

**Ethnomedical documentation of and community health education for selected Philippine ethnolinguistic groups: the Sumadel- Kalinga tribe of Tinglayan, Kalinga, Philippines**

A collaborative project of

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***This manuscript is dedicated to the Sumadel – Kalinga tribe of Tinglayan.***

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## EXECUTIVE SUMMARY

An ethnomedical study of the Sumadel- Kalinga people in Tinglayan, Kalinga was conducted from February 2000 to September 2000. The study included the documentation of their beliefs and practices on health, disease, and healing. Other information about the Sumadel Kalingas' ethnography and demography was also sought to fully understand their culture. The study covered two of the seven barangays occupied by the Sumadel people, namely Sumadel I and Sumadel II. A total of 24 medicinal plants and 6 other natural products were documented. Documentation of the materia medica included local names, part used, preparation and direction

of use. The researcher also noted if there were specific precautionary measures and side effects regarding the use of the materials. Community immersion was employed to assure correct and accurate data collection. The researcher conducted in-depth interview with the community indigenous healers. Several family health care providers were also engaged in interactive group discussion. Focus group discussions were done to validate the gathered primary data. Some of the plants were collected with the help of the members of the community.

The researcher recommends further study of the pharmacological value of the medicinal plants and other natural products documented. In regards to health education, focus must be on how to manage the spread of infectious disease in the community. Second to this is proper sanitation and waste management.

#### LIST OF KEYWORDS

Ethnomedical documentation

Community health education

Cordillera

Healing rituals

Kalinga

Materia medica

*Mandadawak*

*Mang-aapo*

Medicinal plants

Sumadel

Tinglayan

## **INTRODUCTION**

The Philippines is home to 13 million indigenous peoples belonging to more than 127 distinct ethnolinguistic groups. With the country's rich cultural diversity and natural resources it is possible that each corner of the archipelago is inhabited by one or more ethnic groups. Most of them live in the mountain or their fringes or near the sea. Some prefer to live in isolation while others are starting to adapt the modern way of living. Each group has a rich tradition including those that refer to healing. The people have used plants and other natural products from the forest and sea to treat their sick. They are also known for ancient healing rituals that sometimes mystify modern medicine. With the exploitation of the forest, sea and other natural habitat the

very life of the ethnic groups are at threat. The Sumadel- Kalinga people of Tinglayan is one of these groups.

We wish to address the need to document and hopefully preserve the beneficial healing tradition of our indigenous people before it is gone. The onslaught of mainstream culture will eventually reach these people thus affecting their way of life. Such documentation will serve as a proof that our ancestors have a culture of their own comparable to the western world.

Much can be learned from the healing tradition of our indigenous people. Their materia medica can be a potential source of therapeutic agents. With their vast knowledge of our nature and the application of modern technology, discovering and producing new and safer drugs is possible.

We hope that the research will help in the advocacy for the rights of our indigenous people. Their ancestral homelands must be protected from exploitation. We also support the conservation of the rich biodiversity of their ecosystem. Further more, the information gathered in the research will be the basis for developing culturally acceptable health education materials that will benefit our indigenous people.

## **OBJECTIVES**

The research aimed to achieve the following:

1. To make an ethnomedical documentation of the healing practices of the Sumadel-Kalinga people. This includes the use of medicinal plants, other natural products, and their practice of spiritual form of healing.
2. To document their beliefs and practice on health, disease and healing.
3. To prepare culturally acceptable health education materials applicable to the community.

4. To help in the advocacy to preserve the indigenous peoples' ancestral homelands, as well as the biodiversity of their ecosystem.



## **METHODOLOGY**

### **IDENTIFICATION OF CONTACTS**

Part of the preparatory work of the research was establishing contacts with people and organization that are familiar with the study sites. One of the key contact persons was Mr Noel Macaiba. He is a former seminarian and now a teacher at St Williams College in Bulanao, Tabuk. A native of Tinglayan, he was once assigned to several municipalities in the province as part of his curriculum. Aside from being a teacher, he is also involved in cultural activities of the school that sometimes represents the whole province in different expositions in the country. Through him the researcher was able to reach several people and organizations that helped in the research. He even arranged the researcher's accommodation in his family residence in Luplupa, Tinglayan.

The municipal officials of Tinglayan, Kalinga were consulted prior to the conduct of the research. Hon Fernando Abay, mayor of Tinglayan, issued referral letters to the barangay captains for possible study sites. The Municipal Health Office of Tinglayan also assisted in the coordination with the barangay health workers and midwives.

### **SOCIAL PREPARATION**

Courtesy calls were done to the mayor and other municipal officers. To ensure the safety and security of the researcher the mayor assured that guides would accompany him while visiting the communities. On the first visits the researcher was accompanied by Francis Macaiba and later

by Johnny Balla-o. The guides served also as interpreter. They introduced the researcher to the barangay officials and elders of the community.

The Chulsi and Banglad families were the foster family of the researcher in Sumadel I. The researcher was provided with accommodation worthy of a special guest. The members of the family willingly volunteered to help the researcher in his scheduled activities. They were the ones who introduced the researcher to the members of the community.

On his first day in the community, the researcher was invited to be a guest speaker in the school's program about Nutrition Month. The program provided the researcher the opportunity to explain and introduce the nature of the ethnomedical research to the students and parents who had attended.

## **SITE SELECTION**

Selection of the Kalinga community to be documented was prioritized according to the following criteria:

1. The community has a reputation for indigenous healing practices with at least 3 actively practicing traditional healers.
2. Community is located near the forest, river or sea.
3. Community is still practicing its indigenous tradition.
4. Community has a stable peace and order situation.

5. Community is accessible by any means of transportation within a reasonable period of time.

Several communities were visited prior to the selection. On each visit, the barangay officials and some of the elders were interviewed regarding the health situation and traditional medical practices existing in the community. Ocular inspections of the sites were also done. All of the community inspected satisfied the criteria.

One of the deciding factors in the selection process was the safety and security of the researcher. The mayor insisted that the researcher should choose a community close to the poblacion. Among the communities visited, Sumadel I and Sumadel II were selected because of their proximity to the Poblacion.

## **SELECTION OF INFORMANTS**

The researcher was fortunate to live with one *herbolaria* (herb-woman) in the community. One of her daughters, a BS Biology graduate, once made a thesis about the medicinal plants used by the people of Tinglayan. With her help, other key informants were identified. Key informants were selected according to the healer's active practice. The community members and elders also referred potential informants for the research.

## DATA COLLECTION AND PROCEDURE

Prior to community immersion, secondary data were collected to give the researcher a little background about the Kalinga people. Libraries were visited to search for related literature. Most of the books and other related reading materials were found in the National Library. Literature search was also conducted at National Museum, University of the Philippines Library in Diliman, and Summer Institute of Linguistic- Bagabag Center.

Community immersion was done to ensure correct and accurate data collection. The community immersion provided the researcher a wholistic view of their culture and tradition. This method allowed the researcher to confirm the secondary data collected. The traditional healers were engaged in in-depth interview. From these in-depth interviews the researcher was able to gather information about the healing practices in the community and the materia medica they use in treating their sick. The researcher also noted each healer's name, age, sex, occupation, religion, number of years in practice and how he or she became a healer. Informal interviews were also done among the family health care givers and elders to determine the health practices in the community. Through participant observation, the researcher was able to witness healing practices using indigenous herbal medicines.

A total of 28 informants were engaged in interviews and focus group discussion. This include 1 healer- herb woman, 1 *hilot*, and 1 *mang-aapo*. The rest were family health care givers and elders of the community.

Unfortunately, because of bad weather condition, forest visit was not done. Only the plants that were found within the vicinity were collected. Consultation with the barangay official, elders, and other members of the community was done prior to plant collection. There was no need to apply for Prior Informed consent because the study site is not yet declared as an Ancestral Domain in compliance with Executive Order No. 247. Photo documentation and audio documentation was also done whenever possible.

## **RESEARCH INSTRUMENT**

A non- standardized question guide was prepared to facilitate the in- depth interviews of healer informants and family health care givers. The question guide for the healer informants included personal profile, the materia medica they use and the healing practice they specialized. Most of the questions intended for the family health care givers were mainly about the health situation of the community and the herbal medicines they use in treating their sick. The researcher did not limit himself from the question guide. Other important questions were also entertained aside from those prepared. The researcher also noted remarks and opinion about the use of medicinal plants. Whenever possible and with the informants consent, tape recording of the conversation was made to facilitate the interview. Photo documentation of important events and scenes that reflect the people's culture, belief and traditions were also included in the research.

## **SCOPE AND DELIMITATION**

The research covered 2 of the 7 barangays occupied by the Sumadel people. The researcher assumed that the recorded information about the culture and tradition of the people in Sumadel I and Sumadel II applies to the other barangays not covered by the research.

One of the problems encountered in the research was the language barrier between the researcher and the members of the Sumadel community. The researcher needed an interpreter to facilitate interviews and conversation. Only the interpreter verified spellings and pronunciations. Even so, the researcher tried to obtain the correct spellings and pronunciations by consulting with the teachers in the community.

## **DATA VALIDATION**

As means of validation, focus group discussions were held among the healers, informants, and members of the community. During focus group discussion the researcher reiterated the information he initially gathered and verify each with the help of those who were present. When two or more informants confirmed the given data the researcher then assumed that the information was valid.

## RESULTS AND DISCUSSION

### **The *Kalinga* people of Kalinga province**

The *Kalingas* are the dominant ethnic group inhabiting the Kalinga province. The word Kalinga comes from the *Ibanag* word *kaling- nga* which literally means enemy. During the early years of the Spanish period, the *Kalinga* warriors plundered the western portion of Cagayan and Isabela. They punished their lowland brothers because of their cowardly submission to the Spanish *conquistador* (Sugguiyao 1981).

The *Kalinga* group is composed of several distinct sub- groups with varied physical characteristics, language and ancestral origin. It can be classified as northern or southern groups (Dozier, 1972). The north Kalinga groups are the close relatives of the Itaves and *Isneg* people of Apayao, while the southern groups have the resemblance of the neighbouring people in Mountain Province. The northern groups received more Spanish influence than the Southern groups because of the fact that they were the first ones to be subjected to Christianity. Another major difference between the two is their method of farming. The northern groups adapted the dry rice farming while the southern groups practice the wet rice farming.

The population of the Kalinga as of 1995 is 91128 (NSO 1995). Majority of them lives in the province of Kalinga. The then province Kalinga- Apayao was originally part of Mountain Province. On June 18, 1966, under the Republic Act no. 4625, the old Mountain Province was separated into four independent sub provinces one of which was Kalinga – Apayao. Later on, Kalinga and Apayao were separated as two provinces under Republic Act 7878 (National Museum 1995).

Kalinga is a landlocked territory located within 120<sup>o</sup> 50' east longitude – 17<sup>o</sup> 15' and 17<sup>o</sup> 35' north latitude. It is bounded by Apayao in the north, Cagayan and Isabela in the east, Abra in the west and Mountain Province in the south. Kalinga province is composed of the municipalities of Balabalan, Lubuagan, Pasil, Pinukpuk, Rizal, Tinglayan, Tanudan and the provincial capital Tabuk.

## **TINGLAYAN**

Tinglayan is the southernmost part of Kalinga. It is bounded on the north by Pasil and Lubuagan, on the east by Tanudan, on the south by Mountain Province and on the west by Abra. The municipality can be reach by bus or jeepney from Tabuk or Bontoc. The trips are limited and usually start at 6 in the morning and cease at 12 noon. Fare ranges between P 60.00 – P 75.00. The roads from Tabuk to Tinglayan are not yet cemented. Landslides are common during the rainy season. The trip from Tabuk will take about 4 to 5 hours. The trip itself is an exciting experience. The view along the roads is spectacular especially if one is riding at the top of the bus or jeepney.

