepts:					Other terms related to health, healing, and others
Lumad	BALAY	KAOYAHAN	BANWA	INGOD TO GIMOKOD	PANUBAD	
Tagakaolo	<i>balay</i>	pag- <i>uya</i> , pag- <i>eyya</i> (Bis. 'pamuyo': pag-puyo: uya, eyya, puyo, cf. Manobo, ugpa—lahat, maisasalin, sa literal, na pag-tira-sa-bahay { kalagayan-sa-bahay }; Kaolo: 'mano ya pag-uya mayo don' = kumusta ang pagpuyo/panginabuhian ninyo diha? = kumusta ang iyong pagtira, kalagayan-sa-buhay/bahay?)	<i>banwa</i>	kilot ('laing kalibutan' = 'ibang daigdig', ginagamit ng mga dating pari para sa impiyerno'), tas na lupa (kabilang daigdig)	<i>panawag-tawag</i> (tawag = Manobo, tubad: pagsasalita, pakikipag-usap), pangintuu	maggamulung (bulung = gamot), anituan ('may anitu'; maggagamot); magkedel (sakit)
Tagabawa	<i>bale</i>	kangayan ka kantayan ('makunan ng ikabubuhay'; kantayan, Tag. buhay, ikabubuhay)	<i>banwa</i>	dakel banwa ('puy-anan sa nangamatay') (sa literal, 'malaking bayan')	<i>panubad-tubad</i> ; 'ang pagtuo sa lumad, nga sa pagtan-aw niya sa kalibutan, anaay nagmugna ug sagrado, pasabot, girespetuhan kay dili binuhat sa tawo' (ang paniniwala ng lumad, pagtingin niya sa daigdig, na may naglalang nito, sagrado, dapat respetuhan dahil hindi ito gawa ng tao)	bogok (sakit); ginawa (hininga , pag-ibig); mabalian (nag-papaanak), tara-ilos (hilot),
Pantaron Manobo	<i>baloy</i> , tuluhan	kaoyahan, katubungan (magandang buhay, mapayapa, walang problema sa pagkain)	<i>ingod, kalibutan</i> (sanlibutan = 'isang pag-libot', kabilogan)	ingod to <i>gimokod</i> (sa literal, daigdig ng mga larawan)	<i>panubad-tubad</i> (sa Magbabaya)	goinawa (hininga , pag-ibig); <i>balyan</i> (maggagamot, tagapagsagawa ng ritwal)
Mandaya	<i>balay</i> , bay, ballay; bunsali, abat (in dawot)	talaba(h)o, kaballagan, pyagkugi(h)an ('pagsisikap'), pyagkaya, pyag-agos (paghahanap ng ulam/makain)	katadman, <i>kalibutan</i> , pullo, <i>banwa</i> , liwagan, lugar	'naa lang dinhi, tapad lang nato, pero dili makit-an kay espirito man' (dito lang sa tabi, pero hindi makikita)	pagtuo, <i>pagtaya</i> , pagkamatinayaon, matinumanon, naghigugma sa abyan nga nagbaya; <i>panawag-tawag</i> ('offering of drinks, lighting of candles, burning of incense, or offering chicken blood')	<i>balyan</i> (maggagamot)
Blaan	<i>bali</i>	det gu mwe kakaan? (saan ang makunan ng makain ?), 'det galabek dad to?' (ano ang kadalasang trabaho ng mga tao dito?)	bong <i>banwe</i> , bong kabanwe	ang dautan nga tawo, ginaingon nga mupaingon sa ilalom sa yuta (mule lam tanu , 'Ialim ng lupa'), lugar ni Blagul (ug ni Se We, daghan siya totoy, kay sa iya katotoy ang mga bata nga mamatay); ang maayo ug dinaugdaug kuhaon, i-rapture, paadto kay Fye We' ('ang masasama, pupunta sa Kaliliman, kay Blagul, ang mabubuti, kukunin ni Fye We, dadalhin sa Kalawakan)	kaftoo, kdasal , dasal (katulad ng Tagalog na dasal)	

With translation inputs from friends: Kerlan Fanagel (Blaan), Prof. Emmanuel Nabayra, Jr. (Mandaya), Benito Dawsay, Teody Mansimuy-at (Pantaron Manobo), Matet Gonzalo, Raquel Mandaya (Tagakaolo), Tio Monico Cayug (Tagabawa Bagobo)

Selected Ethnolinguistic Groups and Key Indigenous Categories Pertaining to Life and Living (B)					
Ethnolinguistic Groups	Meta-categories and local terms				
	Bahay HOUSE	Pamumuhay LIVELIHOOD	Daigdig WORLD	Kabilang-buhay AFTERLIFE	Pananampalataya SPIRITUALITY
	The following can serve as a <i>lumad</i> meta-category translating the above concepts:				
Lumad	BALAY	KAOYAHAN	BANWA	INGOD TO GIMOKOD	PANUBAD
HEURISTIC AND INTERPRETIVE NOTES	The linguistic form BALAY is the most stable across areas; the concept may translate well as house = dwelling place ; as <i>tuluhan</i> , <i>torogan</i> (Maranaw; Tag., <i>tulogan</i>), it is the place where one 'sleeps and rests': a moving-and-resting place par excellence)	The terms <i>oya</i> / <i>eyya</i> may be related to the forms <i>puyo</i> (Bis.) and <i>ugpa</i> (Manobo); the underlying concept may translate well as place-condition-means of living or the house as 'life-place': if the house is the foundational space, <i>ugpaan</i> / <i>kaoyahan</i> describes the quality (living a 'beautiful life') of that living-resting-place house.	Banwa/ingod is the larger dwelling place enwrapping the life-place of the house : it is a 'life-world', defining both (a) the sphere where one does life in the broadest sense, and (b) the world as a breathing-caring (ginawa/goinawa), living-and-life-giving sphere (cf., 'life' as <i>umo</i> , in Obo Bagobo (Cabazares and Tampos, 2013), with its <i>it-is-alive-if-it-gives-life</i> logic).	Either as two linked worlds (two-sided worlds: this-side and the-other-side or the-seen-world and the-unseen-world) or three (the 'other world' is divided again into 'world-below' and 'world-above'), the idea of <i>banwa</i> and <i>dakel banwa</i> , is perhaps well conceptualized as the same earth-world seen from different angles (or emphasizing different dimensions): its socio-material aspects (<i>banwa</i>) and its symbolic-affective-virtual aspects (featuring spectral qualities and sensed images: 'the world of <i>gimokod</i> -images').	The ghostly, spectral world of the <i>dakel banwa</i> is re-experienced in this domain as a world of faith-evoking contingencies, prompting one to think of the world as a person-to-talk-to (or a person to call from the depths of one's <i>ginawa/loob</i>): this is perhaps the basic sense of <i>panubad-tubad</i> or <i>panawag-tawag</i> practices.
	The three categories (<i>balay-oya-banwa</i>) can be diagrammed as two concentric circles of an expanding/deepening living space, with its mode marked by a third category <i>oya</i> ('mode of living').			The idea of an other-world/ <i>kabilang-buhay</i> is, therefore, a second qualitative handling of the <i>balay-banwa</i> : <i>gimokod</i> -thinking as a second <i>oya</i> -mode, the world as full of potent spectral entities. It is the <i>ginawa/buot/loob</i> that senses this dimension of the everyday world, sometimes accessing this in dreams. Imagine the diagrammed life-circle as split into two when everything in it is suddenly infused with spectral qualities: this splitting is the very sense of <i>buhay-kabilang-buhay</i> mode of thinking.	Perhaps in its germinal design, the indigenous world portrays an expansive balay-banwa world experienced thrice : (a) as a caring sphere where one moves and sleeps, (b) as a terrifying place where almost everything in it, and even itself as a whole, can be seen as both having familiar and deathly, spectral dimensions: a world where unseen and half-seen forces and powers are ascendant in our senses, and (c) as a world-person to talk to.