The municipality is composed of 20 barangays. Communities are scattered along the sides of rivers and mountain. They are linked by foot trails and bridges. There are six major sub- groups in Tinglayan- Sumadel , Butbut , Dananao , Tulgao , Basao and Tinglayan . The total population of Tinglayan is 13,591 (NSO-Kalinga, 1995).



## STUDY SITES

Sumadel I and Sumadel II are located near the foot of Mount Binaluan. The village lies in a plateau and is surrounded in all directions by smaller mountains. In order to get there from Tinglayan proper, one will have to trek steep mountain trail and creeks for 3 hours. Sumadel I and Sumadel II have a combined area of 4.2 sq km.

### **Topography**

Tinglayan has a total land area of 28.3 sq. km. Ninety-five percent of this are mountain terrains having slopes of 15- 58 degrees. Majority of the land consists of the Cordillera mountain ranges with elevation ranging from 3,000 to 5,000 feet above sea level. The land features are flat lands, plateaus and valleys (Medium-Term Development Plan 1999- 2004). The famous Sleeping Beauty mountain can be viewed from the community and its magnificent outline is conspicuous early in the morning when the sky is clear.

### **Soil type**

Soil is classified as clay loam type .The topsoil is very thin with an average thickness of 5- 7 cm except on the scanty plains that have a thickness of 25 cm. All the rest are rocky mostly of granite. In spite of the rugged terrain, the soil in the mountain slopes and bases is very fertile. These mountain slopes serve as their *payao* (rice fields) and *uma* (*vegetable* fields).

### **Water**

Tinglayan is drained by 2 major rivers, the Chico River and Bonog River. In Sumadel, there are many *chusi* (spring) and *erwakit* (brook) providing the community with an ample supply of water all year round. To make water more accessible to the people, the local government constructed water tanks and networks of pipes leading to the villages. In Sumadel I and Sumadel II, there are several water faucets strategically located near every home. The pipes are regularly checked and repaired if there are leaks. The springs are also connected to man-made irrigation system. The water flows even in summer.

### **Climate**

The climate in Kalinga falls under type III category of the Philippine Weather Bureau. Dry season occurs during the months of November to April, the rest is generally wet season. Rainfall usually occurs from June to October, and the heaviest rain is expected during the month of September. Typhoons are usually experienced during the months of August and September. The temperature ranges from 19 degrees Celsius to 30 degrees Celsius.

### **Vegetation**

A land survey conducted by the Department of Natural Resources revealed that 25.25 sq. km. or 89.22% of the municipality's land area is considered as forest area. The municipality has an estimated standing timber resource of 1,660,920 cubic meters. Dipterocarps and pine trees make up most of the forest. The dipterocarps account for 45.10% of the timber resources while pine accounts for about 38.68% (DENR-Kalinga, 1997). The rest are other species like ferns and *potao* (cogon).

## **Land Use**

Only 10.78 % or 30.50 sq. km. of the municipality's land area is suitable for production. Out of this, 26.15 are already used and only 4.35 sq. km. is available for production (DENR- Kalinga, 1997). Because of this the people resort to *kaingin*, which threatens the forest reservations. To protect this forest, the municipal government of Tinglayan implements directives to regulate *kaingin* and has identified certain areas as protected areas.

## **THE SUMADEL PEOPLE OF TINGLAYAN KALINGA**

The Sumadel people refers to the inhabitants of seven of the barangays in Tinglayan. The group occupies the following barangays, Sumadel I, Sumadel II, Belong- Manubal, Mallango, Lower Bangad, Upper Bangad, and Central Bangad.

According to the 1999 annual municipal survey of the Municipal Health Office of Tinglayan the total population of Sumadel group is 5461. Among the barangays, the twin barangays of Sumadel I and Sumadel II are the most populated, having a combined population of 1865.

### **Origin and history**

Contemporary writers believed that the Kalinga people came from different places and were of different ancestral origins. In 1916 the Dominican missionaries encountered the *Itaves*, natives of Tuao. It was not clear which ethnolinguistic group the natives belonged but these people were probably the ancestors of the present day *Ibanag*, *Isneg*, and *Kalinga*. (Dozier, 1966)

The people of Tinglayan are believed to be the descendants of the *Talibong*. Before the Spaniards came there were people who occupied the place. The people were called *Talibong*. They were considered as an inferior group. They were afraid of the neighboring groups forcing them to transfer from one place to another leaving some of their people behind. This group was in constant war against other groups. One of their leaders was Tinglayan, a fierce and brave warrior who was believed to be never defeated. After Tinglayan died of old age the villagers named their place Tinglayan in honor of their great leader (Medium-Term Development

Plan 1999- 2004). As they grew in number they formed exogenous groups. Some of the groups started to inhabit other places forming a tribe of their own.

According to one of the legends, the early settlers of Sumadel came from the old Tinglayan. A hunter from Tinglayan once visited the place to hunt for wild deer and gather berries and fruits. After a day of hunting he decided to go home. On his way home he decided to leave some of his *banga* (earthen pot) to lessen his loads. He left the pots in a secure place with the intention of getting it the next day. Early next morning when the hunter returned he noticed that the pots was full of black ants. There was a belief then that if you found the pots you left full of black ants, the place was good for building a house and the ones occupying them would prosper. The hunter decided to build a house on the spot where he left his pots and brought his family there. True to the belief, the family prospered so some of his neighbors in Tinglayan also build their houses near them. Eventually a new village was formed. One of the families of the new village had a daughter named Adel. She was famous for her beauty such that young man from Tinglayan *suma- ay* (go) to her. Because of this the name of the place was coined as *Suma-ay Adel* which literally means go to Adel. Later they simplified it to Sumadel.

### **Physical description of the Sumadel people**

The *Kalingas* are generally tall, dark and slender people with high-bridged noses and deep-set eyes. Due to these physical attributes, some of the early writers believed that the *Kalingas* were Indonesian in origin. Unfortunately, there is no evidence supporting this theory (Sugguiyao, 1981).

The Tinglayan people are taller and more slender than the so-called Mongoloid race. The people of Sumadel share the same physical features of their lowland Tinglayan Kalinga counterparts. Due to intermarriages among groups and immigrants from some of the nearby provinces, a few have features different from their ancestors.

During the immersion, the researcher observed that the members of the *Sumadel* group are relatively tall, fair skinned, and have straight hair. Males usually have short hair while the females prefer them long. Older women maintain the *mangitik* (black) color of their hair by using a mixture of *lanog* (coconut oil) and powdered burned rice stalk. Body tattoo is common among the older generation. Both male and female have large feet ideal for long walks along foot trails. The males are heavily built so are some of the older women who adapt themselves to work in the field. Majority of them, young and old alike practice *mama* (betel-nut chewing) making their teeth red. They claim that *mama* makes their teeth strong.

## Economic

The people of Sumadel are rice- terraces building people. They are influenced by the neighboring groups in Mountain Province. The rice terraces and the artificial irrigation signify the engineering skills of the people. With the help of some non- governmental organizations like the CECAP (Central Cordillera Agricultural Program), the irrigation systems of Sumadel are being improved. Much of the rice they produce is for their own consumption. They store their *pakoy* (unhusked rice) in *aggaman* (rice storage). Rice stored inside an *aggaman* will last up to the next *man-ani* (harvest) season. Those with large *payao* (rice paddies) with surplus of rice sell them in the *poblasyon* and if possible they transport it to Tabuk for higher profit. A kilo of *finayu* (husked rice) usually costs P 15.00 – P 25.00 pesos. There is a small rice mill in the community that charges P 7.00 per large can of *pakoy*. Those who cannot afford manually husk their *pakoy* using the traditional *al-o* (large wooden mortar and pestle).

Another source of income is vegetable growing. Sumadel is one of the major sources of vegetable produce. They use the *kaingin* method of planting vegetables. After clearing the mountain, they develop it into *uma* (vegetable field). They plant *sayote*, *atila* (sweet potato), *gabi*, *sichut* (small red chilly) and *udchilas* (beans). The Sumadel people consume large quantity of *sichut* (red small chilly). A month supply of one *ganta* costs P 65.00.

Those who have small capital invest them by operating small *sari-sari* store. There are at least 10 small stores in the community offering a wide variety of commodities like sugar and canned goods. The prices of these commodities are a lot higher than the prices in Tabuk where most of them come from. Hauling these goods from Bangad or Tinglayan costs P 50.00 –P70 .00 per sack or carton.

The practice of *bayanihan* system in building houses and working in fields is slowly diminishing. Some of them are now receiving money for the services they render. During harvest season, the owners hire workers, which cost P100.00 – P 150.00 a day. A carpenter will receive P 150. 00 – P 250.00 a day depending on his expertise. Aside from the money, the owners are obliged to feed the workers. To make the work more enticing, they butcher pigs or chicken for the workers.

## **Worldview**

Long before Christianity, the Kalinga were already a religious people. But unlike most of the religions were there is a God of love and mercy, the religion of the Kalinga is one of fear and appeasement. They believe in a supreme being they referred to as *Kaboniyán*. *Kaboniyán* is the creator of all things and the master of life and death. The Kalinga also believe in *anito* (evil spirits) inferred to as the source of all human miseries. Consecrating their *podayan* (*anito* shrines) located at the entrance of the village may incur miseries and *sagasang*. *Nasagasang* is sickness caused by desecrating the shrine of the *anito* watching the community. They were more afraid of the *anito* than the *Kaboniyán*, such that they make more rites and ceremonies to appease the evil spirits. For them the *Kaboniyán* is all that is good and powerful (Reyes, undated).

The Kalingas believe that the *Kaboniyán* lives in a *langit* (sky world) but unlike Christianity, the rewards for virtuous life does not include joining him after death. Instead they believe that the *kadogwa* (soul) of a good person will remain living with the village while the wicked are cast away in distant caves and dark forest (Sugguiyao, 1981).



The Tinglayan people believe that they are all descendants of *Matting-oy*, the woman who survived the great flood in Mt Patu-an. This belief is akin to the great flood story of the bible.

The ancestors of Sumadel worshipped *Yung-Yung* as the supreme being. *Yung-yung* literally means to look down. The people believed that someone from above is looking over them and he readily knows any good or bad deeds. They refer to the person soul as *alichogwa*. The Sumadels are very superstitious people. They are guided by the appearance of some animals one of which is the *idaw*. *Idaw* is small red bird, and the appearance of this bird will determine the success or failure of a certain journey or mission. They also believe in different kind of *fullayaw* (ghost). According to them, there are ghosts that inhabit streams and river like the *foyfoy –ang* (ghost in the bodies of water) and *fin-gin* (ghost resembling rock with eyes).

Nowadays, these beliefs are slowly diminishing because of the influence of the Christian religion. Many of the families are now Christianized. The once sacred *podayan* are now replaced with symbols of Christianity and other religions.

## **Political**

A leader in a Kalinga community is called a *pangat*. A *pangat* means, a wealthy man, a wise man, and a brave man. *Pangat*-ship is a cooperative rather than a single-handed leadership. They cannot dictate the affairs of the community without the collective opinion of the other elders. A *pangat* is neither chosen by the elders nor elected by the community. The distinction comes to him automatically by merits of his own (Sugguiyao, 1981). It is difficult to become one. It requires great wisdom and patience in hearing the opinion of others. In the past being a warrior is a requirement to achieve this status. Possession of material wealth is not necessary but having a stable life is an advantage.

When there is community dispute to be settled and important affair to be considered, it is the *pangat* who is approached by the people concerned. “Ayagan ya da papangat” (“Please call the leaders.”) is often heard.

In Sumadel, *pangat*-ship is no longer observed. Community affairs and disputes are now the responsibilities of the elders. In the community, everyone can speak and every opinion matters. The role of the *pangat* is now entrusted to the experienced and educated members of the community. The barangay captain is now accorded with the same respect. In cases of intertribal affairs the *bodong* (peace pact) holder or the designated negotiator stands as the leader.

The villagers are now acknowledging the authority of the local government but they still preserve some of their traditional customary laws.

## **Socio- cultural**

### Family

Like in many other cultures, the family is the basic unit of the Kalinga society. It is where moral values and responsibilities are integrated to the ways of how the tribes function. The strength of the tribes depends on the number and solidity of the families. The men are expected to provide for the family but it does not mean that women are not allowed to work. Child rearing is not a sole responsibility of the mother. The father, as well as the grandparents and close relatives can rear them. Children are regarded as a gift from *Kaboniyan* that is why birth control among the Kalinga is considered as sacrilegious. A childless marriage is a failure and merits divorce. The more children a couple can have the more they are assured that they will be well taken care of during old age.

Strong family ties are still observable in Sumadel. The old people are well cared for. Regardless of their age, children stay with their parents as long as they are not married. And even if they are married, some of them live near their parents to see to it that they are in good condition. Because of poor economic condition, some of the younger generation would like to change some of their family tradition. One is the way they divide their family inheritance. In a traditional Kalinga family, the elder siblings usually inherit larger portion of the family wealth. They want to change this not because of jealousy it may bring about but because in their present condition, such source of wealth will improve their way of life.

### Peace and order

During the time of Marcos, Sumadel is one of the communities occupied by the New People's Army. Some of the Kalingas even had sympathy for their cause. The researcher heard some stories about the good deeds of the rebels. They said that during those times some of the NPA

were helping the villagers in their daily work, but after a few years when new ones arrived and replaced the former, things changed. They started to demand supply of food and sometimes harassed the villagers if they could not provide. Because of these the villagers started to fear and avoid them.

By the time of Martial Law, many unreported harassment of the military occurred in Sumadel. Nowadays, there are no longer NPA in Sumadel. The people started to arm themselves against them and assert that never again will they allow some group to manipulate them.

During the stay of the researcher in the area, there was no untoward incident that happened. The village was so peaceful and the people were very much consolidated. As regards to tribal war, the last time that they had one was 1998, with the Dananao tribe over territorial dispute. This was immediately resolved by the peace pact holders of both tribes.

## **Language**

*Kinalinga* is the language of the Kalinga tribes. It is a general term referring to the thirty-six dialects spoken by the different Kalinga ethnic sub groups. Although diversified in terms of intonation and pronunciation, with exception of some words, the dialects are relatively the same, and can be understood by the different sub-tribes (Reyes, undated). Ilokano is also used, especially in Tabuk where people from other provinces meet for commerce.

In Sumadel, the people use their own version of *Kinalinga*. And to differentiate it from the others, it is proper to designate them as Sumadel- Kalinga dialect. In the late 1940s, the Americans constructed a primary school in Sumadel. This explains why some of the elders are

fluent in English. Filipino and English are now used in both the primary and secondary schools in Sumadel. Students are now starting to learn both languages.

### **Description of informants**

All of the informants are natives of Sumadel. The healers are already in their old age but are still actively practising their healing ability. They learned their craft from their ancestors and through experiences. One of them even went through an apprenticeship with one of the *hilots* in another tribe.

### Profile of Healer

Mrs Carina Chulsi

Mrs Carina Chulsi is a resident of Sumadel 1. At her age of 63 she is considered as an herb woman in the community. She acquired her knowledge of the use of herbal medicines through experience and some of them she learned from her ancestors. She started using herbal medicines when she got married and had several children of her own. Initially, she only used her acumen on her children and close relatives. Eventually, her neighbors and other members of the community sought her help as well. She now has ten children, all of whom are professionals including former Tinglayan Mayor Robert Chulsi. One of her daughters is a BS Biology graduate and has a Masters degree in Education. Her masters thesis is about the herbal

medicines used in Tinglayan, Kalinga. She included her mother as one of the key informants of her thesis.

#### Rizaldo Dalignog

Rizaldo Dalignog is a resident of Sumadel 2. Elected as a Kagawad in 1997, he is now 43 years old and married to his third wife with whom he has a son and two daughters. He is *manghihilot* who specializes in *pilay* and “vein disarticulation”. He learned his skills from an expert in Mallango and has been practicing it for seven years. Aside from being a *manghihilot*, he also knows some of the herbal medicines used for various illnesses in the community.

#### Do-aw Ongyao

Do-aw Ongyao is a native of Sumadel 1. She is now 63 years old and living with her husband Anthony Ongyao. They have seven children and if not for the *aragnas* (measles) that frequently infested the community for several years ago they should have sixteen children in all. Apo Do-aw, as she is known in the community, is a *mang-aapo* who specializes in *kichur*. *Kichur* is a condition characterized by the appearance of *miner* (cyst) on the woman’s breast after giving birth to her first-born child. It is caused by eating male *furo* (pig) and red crab found in river and streams.

She acquired her ability to heal *kichur* from her grandmother, Apo Muya –ad, who was also a great *mang-aapo* during her times. Apo Muya-ad had many grandchildren who tried to learn the craft, but it was Apo Do-aw who was blessed with the same healing ability. When her grandmother died, Apo Do-aw started to practice her healing. The entire municipality of

Tinglayan knows the healing ability of Apo Do-aw. Through the years she also learned how to use several medicinal plants used by the elders in the community.

### **Concept of health, disease and well-being**

When asked what they mean by 'healthy', most of them replied *man-oscher* which is a Sumadel-Kalinga word for healthy and strong. Others replied, *mapigsa ti bagi* an Ilokano word that means strong body.

Most of the family health care givers the researcher interviewed are now aware of the modern concept of what a healthy person is and how to become one. According to them, a healthy person is someone who has an able body, without any illness, and can perform his or her daily work. To become healthy, proper sanitation and nutrition is essential. For them some of the ailments are brought about by *mikrobyo* (microbes). They attributed the epidemic of *aragnas* (measles) and *amimi* (mumps) to sudden changes of temperature and weather. They also have an idea of *hawa-hawa* (passing) of some diseases.

The elders have more traditional views about the concept of health and disease. According to them evil spirits making revenge to the living bring about some of the illness. The *alichogwa* (spirit) of a dissatisfied ancestor can come back and cause illness to their descendants if their demands are not met. Such demands are conveyed to the living descendant through a *mandadawak*. They also believe that some people have powers to inflict physical and mental illness. *Sang-sang-er*, a condition characterized by sudden onset of pain of the inner thigh, is caused by a sorcery and it has something to do with using the things left by the dead. The

researcher also heard stories about *kodot* (poisoning), which causes violent bodily harm. The person who uses this form of witchcraft is referred to as *mangkokodot*. To counteract such wickedness, a *sumang* is used. *Sumang* is like an *agimat* and has many forms. The most common of these is the use of *chutor*, a rhizome found in the forest.

## **Beliefs and practices on pregnancy and child delivery**

### Pregnancy

A Kalinga woman expects to get pregnant on the first year of marriage. Unable to do so will trigger suspicion of infertility. A woman is said to be pregnant if she missed her menstruation on the expected date. This can be confirmed if her *tiyan* (stomach) enlarges after 3-4 months. When the mother is conceiving, there are many *tarag* (superstitious belief) she has to observe. During the early months of gestation the mother will experience an unexplainable craving for certain foods. One of the fathers the researcher interviewed recounted that during his wife's last pregnancy, she developed a craving for *longanisa*. The father went to Bontoc just to buy it, but upon presenting the *longanisa* to her wife, she refused to eat and craved for something else. In some *ifangku* (husband and wife), the wife insists the husband to always stay with him. Such emotional changes are observed during such time. The pregnant woman can go about her usual daily work during her pregnancy but not until a month before the expected date of delivery.

In Sumadel they are more particular with the foods eaten by the pregnant woman. On her first pregnancy she cannot eat male *furo* (pig) and red crab that comes from the river or stream in fear of developing *kichur* (allegedly breast cancer). They are not allowed to eat twin *farat* (banana) if they don't want to have twin babies. The father also must follow certain superstitious beliefs.



He must not be allowed to aim a gun because, according to their belief, doing so will make one of the baby's eyes smaller and deformed.

It is difficult for pregnant woman of Sumadel to avail of prenatal check-up but they can approach the designated midwife in the community. Those who have the resources can have their prenatal check-up in the hospital found in Tabuk or Bontoc.

### **Child delivery**

Because of the lack of hospitals near the Kalinga communities, child delivery is usually performed in the house of the pregnant women. The traditional method of child delivery utilizes the use of rope tied on the one of the beams of the house. The woman sits on the lap of the husband or another relative. She draws on the rope while another relative simultaneously massages her abdomen. As the child emerges the baby is received by the woman's mother. She cuts the umbilical cord with a bamboo knife and washes the baby in the soft bark of the *alimit* tree. After one week the grandmother will wash the baby again, mixing the bath with water and an herb prepared from *solsolkop* tree. This tree has hard joints and it is believed that the babies arms and leg joints will likewise become strong (Dozier, 1966).

The traditional Kalinga method of child delivery is still practice in Sumadel, but the woman can now choose the position she wants whichever she feels more comfortable. The bamboo knife is still use because they believe that it will not cause *tetano* (tetanus). After giving birth they bury the placenta. In cases when the placenta is not expelled they immediately bring the woman to the

hospital. Such incidents occurred in the past that led to the death of the mother. A decoction from the leaves of *paraya* (*ampalaya*) or *charupiyang* is prepared to be drunk by the mother to prevent postpartum relapse. In addition, the mother must rest for at least 3 days after giving birth.

Table I. Life stages of the Sumadel- Kalinga tribe

Stage / Approximate age	Description / Development	Common ailments / complaints
<i>Afing</i> - 0 – 12 years old	<p>This stage starts from birth to puberty.</p> <p>Other characteristics</p> <ul style="list-style-type: none"> <li>- babies breastfed as often as need arises</li> <li>- starts to stand and walk at age 2</li> <li>- babies from 0- 2 are usually seen carried on the back of their mothers sling with a piece of cloth while working</li> <li>- babies bathed in streams or in the public faucet</li> <li>- children 2-3 years old can be left to uncle and grandparents while parents are working in the field</li> <li>- can be seen playing with other children and at age 7, start to go to school</li> </ul>	<p>Cries when needs are not satisfied. More prone to <i>fo-ur</i> (cough) and <i>afocho</i> (cold) during rainy season. <i>Amimi</i> (mumps) during summer. <i>Aragnas</i> (measles) is the leading cause of mortality among the children.</p>
<i>Tafaru</i> (young man) and <i>tafalayam</i> (young lady) – 12- 18 years old / equivalent to adolescence	<ul style="list-style-type: none"> <li>- may continue their study in secondary and college level</li> <li>- start to seek partner, much attention directed to grooming</li> <li>- young boys have the option to be circumcised, more common to those who have attended school</li> <li>- peer association/ strong ties with <i>barkada</i></li> <li>-assume household activities. Girls and boys may also assist in farming and planting of vegetable</li> </ul>	<p>Develop secondary sexual characteristic and features, the young females start to have <i>regla</i>.</p>

<p><i>Kinana</i> – equivalent to young to middle adulthood</p>	<ul style="list-style-type: none"> <li>- starts to have their own family</li> <li>- both <i>ifangku</i> ( husband and wife) assumes the responsibility of rearing their children, sending them to school</li> <li>- men assume responsibilities in community affairs like community planning and decision making</li> </ul>	<p>Work related injuries like wounds and poisonous bites.  <i>Nafasaw</i> ( sudden pain in the lower part of the abdomen caused by over fatigue)</p>
<p><i>Madmad-anan</i>- late adulthood</p>	<ul style="list-style-type: none"> <li>- those who are strong enough still works in the field</li> <li>- assume greater responsibility and gain the respect of the members of the community</li> <li>- start to have grandchildren and spend most of the time with them</li> </ul>	<p>Old age related illness like rheumatism, easy fatigability, and decreased visual acuity. <i>Pusipos</i> ( healing ritual for the old) is done when sick and bedridden.</p>