Where is the concern with health and well-being located in the <i>balay-banwa</i> frame?				
Bahay HOUSE	Pamumuhay LIVELIHOOD	Daigdig WORLD	Kabilang-buhay AFTERLIFE	Pananampalataya SPIRITUALITY
Dwelling place: place where one moves (sit, stand, work, eat, drink, walk around, breathe and love (as <i>ginawa/goinawa</i>), sleep, dream, think)	Describes the quality of that living-resting-place house (living a 'beautiful life'/magandang buhay): mode of living . First mode of experiencing the house-world: as a caring sphere where one moves and sleeps.	The life-world enwrapping the house: (a) the sphere where one does life in the broadest sense, and (b) the world as a breathing-caring sphere . The expanded 'house'.	Second mode of experiencing the house-world: as a terrifying place where almost everything in it, and even itself as a whole, can be seen as having deathly, spectral dimensions.	Third mode of experiencing the house-world: as a world-person to talk to .
Indigenous views on well-being and health: (a) what makes a good life (<i>magandang buhay</i>, <i>kangayan ka kantayan</i> {Tagabawa Bagobo}, <i>katubungan</i> {Pantaron Manobo})? Satisfying one's objects of thought/desire for each domain...				
'magandang bahay'	'laging may mapagkukunan ng pagkain', 'maginhawang buhay'	'magandang lupain'	'magandang kamatayan'	'pagmamahal ng may-kapal' (ginawa ng Manama {Tagabawa Bagobo}, goinawa ng Magbabaya {Pantaron Manobo})
Indigenous views on well-being and health: (b) what obstructs the making of a good life? Afflictions coming from...				
			<p><i>The center of gravity of indigenous concerns with sickness and afflictions appears to be located in this domain.</i> The world-body is experienced as subject to intrusive, malevolent forces and dangerous powers.</p>	

The *busaw*-force of *Ingod-to-Gimokod* (IG) {spectral-world} is seen as actively seeping into the **house-world** and challenges its *kaoyahan* {mode of living}. This explains why the central figure of the IG-domain, the **balyan**, who officiates agricultural rites is also the figure of healing and medicines.

9 Materia medica

The study was able to document a total of 37 plants in one (1) area covered in Kamunaan museum in Mati, Davao Oriental. The appendix lists the scientific name, local name/s, common name, its indication, part/s used, preparation, and direction for use and the plants actual photo if available.

Although our sampling practice is unsystematic, our data-sets and ethnographic interview data show that some plants (a) are utilized more frequently than others in varied afflictions and/or (b) are given more symbolic importance than others.

Based on the name's frequency mentioned in the collated set of listed afflictions provided us the rough idea of the possible 'top-ranking' of plants and non-plants utilized by respondents of each area. Therefore, led to the top 3 frequently used herbal plants in various afflictions which include: andalamay (Genus indet.), tuba-tuba (*Jatropha* sp.), and an equal rank in third place are plants which include hilbas (Genus indet.), tangl'lad (*Cymbopogon citratus* (DC.) Stapf), kisol'l (*Kaempferia galanga* L.), sibuling [*ganda*] (*Allium* sp.), lagundi (*Vitex negundo* L.), and buyo (*Piper betle* L.).

Most of the preparations are made from single plants and are prepared by boiling (decoction) and (infusion), and are taken orally or applied as poultice.

Physical concerns with highest range of multiple cures (top 5) documented were high blood, colic or gas pain (*panuhot or butod ang tiyan*), diabetes, high cholesterol, and fever.

If a more rigorous sampling is done with this pattern in view, it opens up the interesting question of the ecological and cultural factors that serve as basis for the emerging ranking.

Again, although our sampling practice is unsystematic, it is interesting to observe some commonalities and differences in the kinds of afflictions given importance by our informants on the basis of their memory-based responses to our simple question, 'what are the illnesses and afflictions in their area and what plants are utilized for their treatment?'

Concluding Points

How the community can make use of the research

Area/Ethnicity	Important area features	Health Needs	Can research help? In what way?
Malita (Tagakaolo)	Areas visited have high literacy rate	Health materials for the community	Protection of key medicinal plants
Todaya (Tagabawa)		Guidebook on useful plants for illnesses	Advocacy and teaching materials for their school
Makilala (Tagabawa)	Has Brgy. Health Clinic, midwife; near the town, access to market; limited sources of herbal, plant		Data will help NGOs working in the community
Lokatong (Tagabawa)		Technical needs in establishing their herbarium; materials for herbarium	
Talaingod (Manobo)	Far from the central town	Hygiene, Basic health training	Scientific plant identification; capsule and syrup making, ointment
Mati (Mandaya)		Kamunaan museum (Atty. Al Aquino): scientific plant identification	

The table above lists a sample of health needs and some possible intervention responses that can be undertaken as take-offs of this study.

KEY **INDIVIDUALS** IN THE COMMUNITIES ARE CONTINUING **PARTNERS** (OF UNIVERSITY-BASED RESEARCHERS) IN DOING SUSTAINED DOCUMENTATION, PROCESSING, AND APPROPRIATION FOR **VARIED USES BY THE PEOPLE** OF THE GROWING DATA

It is important to underline the **evolving nature** of the research

As mentioned in the opening chapter, this study is conducted with a long-term view of a healthy interaction between knowledgeable villagers and academe-based individuals who are committed to forging closer bonds with the struggling indigenous communities. The evolving nature of this kind of research should result to a continuous checking and DOCUMENTATION OF PHILIPPINE TRADITIONAL KNOWLEDGE AND PRACTICES ON HEALTH AND DEVELOPMENT OF TRADITIONAL KNOWLEDGE DIGITAL LIBRARY ON HEALTH FOR SELECTED ETHNOLINGUISTIC GROUPS: THE MANDAYA PEOPLE OF MATI (KAMUNAAN), DAVAO ORIENTAL.

rechecking of the data, assumptions, and interpretations in the course of any collaborative works on the theme of local history and cultural analysis for community self-knowledge.

IF FOLKS DO **HAVE LIVING KNOWLEDGE AND ACCESS** TO USABLE PLANT SOURCES (LIKE THE MANOBOS LIVING NEAR THE PANTARON RANGE), WHY ARE THEY **STILL ATTRACTED** (PERHAPS EVEN CONSIDERING AS MORE EFFECTIVE) **TO USING NON-INDIGENOUS, COMMERCIALIZED MEDICINES?**

An observed disjoint in folks' knowledge and behaviour might just be overtaken by the **development of new attitudes** if there is a continuing shared activity between villagers and academe-based researchers