Table II. Common diseases and treatment

Disease	Definition/ sign and symptoms	Cause/s	Management/ Treatment
<i>Amachug</i> ( sore – eyes)	- redness and itchiness of the eyes	- bathing in dirty river or streams - acquired from others who are infected	- juice derived from the <i>lafat</i> leaves - first few drops of early morning urine
<i>Amimi</i> (Mumps)	- swelling of the neck accompanied by fever	- acquired from other children - sudden changes in weather	- decoction from the roots of <i>fangfangsit</i> - mixture of powdered <i>bahay ng bubuyog</i> and <i>lanog</i>
<i>Aragnas</i> ( measles)	- high grade fever affecting several children at a time - red spots appearing on the skin of the victim	- Evil spirits roaming around the village - acquired from other children,	- in case of epidemic, create loud noise early in the morning or in the middle of the night to drive away the evil spirits - rubbing <i>sifuyas</i> on the skin of the patient
<i>Fingkok</i> (goiter)	- enlargement of the neck	- inherited from parents and grandparents	- decoction from the <i>ferfertak</i> leaves
<i>Fuyas</i> (LBM)	- uncontrolled defecating - watery stool - stomach ache	- eating dirty foods - drinking dirty water	- eating <i>farat na sampotan</i>
<i>Nafasaw</i>	- sudden onset of pain in the lower part of the abdomen - usually accompanied by diarrhea and vomiting	- over fatigue - extreme exposure to sunlight	-decoction from the leaves of <i>amti</i> or the roots of <i>potao</i>

<i>Orang</i>	<ul style="list-style-type: none"> <li>- stomach ache</li> <li>- diarrhea</li> <li>- worms expelled during defecation</li> <li>- unexplained enlargement of the abdomen</li> <li>- common to children below 10 years old</li> </ul>	<ul style="list-style-type: none"> <li>- eating dirty foods</li> <li>- not using slippers</li> </ul>	<ul style="list-style-type: none"> <li>- <i>ipil</i> seeds and leaves</li> <li>- burned <i>afatiti</i> seeds</li> </ul>
<i>Wogwog</i> (malaria)	<ul style="list-style-type: none"> <li>-high grade fever specially in the afternoon</li> <li>- chill</li> </ul>	<ul style="list-style-type: none"> <li>- mosquito bites</li> </ul>	<ul style="list-style-type: none"> <li>- decoction from <i>pang-gaw seeds</i> or the leaves of <i>abokado</i> and <i>kayunan</i></li> </ul>

## Healing practices

It is very unfortunate that the practice of traditional healing rites of a *mandadawak* can no longer be observed in many *Kalinga* communities. The *mandadawak* is usually an elderly woman who claims to have healing power given to her by *Kaboniyan*. Their status is slowly diminishing through the years due to the acceptance of Christianity, education and practice of modern medicine in most tribes. Nowadays, they are only sought when a person was seriously ill of an unexplainable and incurable disease.

There is scarcely a single *mandadawak* left in Sumadel but the use of other traditional healing can still be observed. There are old people in the village who know how to use indigenous herbal medicines. Anyone, even those that are not officially a *herbolaria* or *herbolario*, who is known to practice traditional healing gains the respect of the members of the community simply because of the effectiveness of the herbal plants he/ she uses for healing.

For instance, when one gets a bone fracture or dislocation, the local *manghihilot* or *mangii-nir* is called in. This type of healer uses *lanna*, a concoction of coconut oil, in his *hilot* sessions. There is also what they refer to as *mansasap-oy* who specialises in treating ear and stomachaches.

The most recognized healer in Sumadel is what they call the *man- aapo*. Her reputation being a healer of *kichur* (allegedly breast cancer) is known throughout Tinglayan and other neighboring municipalities. She uses three kinds of plants mixed with a special kind of *lanog* (coconut oil). She did not divulge the procedure in the preparation of the mixture for fear that it may affect its efficacy. A simple prayer must also be said during the healing ritual: “*Anna gay apowa sia Ma-an ay foker, annay na foker a.*”.

During the immersion, the researcher witnessed a *pusipos*. A *pusipos* is healing ritual for the *madmad-anan* (grandmother or grandfather) who is sick and bedridden. In the olden days a *mandadawak* presides over this ritual. But since there is scarcely a single *mandadawak* left, the elders of the community are now the ones leading the ritual.

### **General description of healing (material and non- material)**

Living far away from Poblasyon and Tabuk, the people of Sumadel have limited access to modern medicine. Because of this, they have learned to use what is available to them. The forest near the community offers a variety of plants and other natural products that can be used as an alternative.

They utilize different parts of plants and have their own way of preparing them. The methods of preparation are very simple and the implements used for preparing them are readily available. The procedure sometimes involves boiling in water to make a decoction. Others are crushed, chewed or pounded to extract the juice.

Some of materia medica are rather unconventional. Some of the elders disclosed the use of urine in treating *amachug* (sore eyes) and wound. The healing practices also involve prayers and chanting. But instead of offering these to the *anitos* and evil spirits they now pray and chant to their Christian God. The practice of butchering sacrificial animals are now diminishing because of its being impractical.

### **MATERIA MEDICA**



The research was able to document a total of 24 plants, 3 animal products, 1 body fluid and 2 other natural products considered as materia medica by the Sumadel- Kalinga tribe.

Table III. shows the plant used by the Sumadel- Kalinga tribe. The data include local names, indication, plant part used, preparation, direction for use and the source of information. The researcher also noted other remarks and additional information. The researcher was able to document plants used for important diseases. Three (3) plants are for malaria, 1 plant for measles, 1 for goiter and 1 for mumps. Five (5) of the plants are for various skin disease like boils, tinea, ringworm, and severe dandruff. Two (2) are for the prevention of post- partum relapse.

The following table is the list of the documented plants use by the Sumadel- Kalinga people.

Table III. Plants used by the Sumadel- Kalinga people

Scientific name	<i>Persea americana</i> Mill			
Local name/s	<i>Abokado</i> (Sumadel- Kalinga)			
Scientific name	<i>Citrus nobilis</i> Lour			
Local name/s	<i>Kayunan</i> (Sumadel- Kalinga), <i>naranghita</i> (Ilokano), <i>dalanghita</i> (Tag.)			
Indication	Plant part/s used	Preparation	Direction for use and remarks	Source of information
<i>Wog-wog</i> (malaria)	1 leaf of <i>abokado</i> 1 leaf of <i>kayunan</i>	Place the leaves in a medium size <i>banga</i> (earthen pot), add a gallon of water, and let it boil until steam is produced	Let the patient sit on a chair or a wooden stool. Cover the patient with a blanket and place the <i>banga</i> (with the preparation) under the chair to let the steam flow inside the blanket. This will enhance perspiration and will lower the fever.	1 healer and 1 family health care giver

Scientific name	<i>Hibiscus rosasinensis</i> L			
Local name/s	<i>Adyanga</i> (Sumadel- Kalinga), <i>kayanga</i> (Ilokano), <i>gumamela</i> (Tagalog)			
Indication	Plant part/s used	Preparation	Direction for use and remarks	Source of information
<i>Fusali</i> (boils)	3- 5 young flowering buds	Chop the buds to extract the juice.	Apply directly to the boils. Use a piece of cloth as a bandage to secure the chopped buds in place. Remove the bandage when the chopped buds dry.	1 healer and 1 family health care giver

Scientific name				
Local name/s	<i>Afatiti</i> (Sumadel- Kalinga), <i>kabatiti</i> (Ilokano)			
Indication	Plant part/s used	Preparation	Direction for use and remarks	Source of information
<i>Amanan</i> (an-an)	Leaves, number of leaves depends on the size of an-an	Crush the leaves.	Apply directly to the affected area. Do the procedure after taking a bath.	1 healer and 1 family health care giver
<i>Orang</i> ( worm infestation)	Seeds	-Raw - burn and pound into fine particles.	Eat 3-5 raw seeds every morning. Mix the powdered seeds with 1 glass of water. Drink the solution every morning until the worms are expelled.	2 healers and 1 family health care giver

Scientific name				
Local name/s	<i>Amti</i> (Sumadel- Kalinga)			
Indication	Plant part/s used	Preparation	Direction for use and remarks	Source of information
<i>Nafasaw</i> ( pain in the lower part of the stomach, <i>masakit ang puson</i> )	1 cup chopped roots	Boil in 2 glasses of water for 5- 10 minutes.	The decoction can be drunk as often as the patient wants anytime of the day. The decoction can also be used as a cure for urinary tract infection and other kidney trouble.	1 healer and 1 family health care giver

Scientific name				
Local name/s	<i>Changra</i> ( Sumadel- Kalinga), <i>tungkod pari</i> (Tag.)			
Indication	Plant part/s used	Preparation	Direction for use and remarks	Source of information
Inflamed gums	1 medium size mature stem	Crush and extract the juice from stem.	Apply directly to the affected area. More effective if done after every brushing of teeth.	1 healer and 1 family health care giver
Dysentery	1 large mature leaf	Boil in 1 glass of water for 3- 5 minutes.	Drink the decoction, 1 glass a day.	1 healer and 1 family health care giver

Scientific name				
Local name/s	<i>Charupiyang</i> (Sumadel- Kalinga), <i>sambong sabungan</i> (Ilokano)			
Indication	Plant part/s used	Preparation	Direction for use and remarks	Source of information
To prevent postpartum relapse	A bundle of leaves approximately 10-20 leaves.	Boil the leaves in 2 glasses of water.	Drink the decoction after giving birth.	1 healer and 1 family health care giver
Dysentery	10 – 20 leaves	Boil the leaves in 3 glasses of water for 5-10 minutes.	Divide the decoction into 3 parts, drink 1part in the morning before urinating, 1 part after lunch and 1 before going to sleep.	2 healers and 1 family health care giver

Scientific name				
Local name/s	<i>Chutor</i> (Sumadel- Kalinga)			
Indication	Plant part/s used	Preparation	Direction for use and remarks	Source of information
All kinds of diseases caused by evil spirits or by people with evil intentions	Rhizome	Cut small piece of the rhizome.	In cases of headache, fevers, and fainting, smell the piece of rhizome. In case of stomach ache or food poisoning eat a piece of the rhizome.	2 healers, 1 FGD of 3, 1 FGD of 7, 5 family health care givers
To counteract poisoning	Rhizome	Cut a small piece and wrap in a cloth.	Keep the cloth in a pocket or tie in a string and use as a necklace. The container of the food or drink will break if it contains poison.	2 healers, 1 FGD of 3, 1 FGD of 7, 5 family health care givers

Scientific name				
Local name/s	<i>Farat</i> (Sumadel- Kalinga), <i>saba</i> (Ilokano), <i>dupo</i> (Ibanag)			
Indication	Plant part/s used	Preparation	Direction for use and remarks	Source of information
<i>Fuyas</i> (LBM)	1-2 <i>sampotan</i> (unripe fruits)	Peel the fruit.	Eat the flesh of the fruit. Eat at least 1 fruit every after meal. Use the <i>sampotan</i> (young unripe fruit) <i>mas mapakla mas mabisa</i>	2 family health care givers
Poisonous bites	Bark ( at least 1 feet long)	Heat the sides of the bark in an open flame.	Put the end of the bark directly on the site of the bite while still hot. The bark will sip the venom or poison from the wound.	1 healer and 3 family health care givers

Scientific name				
Local name/s	<i>Fangfangsit</i> (Sumadel- Kalinga), <i>bangbangsit</i> (Ilokano)			
Indication	Plant part/s used	Preparation	Direction for use and remarks	Source of information
<i>Amimi</i> (mumps)	3-5 large roots	Clean the roots and boil in 2-3 glasses of water for 5- 10 minutes	Drink the decoction at least 1 glass a day until the mumps disappear.	1 healer and 1 family health care giver
<i>Sprain</i>	7-10 mature leaves	Crush the leaves to make a poultice.	Apply the poultice directly to the sprain.	1 healer
<i>Fo-ur</i> (cough)	1 cup of leaves	Boil the leaves in 2-3 glasses of water.	Divide the decoction into 3 parts; drink 1 part 3x a day.	1 healer and 1 family health care giver
<i>Afochu</i> ( cold )	1 cup of leaves	Boil the leaves in 2-3 glasses of water.	Divide the decoction into 3 parts, drink 1 part 3x a day.	1 healer, 1 family health care giver

Scientific name				
Local name/s	<i>Ferfertak</i> (Sumadel- Kalinga), <i>burburtak</i> (Ilokano)			
Indication	Plant part/s used	Preparation	Direction for use and remarks	Source of information
<i>Fingkok</i> (goiter)	1 handful young and mature leaves	Boil the leaves in 3-5 glass of water for 5- 10 minutes.	Drink the decoction. 1 glass every after meal. The leaves can also be eaten as a vegetable viand. Also effective for the prevention of goiter.	2 healers and 3 family health care giver

Scientific name				
Local name/s	<i>Fua</i> (Sumadel- Kalinga), <i>bua</i> (Ilokano)			
Indication	Plant part/s used	Preparation	Direction for use and remarks	Source of information
Swollen gum and mouth inflammation	½ peeled nut	Extract the juice of the nut by crushing or chew the nut.	Apply the juice 3x a day, after meals.	2 healers and 1 family health care giver

Scientific name	<i>Leucaena leucocephala</i> (Lmk) de Wit			
Local name/s	<i>Ipil</i> (Sumadel- Kalinga), <i>ipil</i> ( Ilokano), <i>ipil ipil</i> (Tagalog)			
Indication	Plant part/s used	Preparation	Direction for use and remarks	Source of information
<i>Orang</i> ( worm infestation)	Leaves  Seeds	Burn and pound into fine particles.	Eat 5 – 20 leaves every morning. Mix the powdered seeds into 1 glass of water and drink every morning until the worms are expelled.	1 healer and 2 family health care givers
<i>Ang-it</i> (Body odor)	Handful of young leaves	Crush and extract the juice from the leaves.	Apply the juice directly to the affected area. Do this procedure after taking a bath.	1 healer and 1 FGD of 3

Scientific name				
Local name/s	<i>Kang-kong</i> ( Sumadel- Kalinga), <i>balangeg</i> (Ilokano)			
Indication	Plant part/s used	Preparation	Direction for use and remarks	Source of information
<i>Kapot</i> (ringworm and other skin disease)	3- 5 buds	Chop and crush the bud to extract the juice.	Apply directly to the affected area, preferably done after taking a bath.	1 healer and 1 participant observation

Scientific name				
Local name/s	<i>Kataka-taka</i> (Sumadel- Kalinga), <i>kataka-taka</i> (Tagalog)			
Indication	Plant part/s used	Preparation	Direction for use and remarks	Source of information
Mosquito bites	2-5 leaves	Extract the juice from the leaves.	Apply directly on the affected area.	1 healer and 1 participant observation

Scientific name				
Local name/s	<i>Lafat</i> – general term for hard and large fern (Sumadel – Kalinga)			
Indication	Plant part/s used	Preparation	Direction for used and remarks	Source of information
<i>Amachug</i> (sore-eyes)	4-7 young leaves	Crush and extract the juice from the leaves.	Apply the juice directly on the affected eye. Wash the leaves first to avoid other infection	1 healer , 1 family health care giver, 1 FGD of 3
<i>Ang-it</i> (Body odor)	Handful of young leaves	Crush and extract the juice from the leaves.	Apply the juice directly to the affected area. Do this procedure after taking a bath.	1 healer and 1 FGD of 3

Scientific name	<i>Centella asiatica (L) Urban</i>			
Local name/s	<i>Lidlidchoy</i> (Sumadel- Kalinga), <i>takip-kuhol</i> ( Tagalog)			
Indication	Plant part/s used	Preparation	Direction for use and remarks	Source of information
<i>Eksema</i> (eczema)	Leaves, number of leaves depends on the size of eczema.	Crush the leaves to extract the juice	Apply as a poultice. Use clean cloth as a bandage. Do the procedure after taking a bath and before going to sleep.	1 healer and 1 family health care giver

Scientific name	<i>Oryza sativa L</i>			
Local name/s	<i>Pakoy</i> (Sumadel- Kalinga), <i>pagay</i> (Ilocano), <i>palay</i> (Tagalog)			
Indication	Plant part/s used	Preparation	Direction for use and remarks	Source of information
<i>Sik-sik</i> ( heavy dandruff)	Rice stalk	Burn to ashes several pieces of rice stalks.	Pour water into the burned stalks while still hot and apply to hair. Let it stay for 5 minutes before rinsing.	1 healer and 1 family health care giver



Scientific name				
Local name/s	<i>Pang-gaw</i> (Sumadel-Kalinga)			
Indication	Plant part/s used	Preparation	Direction for use and remarks	Source of information
<i>Wog-wog</i> (malaria)	2- 3 seeds	Boil in 2-3 cups of water for 10-15 minutes. Let it cool.	Divide decoction into 3 parts. Drink 1 part, 3x a day. Start at the onset of fever and continue at least for 3 days.	2 healers

Scientific name				
Local name/s	<i>Paraya</i> (Sumadel- Kalinga), <i>parya</i> (Ilocano), <i>ampalaya</i> (Tagalog)			
Indication	Plant part/s used	Preparation	Direction for use and remarks	Source of information
To prevent postpartum relapse	1 handful of young and mature leaves and young buds	Boil the leaves and buds in 2 glasses of water.	Drink the decoction after giving birth.	1 healer and 1 family health care giver

Scientific name				
Local name/s	<i>Potao</i> (Sumadel- Kalinga ), <i>kogon</i> ( Tagalog)			
Indication	Plant part/s used	Preparation	Direction for use and remarks	Source of information
<i>Nafasaw</i> ( pain in the lower part of the stomach, <i>masakit ang puson</i> )	1 cup chopped roots	Boil in 2 glass of water for 5-10 minutes.	The decoction can be drunk as often as the patient wants anytime of the day. The decoction can also be used as a cure for urinary tract infection and other kidney troubles.	1 healer and 1 family health care giver

Scientific name	<i>Capsicum frutescens L</i>			
Local name/s	<i>Sichut</i> (Sumadel- Kalinga), <i>siling labuyo</i> ( Tagalog)			
Indication	Plant part/s used	Preparation	Direction for used and remarks	Source of information
<i>Fusali</i> (boils)	2-5 mature leaves	Crush the leaves to make poultice.	Apply directly to the boil.	1 healer and 2 family health care givers

Scientific name				
Local name/s	<i>Sifuyas</i> (Sumadel- Kalinga), <i>sibuyas</i> (Ilocano), <i>sibuyas</i> (Tagalog)			
Indication	Plant part/s used	Preparation	Direction for use and remarks	Source of information
<i>Aragnas</i> ( measles)	Bulb	Crush several bulbs of onion.	Swab the bulbs to the patient's skin specifically the upper limb, the legs and feet. This will induce the appearance of red spots and eventually will cure the patient.	1 FGD of 7
<i>Tuko</i> ( <i>bulutong Tubig</i> )	Bulb	Crush several bulbs of onion.	Swab the bulbs to the patient's skin specifically the upper and lower limb, and the face. This will induce the appearance of <i>tuko</i> and eventually will cure the patient.	1 FGD of 7

Scientific name				
Local name/s	<i>Tom-a</i> ( Sumadel – Kalinga), <i>herba buena</i> (Ilokano)			
Indication	Plant part/s used	Preparation	Direction for use and remarks	Source of information
Toothache	3-5 leaves	Crush the leaves to extract the juice.	Apply directly to the tooth. Do this procedure at the onset of pain	1 healer and 1 participant observation
<i>Fung-aw</i> ( gas pain)	7-10 leaves	Boil the leaves in 2-3 glasses of water.	Drink the decoction at the onset of pain.	1 healer and 1 family health care giver
<i>Fo-ur</i> (cough)	1 cup of leaves	Boil the leaves in 2-3 glasses of water.	Divide the decoction into 3 parts , drink 1 part 3x a day.	1 healer and 1 family health care giver
<i>Afochu</i> ( cold )	1 cup of leaves	Boil the leaves in 2-3 glasses of water.	Divide the decoction into 3 parts , drink 1 part 3x a day.	1 healer , 1 family health care giver , 1 participant observation

Table IV. shows the animal products and other materia medica used by the Sumadel- Kalinga people. It includes the local name, description, indication, parts used, preparation, direction and remarks. The source of information was also noted.

Table IV. Animal and other natural products used as materia medica by the Sumadel-Kalinga people

Scientific name				
Local name/s	<i>Bahay ng bubuyog</i>			
Description	Dwelling of a certain kind of bee made of mud or wood particles usually seen in walls and post of houses			
Indication	Part/s used	Preparation	Direction for use and remarks	Source of information
<i>Amimi</i> (Mumps)		Collect several <i>bahay ng bubuyog</i> and mix with 1 tablespoon of <i>lanog</i> (coconut oil)	Apply directly to the affected area.	1 healer, 1 family health care giver and 1 participant observation

Scientific name				
Local name/s	<i>Fatfato</i> (Sumadel- Kalinga)			
Description	A rare stone found in the forest and streams			
Indication	Part/s used	Preparation	Direction for use and remarks	Source of information
Poisonous bites, eg, Snake bites, spider bites and dog bites.	Whole stone	Dip the stone in slightly warm water and let dry for several minutes.	Place the stone directly to the site of the bite. The stone will withdraw the venom or poison from the wound.	1 healer, 3 family health care givers

Scientific name				
Local name/s	Fresh urine			
Description				
Indication	Part/s used	Preparation	Direction for use and remarks	Source of information
<i>Amachug</i> (Sore- eyes)	Early morning urine	Collect first few drops.	Apply directly to the affected eye.	1 healer and 1 family health care giver

Scientific name				
Local name/s	<i>Hamog</i> (Morning dew)			
Description	Dew formation caught in a spider web usually seen in a <i>chamurong</i> (pastor land)			
Indication	Part/s used	Preparation	Direction for use and remarks	Source of information
<i>Amachug</i> (Sore- eyes)	Few drops	Collect the dew specially the ones caught in a spider web.	Apply directly on the affected eye.	1 healer and 1 family health care giver

Scientific name				
Local name/s	<i>Tandok</i> (Sumadel- Kalinga) and beeswax			
Description	Pointed part of a horn of a <i>usa</i> (wild deer) with the tip cut off resembling a small funnel			
Indication	Part/s used	Preparation	Direction for use and remarks	Source of information
Poisonous bites, eg, Snake bites, spider bites and dog bites.		Put beeswax inside the <i>tandok</i> .	Place the pointed tip of the <i>tandok</i> directly to the bite. Carefully suck through the other end to facilitate the sipping out of the venom or poison.	1 healer and 2 family health care givers

Scientific name				
Local name/s	<i>Urtiit</i> (Sumadel- Kalinga)			
Description	House lizard			
Indication	Part/s used	Preparation	Direction for use and remarks	Source of information
<i>Fusali</i> (Boils)	Skin	Heat the skin in an open flame.	Place the skin directly to the affected area. The lizard skin will promote pus formation.	1 healer and 1 family health care giver
<i>Fu-or</i> ( <i>Kulani</i> )	Skin	Heat the skin in an open flame.	Place the skin directly to the affected area.	1 healer and 1 family health care giver

## HEALTH EDUCATION

During interviews and focus group discussion, the researcher entertained question about health. Most of the questions were about the welfare of their children. Being a graduate of BS Public Health, the researcher was able to share his knowledge on proper sanitation and personal hygiene.