Bibliography

- Alejo A. Generating energies in Mt. Apo. Quezon City: ADMU Press; 2000.
- Amihan-Vega B. A baseline study of 10 indigenous communities around Mt. Apo. 2003.
- Achanzar HL. Gomek Gomanan: Ritual power among the Tagabawa Bagobos of Davao, Mindanao, The Philippines. *International Journal of Intangible Heritage*. 2007; 2: 24-30.
- AnthroWatch. Health concepts and practices of selected indigenous peoples in the Philippines. Quezon City; 2002.
- Aya-ay AM. Ethnobotany of ferns and fern allies in a Bagobo tribe [MS Thesis, Biology]. AdDU; 2003.
- Ayuban J. Indigenous medicinal plants and practices of ten ethnic tribes in Mindanao. *Southeastern Philippines Journal of Research and Development*. 1998; 4 No.2 and 5 No. 1.
- Bajo R. The Ata-Manobo: At the crossroads of tradition and modernization. Davao: Holy Cross Press; 2004.
- Benedict L-W. A study of Bagobo ceremonial, magic and myth. New York: The Academy; 1916.
- Cabazares JRT, Tampos SMG. Exploring Bagobo Ethnotaxonomy through their Indigenous Concepts of Life. Paper read in: The International Seminar-Workshop on Indigenous Studies; 2013 June 26-28; Mandaluyong City; 2013.
- Camposano SM. The Tagakaulo oral narratives and their educational implications [MA Thesis Education in Teaching English]. AdDU; 2006.
- Camposano S. An analysis of selected Tagakaulo oral narratives. *Tambara*. 2006a; 23: 165-204.
- Cañeda R, Saber M, Dirampatan P, Tiamson A. Papers in Mindanao Ethnography. Data Paper No. 3. Marawi: MSU University Research Center; 1979.
- Cole F-C. The wild tribes of Davao. Chicago: Field Museum of Natural History; 1913.
- Garvan J. The Manobos of Mindanao. Washington: US Government Printing Office; 1931.
- Gascon MG. Traditional and modern practices enhance health knowledge of the Bagobo tribe. *Modyul 7, Oriental ug Tradisyuna, nga Pagpanambal*. UIHS-SMRI.
- Gloria HK. The Bagobos: Their ethnohistory and acculturation. Quezon City: New Day; 1987.
- Gloria HK. The myths of the Bagobo, Tagakaulo and Mandaya: An ethnological analysis. *Tambara*. 1993; 10:76-91.
- Gloria HK, Magpayo FeR. Kaingin: Ethnological practices of seven upland communities in Mindanao. Cagayan de Oro: Research Institute for Mindanao Culture; 1996.
- Hamilton R(ed.). *From the Rainbow's Varied Hue: Textiles of the Southern Philippines*. California: UCLA; 1998.
- Hayase S. Mindanao ethnohistory beyond nations. Quezon City: ADMU Press; 2007.
- HealthGov Project (USAID). Health needs and concerns of indigenous peoples and special groups in Compostela Valley: Elements of a culture and client sensitive health framework. Davao: IPHC; 2010.
- Kalumaran. *Birang ug uban pang sugilanon sa mga bayaning lumad sa Mindanao*. Davao: Kusog sa Katawhang Lumad sa Mindanao (Kalumaran); 2013.

- Kapwa Upliftment Foundation, Inc. n.d. The Tagabawa-Bagobo tribe of the municipality of Makilala. Draft paper.
- Lebar F. Ethnic groups of insular Southeast Asia. Volume 2: Philippines and Formosa. New Haven: Human Relations Area Files Press; 1975.
- Librado-Trinidad A. Herbal Medicine, Acupressure, Women Orientation. Davao City; 2006.
- Mangune S. Tagabawa Bagobo. Quezon City: NCCA; 2008.
- Manuel EA. Manuvu social organization. Quezon City: UP Press; 2000
- Martin G. Ethnobotany: A methods manual. New York: Earthscan; 2004.
- Nabayra E. Transcription and translation of tape-recorded Mansaka and Mandaya epic poems. Unpublished working paper; 2012.
- Nabayra E. The seven Mandaya sub-groups. Unpublished paper; 2012a.
- Paluga MJ. 2012. Ginawa, banua, at iba pang eko-sikolohikal na mga katagorya para sa pag-aaghamtao (at pag-aaghambuhay) {Kaginhawaan: Intersections of "Biology" and "Culture"}. Plenary paper presented in: The 34th National Conference of Ugat/Anthropological Society of the Philippines; 2012 Oktubre 25-27; University of San Carlos, Cebu City.
- Payne KW. The sulphur eaters: Illness, its ritual, and the social order among the Tagabawa Bagobos of Southcentral Mindanao, Philippines [PhD Dissertation, Anthropology]. University of California, Berkeley; 1985.
- Quizon CA. Dressing the lumad body: Indigenous peoples and the development discourse in Mindanao. *Humanities Diliman*. 2012; 9(2): 32-57.
- Reyes A. The textiles of southern Philippines: the textile traditions of the Bagobo, Mandaya and Bilaan from their beginnings to the 1900s. Quezon City: UP Press.; 1992.
- Salazar Z. Ang babaylan sa kasaysayan ng Pilipinas. *Bagong Kasaysayan* No. 6; 1999.
- Tan M. Revisiting usog, pasma, kulam. Quezon City: UP Press; 1985.
- Waterson R. *The Living House: An anthropology of Architecture of South-East Asia*. Third Edition. Tokyo: Tuttle Publishing; 2009.