The researcher reiterated the importance of personal hygiene in the prevention of some diseases in children. Common health practices were advised to the parents and children. Children were encouraged to wear slippers when playing outside and to wash their hands before eating to prevent *orang* (worm infestation). The researcher instructed the parents to teach their children to use the public toilets properly. Some of the villagers complained about the *basura* (solid waste) accumulating near the entrance of the community. To address the problem of waste management, the researcher suggested to the barangay officials to coordinate with the municipal sanitary officer to determine a specific site for dumping that is far from the community.

The community was also consulted on what particular aspect of health do they want the health education to address. Majority of them suggested topics on the prevention and management of infectious disease like *aragnas* (measles) and *amimi* (mumps). They also wanted reading materials about other known medicinal plants as a supplement to what they already know.

## **RECOMMENDATIONS**

1. Other studies regarding the ethnicity of the Sumadel- Kalinga tribe should be conducted to further document every aspect of the tribe's rich culture and tradition.
2. Studies about the Sumadel's flora and fauna will greatly help in their advocacy for the protection of their ecosystem.
3. The development of culturally acceptable health education materials will help them to cope with community health related problems.
4. Non – government organizations who specialize in economic development should be encouraged to get involved with projects that will help ethnic groups uplift their economic status.

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## APPENDICES

### I. INDEX OF PLANTS USE ACCORDING TO DISEASES

*Afochu* (colds)

*Fangfangsit* (Sumadel- Kalinga), *bangbangsit* (Ilokano)

*Tom-a* ( Sumadel – Kalinga), *herba buena* (Ilokano)

*Amimi* (mumps)

*Fangfangsit* (Sumadel- Kalinga), *bangbangsit* (Ilokano)

*Amachug* (sore –eyes)

*Lafat* – general term for hard and large fern (Sumadel – Kalinga)

*Amanan* (tinea)

*Afatiti* (Sumadel- Kalinga), *kabatiti* (Ilokano)

*Ang-it* (body odor)

*Ipil* (Sumadel- Kalinga), *ipil* ( Ilokano), *ipil ipil* (Tagalog)

*Lafat* – general term for hard and large fern (Sumadel – Kalinga)

*Aragnas* (measles)

*Sifuyas* (Sumadel- Kalinga), *sibuyas* (Ilocano), *sibuyas* (Tagalog)

Dysentery

*Changra* ( Sumadel- Kalinga), *tungkod pari* (Tag.)

*Eksema* (eczema)

*Lidlidchoy* (Sumadel- Kalinga), *takip- kuhol* ( Tagalog)

*Fingkok* (goiter)

*Ferfertak* (Sumadel- Kalinga), *burburtak* (Ilokano)

*Fo-ur* (cough)

*Fangfangsit* (Sumadel- Kalinga), *bangbangsit* (Ilokano)

*Tom-a* ( Sumadel – Kalinga), *herba buena* (Ilokano)

*Fung- aw* (gas pain)

*Tom-a* ( Sumadel – Kalinga), *herba buena* (Ilokano)

*Fusali* (boils)

*Adyanga* (Sumadel- Kalinga), *kayanga* (Ilokano), *gumamela* (Tagalog)

*Sichut* (Sumadel- Kalinga), *siling labuyo* ( Tagalog)

*Fuyas* (LBM)

*Farat* (Sumadel- Kalinga), *saba* (Ilokano), *dupo* (Ibanag)

Inflamed gums

*Changra* ( Sumadel- Kalinga), *tungkod pari* (Tag.)

*Charupiyang* (Sumadel- Kalinga), *sambong sabungan*(Ilokano)

*Kapot* (ring worm)

*Kang-kong* ( Sumadel- Kalinga), *balangeg* (Ilokano)

Mosquito bites

*Kataka-taka* (Sumadel- Kalinga), *kataka-taka* (Tagalog)

Mouth inflammation

*Fua* (Sumadel- Kalinga), *bua* (Ilokano)

*Nafasaw*

*amti* (Sumadel- Kalinga)

*Potao* (Sumadel- Kalinga ), *kogon*( Tagalog)

*Orang* (worm infestation)

*Afatiti* (Sumadel- Kalinga), *kabatiti* (Ilokano)

*Ipil* (Sumadel- Kalinga), *ipil* ( Ilokano), *ipil ipil* (Tagalog)

Poisonous bites

*Farat* (Sumadel- Kalinga), *saba* (Ilokano), *dupo* (Ibanag)

*Sik-sik* (heavy dandruff)

*pakoy* (Sumadel- Kalinga), *pagay* (Ilocano), *palay* (Tagalog)

Sprain

*fangfangsit* (Sumadel- Kalinga), *bangbangsit* (Ilokano)

Swollen gums

*Fua* (Sumadel- Kalinga), *bu* (Ilokano)

To counteract poisoning

*Chutor* (Sumadel- Kalinga)

To prevent post- partum relapse

*Charupiyang* (Sumadel- Kalinga), *sambong sabungan*(Ilokano)

*Paraya* (Sumadel- Kalinga), *parya* (Ilocano), *ampalaya* (Tagalog)

Toothache

*Tom-a* ( Sumadel – Kalinga), *herba buena* (Ilokano)

*Tuko* (bulutong tubig)

*Sifuyas* (Sumadel- Kalinga), *sibuyas* (Ilocano), *sibuyas* (Tagalog)

*Wog-wog* (malaria)

*Abokado* (Sumadel- Kalinga)

*Kayunan* (Sumadel- Kalinga), *naranghita* (Ilokano), *dalanghita* (Tag.)

*Pang-gaw* (Sumadel-Kalinga)

## II. INDEX TO LOCAL NAMES

*Abokado* (Sumadel- Kalinga)  
*Adyanga* (Sumadel- Kalinga)  
*Afatiti* (Sumadel- Kalinga)  
*Ampalaya*  
*Amti* (Sumadel- Kalinga)  
*Balange* (Ilokano)  
*Bangbangsit* (Ilokano)  
*Bua* (Ilokano)  
*Burburtak* (Ilokano)  
*Changra* ( Sumadel- Kalinga)  
*Charupiyang* (Sumadel- Kalinga)  
*Chutor* (Sumadel- Kalinga)  
*Dalanghita*  
*Dupo* (Ibanag)  
*Farat* (Sumadel- Kalinga)  
*Fangfangsit* (Sumadel- Kalinga)  
*Ferfertak* (Sumadel- Kalinga)  
*Fua* (Sumadel- Kalinga)  
*Herba buena* (Ilokano)  
*Ipil* (Sumadel- Kalinga)  
*Ipil* ( Ilokano)  
*Ipil ipil*  
*Gumamela*  
*Kabatiti* (Ilokano)  
*Kang-kong* ( Sumadel- Kalinga)  
*Kataka-taka* (Sumadel- Kalinga)  
*Kataka-taka*  
*Kayanga* (Ilokano)  
*Kayunan* (Sumadel- Kalinga)  
*Karanghita* (Ilokano)

*Kogon*( Tagalog)  
*Lafat* (Sumadel- Kalinga)  
*Lidlidchoy* (Sumadel- Kalinga)  
*Saba* (Ilokano)  
*Sambong sabungan*(Ilokano)  
*Takip- kuhol*  
*Tungkod pari*  
*Pagay* (Ilocano)  
*Palay*  
*Pakoy* (Sumadel- Kalinga)  
*Pang-gaw* (Sumadel-Kalinga)  
*Paraya* (Sumadel- Kalinga)  
*Parya* (Ilocano)  
*Potao* (Sumadel- Kalinga)  
*Sichut* (Sumadel- Kalinga)  
*Siling labuyo*  
*Sibolyas* (Ilocano)  
*Sibuyas*  
*Sifuyas* (Sumadel- Kalinga)  
*Tom-a* (Sumadel – Kalinga)

### III. TERMS

English	Filipino	Sumadel- Kalinga
Head	Ulo	Fat-tag
Hair	Buhok	Fu'u
Face	Mukha	Foser
Eyes	Mata	Ata
Ears	Tenga	Inga
Nose	Ilong	Onger
Mouth	Bibig	Ngurub
Teeth	Ngipin	Fafa
Breath	Hiningi	Angos
Hands	Kamay	Ima
Feet	Paa	Iki
Breast	Suso/ dibdib	Suso
Blood	Dugo	Chara
Saliva	Laway	Angiw
Urine	Ihi	If-fu
Stool	Tae	At-tay
Nail	Kuko	Uko
Skin	Balat	Uglit
Father	Ama	Ama
Mother	Ina	Ina
Grandfather	Lolo	Apo
Grandmother	Lola	Apo
Son	Anak	Ana
Daughter	Anak	Ana
Husband	Asawa	Ifangku
Wife	Asawa	Ifangku
Brother	Kuya	Sunod
Sister	Ate	Sunod
Root	Ugat	Ramut
Leaf	Dahon	Tufu
Flower	Bulaklak	Alimfangon
Seed	Buto	Fu-ur
Unhusked rice	Palay	Pakoy
Husked rice	Bigas	Finayu
Cooked rice	Kanin	Isna
Gruel	Lugaw	Linukaw
Rice water	Am	Turod
Fruit	Bunga	Funga

Cloud	Ulap / alapaap	Lifu-u
Earth	Mundo	Lufong
Soil	Lupa	Rufa
Wind	Hangin	Puyupog
Lightning	Kidlat	Ilat
Air	Hangin	Tangin
Water	Tubig	Chanum
Rain	Ulan	Uchan
Spring	Bukal	Chusi
Brook	Batis	Erwakit
Small river	Ilog	Wain
Large river		Chagwang
Mountain	Bundok	Filig
Sea	Dagat	Fayfay
Farm	Bukid	Uma
Rice field	Palayan	Payao
Forest	Gubat	Kinufat
Rock	Bato	Fato
Typhoon	Bagyo	Fali
Sun	Araw	Init
Moon	Buwan	Surag
Stars	Bituin	Fito-won
Shooting	Bulalakaw	Furakan
Falls	Talon	Poyasan
East	Silangan	Lakud
West	Kanluran	Chaya
Black	Itim	Mangitit
White	Puti	Mamfutila
Red	Pula	Manchuraag
Green	Berde	Manlinsi
Chicken	Manok	Manu
Pig	Baboy	Furo
Carabao	Kalabaw	Ruwang
Dog	Aso	Aso
Cat	Pusa	Ngiyaw
Rat	Daga	Utot
Mosquito	Lamok	I-lo
Fly	Langaw	Larong
Snake	Ahas	Urog
Banana	Saging	Farat
Papaya	Papaya	Payat
Guava	Bayabas	Kayaba
Coconut	Niyog	Iyog

Narra	Narra	Narra
Grass	Damo	Kimo
Plant	Halaman	Muyong
Cogon	Kogon	Potao
Sweet potato	Kamote	Atila
Yam	Gabi	Lichoy
Wild yam		Pirkaw
Onion	Sibuyas	Sifuyas
Chilli	Sili	Sichut
Squash	Kalabasa	Irfasa
Salt	Asin	Asin
Sugar	Asukal	Asukar
Cooking oil	Mantika	Lanog
Meat	Karne	Is-cha
Fish	Isda	Ikan
Cassava	Kamoteng –kahoy	Fungot/ fang-yud
House	Bahay	Furoy
Clean	Malinis	Mamper-as
Dirty	Madumi	Kaisaw
Good	Mabuti	Mampiya
Good (taste)	Masarap	Mamfaru
Bad	Masama	Lawon
Worse	Mas masama	Tufam
Hot	Mainit	Man-atung
Big	Malaki	Chakir
Small	Maliit	Kait
Eat	Kumain	Mangan
Drink	Uminom	Uminom
Wash clothes	Maglaba	Sa-sa
Dish wash	Maghugas ng pingan	Iwos
Rest	Magpahinga	Umil-long
Tired	Pagod	Na- ungir
Fetch water	Mag-igib	Manchu
Brush teeth	Magsipilyo	Mermug
Wipe	Magpunas	Ipuna
Boil	Pakuluan	Perwakon
Clean	Maglinis	Perper-a son
Soul	Kaluluwa	Alichogwa
Body	Katawan	Long-ag
God	Diyos	Afuniyan/ Yung-yung
Day	Araw	Erkaw



Year	Taon	Tawon
Tommorow	Bukas	Figfigat
One	Isa	Osa
Two	Dalawa	Chuwa
Three	Tatlo	Turo
Four	Apat	Op-pat
Five	Lima	Lima
Six	Anim	Onom
Seven	Pito	Pito
Eight	Walo	Waru
Nine	Siyam	Siyam
Ten	Sampu	Puro
One hundred	Sandaan	Sin kasot
One thousand	Sang libo	Sin lifu
Fever	Lagnat	Foy-as
Cough	Ubo	Fo-ur
Diarrhea	Pagtatae	Fuyas
Malaria	Malaria	Wogwog
Goiter	Goiter	Fingkok
Ringworm	Ringworm	Kapot
Boils	Pigsa	Fusali
Rheumatism	Rayuma	Tupiw
Tinea	An-an	Amanan
Cold	Sipon	Afochu
Measles	Tigdas	Aragnas
Sore- eyes	Sore-eyes	Amachug
Mumps	Beke	Amimi

#### IV. INFORMANTS

NAME	DESIGNATION	ADDRESS
1. Bernabe Agpad	Community member	Sumadel 1, Tinglayan
2. Fokrat Agyas	Community member	Sumadel 1, Tinglayan
3. Adela Alngad	Midwife	Sumadel 1, Tinglayan
4. Silvano Angngad	School teacher	Sumadel National Highschool
5. Pilar Banag	Community member	Sumadel 2, Tinglayan
6. Zenaida Chulsi- Banglad	School teacher	Sumadel National Highschool
7. Alfonso Banglad	Municipal Accountant	Sumadel 1, Tinglayan
8. Abraham Basitao	Community member	Sumadel 2, Tinglayan
9. George Bumangol	Barangay captain	Sumadel 2, Tinglayan
10. Carina Chulsi	Herb woman	Sumadel 1, Tinglayan
11. Letty Chulsi	Community member	Sumadel 1, Tinglayan
12. Ferdinand Chulsi	School teacher	Sumadel National Highschool
13. Rizaldo Daglinog	<i>Manghihilot</i>	Sumadel 2, Tinglayan
14. Betty Dinolong	Community member	Sumadel 1, Tinglayan
15. Gaspar Duamging	Community member	Sumadel 2, Tinglayan
16. Chamukis Gala-long	Community member	Sumadel 2, Tinglayan
17. Pilaw Lambayo	Barangay captain	Sumadel 1, Tinglayan
18. Therese Grile Chulsi- Lawagan	Community member	Sumadel 1, Tinglayan
19. Juanito Lawagan	Community member	Sumadel 1, Tinglayan
20. Marlin Oplay	Community member	Sumadel 1, Tinglayan
21. Jessica Ongyao	Community member	Sumadel 1, Tinglayan
22. Do-aw Ongyao	<i>Mang-aapo</i>	Sumadel 1, Tinglayan
23. Anthony Ongyao	Community member	Sumadel 2, Tinglayan
24. Antonio Palikan	Community member	Sumadel 2, Tinglayan
25. Telenes	Community member	Sumadel 2, Tinglayan
26. Valentin Toma- ag	Community member	Sumadel 1, Tinglayan
27. Josephine Tom-ag	Community member	Sumadel 1, Tinglayan
28. Apo Udchaw	Community member	Sumadel 2, Tinglayan

## V. CONTACTS

Name	Designation	Address
1. Hon. Fernando Abay	Municipal Mayor	Municipal Building, Poblasyon Tinglayan, Kalinga
2. Hilario Aggalao	Secretary – Municipal Development Council	Municipal Building, Poblasyon Tinglayan, Kalinga
3. Myrna D. Angngad	Field officer	Department of Agriculture , LGU, Dagupan, Tabuk, Kalinga
4. Johnny G. Balla-ao	School Teacher	Luplupa Elementary School, Luplupa, Tinglayan, Kalinga
5. Paulino Agod	Rural Sanitation Inspector	Municipal Health Office, Poblasyon, Tinglayan, Kalinga
6. Dr. Reynaldo Cruz	Municipal Health Officer	Municipal Health Office, Poblasyon, Tinglayan, Kalinga
7. Cirilo Bawer	Cultural Worker	Lubuagan, Kalinga
8. Ma. Cirila Bawer	School Teacher	Kalinga- Apayao State College, Bulanao, Tabuk, Kalinga.
9. Lito Dumatog	Pastor	Bangad, Tinglayan, Kalinga
10. Angeline Macaiba	Field officer	MSDW, Municipal Building, Poblasyon, Tinglayan, Kalinga
11. Noel Macaiba	School Teacher and Cultural Worker	St. Williams College, Bulanao, Tabuk, Kalinga

## VI. CASE HISTORIES

Carina Chulsi is the most interesting healer in Sumadel. She seems to have a wide knowledge of the plants around her. Her relatives also believe that she has a green thumb.

She and her husband manage an *uma* (vegetable field) somewhere far from the community. They spend their weekdays tilling the soil and attending to the needs of the plants. Her neighbors always wonder why her vegetables and fruits are growing so fast. The secret according to her was to talk to them everyday.

She shares with her neighbor the fruits from their *uma*. And sometimes, when there are many, she turns them into homemade *suka* (vinegar). The researcher was able to taste her homemade *suka* made from banana. Every now and then, she brings home mushroom for dinner.

She is a very religious person and does not mind to express it even in public. Once, when the researcher attended the Sunday mass, he saw her dancing in tune with the singing of the church choirs.

During the stay of the researcher in the healer's house he witnessed her treating her grandchild. The child is suffering from *amimi* (mumps). That night, the healer applied her own saliva on both cheeks and whispered a prayer. The child got better after a few days, but it is not clear whether it is because of the ritual or the antibiotic her mother gave him.

## VII. DEMOGRAPHIC CHARACTERISTIC OF SUMADEL

### **Population size by barangay**

As of 1995, the population of Tinglayan stood at 13,591 which accounts for the 8.82 % of the province's total population. It marked an annual average growth rate of 1.37 % from its 1990 population of 12,637. Barangay Old Tinglayan indicates the fastest growth rate while barangays Ambato- Legleg, Bangad Lower, Bangad Upper, Belong Manubal, Bugnay and Ngibat registered a negative population growth rate. The decrease in growth rate of this seven barangays is attributed to migration brought about by intertribal conflicts and lack of socio-economic opportunities (Municipal Development Council, 2000).

Sumadel 1 and Sumadel 2 have a population of 905 and 871, respectively. Sumadel 1 presents a 0.61% growth rate while Sumadel 2 shows 0% growth rate.

Table V. Population by barangay: Tinglayan, 1990 & 1995

Barangay	Population		Growth rate (%)	Percentage distribution (1995)
	1990	1995		
Ambato- Legleg	348	344	- 0.22	2.53
Basao	1186	1178	- 0.10	8.67
Bangad centro	527	681	4.93	5.01
Bangad lower	782	604	-4.73	4.44
Bangad upper	447	206	-13.53	1.52
Belong Manubal	447	443	-1.38	3.26
Bugnay	883	853	-0.64	6.28
Buscalan	1143	604		4.44
Butbut proper	540	688	4.65	5.06
Dananao	566	582	0.52	4.28
Loccong	1140	478		4.44
Luplupa	551	694	4.42	5.10
Mallango	742	925	4.51	6.81
Ngibat	382	284	-5.41	2.08
Old Tinglayan	235	655	21.21	4.82
Poblacion	762	903	3.24	6.64
Sumadel I	876	905	0.61	6.66
Sumadel II	871	871	0.00	6.41
Tulgao east	629	732	2.89	5.35

Tulgao west	673	861	4.73	6.34
TOTAL	12637	13591	1.37	100.00

Source : NSO- Kalinga, 1995

### Population by age group

The 1995 municipal population profile indicates that 55.52 % of the total population belongs to the productive age group (15- 64 years old). It also indicates that 40.83 % belongs to the dependent age group (0-14 years old) while 3. 65% are considered in the old age group (65 and over years old). The dependency ratio is 81 for every 100 productive person (Municipal Development Council, 2000).

Table VI. Population by age group, Tinglayan, 1990 and 1995

Age group	Population		Percentage distribution
	1990	1995	(1995)
Under 1 year old	415	423	3.11
1- 14 years old	4960	5126	37.72
15- 64 years old	6780	7546	55.52
65 and over	481	496	3.65
TOTAL	12637	13591	100.00

Source: NSO- Kalinga, 1995

### Population by sex

The municipality presents a male and female ratio of almost 1:1. The male comprise 50.2 percent while the females 49.8 percent.

Table VII. Population by sex: Tinglayan, 1990 and 1995

Sex	Population		Percentage Distribution (1995)
	1990	1995	
Male	6325	6825	50.2
Female	6314	6766	49.2
TOTAL	12639	13591	100.00

Source: NSO- Kalinga, 1995

### Vital health indices

According to the 1997 annual municipal health survey, the crude birth rate is still high at 29.50 per 1,000 population. Infant mortality rate (IMR) and maternal mortality rates are registered at 23.52 and 00.12, respectively (MBN Municipal Survey, 1997).

The high incidence of infant death and maternal death are attributed to the inadequacy of information and the inaccessibility to health services and facilities as a result of their geographical situation.

Table VIII. Vital health indices: Tinglayan, 1996 and 1997

Indicators	1996	1997
Crude birth rate	30.90	29.50
Crude death rate	3.20	3.30
Infant mortality rate	22.52	23.52
Maternal mortality rate	0.15	0.12

Source: Municipal health office, Tinglayan, 1997

## Mortality and Morbidity

In a 10-year municipal health survey (1987-1997) the leading causes of death were senility, hypertension, and measles. The leading causes of infant death were pneumonia pre-maturity and asphyxia neonatoriom. As for morbidity, the leading causes were diarrhea, bronchitis, influenza and intestinal parasitism. The numbers of occurrences of these diseases have very little decrease in number through the years.

The following table shows the recent municipal health survey.

Table IX. Morbidity rates: Tinglayan, 1999

Cases	No. of cases	Rate
Acute respiratory infection	1,453	112.05
Diarrhea	730	56.25
Bronchitis	614	47.31
Parasitism	354	27.28
Wounds (laceration and puncture)	338	26.04
Influenza	336	25.89
Pneumonia	209	16.10
Conjunctivitis and sore eyes	129	9.94
Gastritis	75	5.77
Rheumatism	73	5.62

Source: Municipal health office, Tinglayan 1999

Table X. Mortality rate: Tinglayan, 1999

Cases	No. of cases	Rate
Pneumonia	12	0.92
Pulmonary TB	8	0.61
Ulcer	5	0.38
Malnutrition	5	0.38
Cancer	4	0.30
Congenital heart disease	3	0.23
Accident	3	0.23
Stillbirth	2	0.15
Leukemia	2	0.15

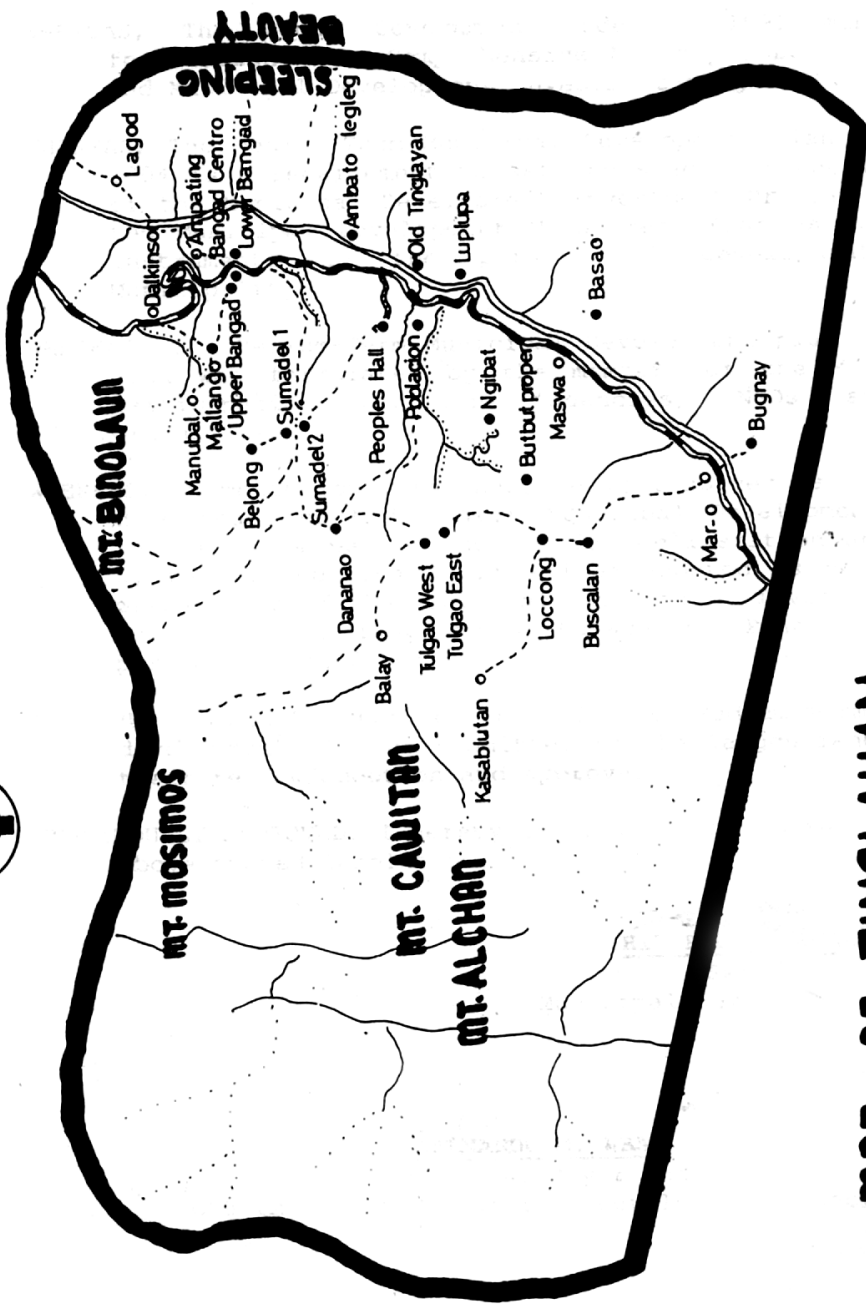
Source: Municipal health office, Tinglayan 1999



VIII. MAPS

**LEGEND**

	BARANGAY
	SITIO
	MUN. BOUNDARY
	NATL. ROAD
	RIVER
	MUN. ROAD
	FARM TO MARKET ROAD
	CREEK
	FOOTTRAIL



**MAP OF TINGLAYAN**

## IX. OTHERS

### **Rituals**

#### *Pusipos*

*Pusipos* is a healing rite for the old members of the community that are sick and bedridden. In the olden days the *mandadawak* presides over such healing rite. But because of their almost non-existence, any elder in the community can lead. The ritual is practiced in almost every Kalinga tribe with some minor differences. The researcher was able to observe the *pusipos* of Tinglayan tribe in Luplupa, Tinglayan.

Family members especially the children of the sick person arrived the day before the ritual. On the night of their arrival, some of the old women of the community were invited to pray for the sick. Prayers were in the form of chant or *orasyon* spoken in their native dialect. These prayers were verbally passed from one generation to another. They prayed until midnight.

Early in the morning, the young men of the family fetched the *nuwang* (carabao) from a nearby pastor land. This served as a sacrificial animal required in the ritual. For the meantime, members of the community started to assemble outside the house of the sick. They brought with them cans of biscuits, sugar or anything they could offer. The men usually brought San Miguel gin to be shared among the elders. The commercially produced gin had replaced the native *tapoy* (rice wine), since rice wine was hard to produce or acquire.

The elders gathered outside discussing anything they wanted to discuss while some of the women continued their prayers inside the house. When the *nuwang* arrived the designated elder slew it by slicing its neck using a *bolo*. Afterwards, the blood was drained and the body was cut

into small pieces. The smaller pieces were cleaned and skewed in strings made from bamboo. The butcher saw to it that all the families included in the tribe had their equal share. The young men carried these skewed meats in shoulder baskets and roamed around the village to distribute the meat. Sometimes when the tribe is so big, each family will receive a portion of the meat not bigger than a thumb. This is so, as long as all the families have their share.

The ritual ends when all the meats are distributed and the wines are consumed. Those who have attended will go home with their share, praying that the sick will get better.

### **Marriage custom and tradition**

Fixed marriage or arranged marriage is still practiced but now uncommon among the Kalinga people. Betrothal happens before birth. Parents and relatives of both parties talk about the future of the babies when the mothers are already pregnant. Betrothal before birth is called *paad* (Reyes, undated). But should it happen that the babies are of the same sex, they will patiently wait for the next pair.

There are reasons why they practice fixed marriages. Among the wealthy families it is a way of preserving the wealth of the clan and their social status. Between warring factions, such marriage will establish blood relations making both parties closer.

When the babies are born, the parents of the boy will go to the house of the girl to bring gifts. Precious beads, *gusi* and other valuables are given to the girl's parent, which serves as a token to seal the contract. The agreement is known throughout the community to discourage anyone to court the contracted babies when they grow up.

As the pair grows, either the boy or the girl will occasionally go to the other family's house to do household chores. The girl will fetch water; pound rice and do other chores for her future parents in law. Likewise the boy will gather wood for fuel and help in the work in the *kaingin* or ricefield. This exchange of work will continue until the boy reaches the age of sixteen or the girl reaches the age of fourteen. At this age the boy's parents will butcher a pig to be shared with his future in-laws. This is done to permanently seal the contract. The boy is then left at the house of his future bride to start *mangig – igaw*. *Mangig- igaw* means to stay in or live with the family of his future wife. This gives the boy the chance to know more about his future wife.

### *Pa-inom*

The first marriage custom to be celebrated is the *pa-inom*. The parents and relatives of both parties will gather in the girl's house. The parents of the girl will butcher a pig to be partaken during the feast. It will be on this occasion that the dowries to be given by the boy are stated. Dowries can be in the form of animals like carabao and cows, rice fields or a piece of land. Precious beads, metals, antique plates and *gusi*, can also be given as dowries. For the less wealthy anything the boy's parent can afford will suffice. The dowries are the initial properties of the new couple.

### *Datom*

*Datom* literally means, “ join together”. It is the grand feast celebrated by the whole tribe. Animals like pigs, carabao, chicken are butchered. Jars of *tapoy* (native rice wine) are serve continuously during the marriage feast. Foods and coffee are served abundantly during meals. Some of the older women will sing their native song while men and women dance. The

celebration can last two to three days depending on the status and wealth of the families. The feast will culminate in a ceremony called a *tupog*. The couples are made to stand in the center of the dancing hall. Then they are showered with rice and *tapoy* as a symbol of abundant blessings in their married life.

The Kalinga traditional wedding ceremony is very extravagant and sometimes impractical because of the much wealth involved. The people of Sumadel are now trying to settle themselves with a simple Christian wedding. But the influence of such tradition is so compelling that sometimes the couples are forced to celebrate it in the traditional way just to satisfy the elders and members of the community.

## **Death and burial**

When someone dies it is immediately announced throughout the tribe. The dead person is bathed right after he expires. Afterwards they dress him with the best shirt and G-string. The use of coffin and embalming is not common to the tribe. They just wrap the body in blanket and put it on a mat spread on the floor.

One of the elders recalls that during his grandfathers' time, the dead was made to sit in a wooden chair. Antique chinaware was placed under the dead's foot. This was usually done if the dead person belonged to a rich and prominent family. There are also stories about the spouse staying inside the blanket with the dead for the duration of the wake.

After the announcement, the members of the tribe will start to gather around the dead person's house. Some of the elders will pray for the dead while the women will initiate chanting. The mood is not that of mourning but rather somewhat festive. This is true especially when the dead person is at his old age. For them, the dead person has finally reached the final stage of life.

There are rites to be done for the dead person. One of which is the *kodom*. The family of the dead will butcher a pig as a *pabaon* (food for the journey) for the long journey of the *alichogwa* (soul) to the land of

his ancestor. Everyday during the wake a *nuwang* (carabao) will be butchered to serve as lunch for the people who condoled with the family. The women of the tribes will provide the rice. Each woman will bring at least a pot of rice and is collected to be served for lunch. The men will bring with them bottles of San Miguel gin. Others will bring with them sugar, coffee or anything they can share. The family will make a list of what is contributed by each member of the community. This will serve as a remainder such that they will repay or return the favor when a relative of those who contributed dies. The wake period will last two to three days depending on the wealth of the family.

Their ancestors used to bury their dead in caves. There is no common cemetery in Sumadel. They usually buried their dead near their homes. If requested by the family a pastor may lead the prayers for the dead before burial.

### **Kalinga house dwelling**

The Kalinga house dwelling is generally the same as the *nipa* hut but with different style and make. The material used for building houses depends on what is abundant in the community. In northern Kalinga they use bamboo for their roofs and floors, while in the south they use *cogon* for the roof.

Typical Kalinga ethnic dwelling is a single room, rectangular or square in shape. It is raised above the ground with wooden post and has a single entrance with adjoining steps or ladders (Dozier 1945). The room is unfurnished and has no divisions and partition. Both sides are partially elevated to serve as a resting place. In one corner is the *sabdoy*, a common hanger made of rattan or bamboo where they hung their daily clothes and blankets. Their special clothing and other valuables are kept inside a wooden box they called *kabon*. The *kabon* is place in a corner of the main floor and sometimes serves as a chair which they can sit on, otherwise they sit on the

floor. The main floor serves as dining room, bedroom and living room. Visitors are received and entertained also in this room. In the house of some rich families they have shelves called *pagod* where they keep their Chinese antique jars or *gusi*. These jars or *gusi* signifies that the owner of the house belongs to the rich and affluent Kalinga.

Sometimes a smaller structure called *duba* is connected to the main structure that serves as the kitchen. They cooked their food in a fire pit. A fire pit is a wooden box, a yard wide and four to six inches high. It is filled with sands and ashes. Above the fire pit is a rack made of wood for drying food and clothing. All the utensils like plates and bowls are kept in a shelf called *sakaw*.

Some of the houses in Sumadel are now made of wood and have a galvanized iron roof. The forest provides them with class A wood, which they use for flooring and walls. Those who can afford build their house using cement. Furniture like tables and chairs are now found in the homes of the rich. They now have separate rooms for different purposes and some of them even have second floors.

The number of houses in Sumadel I and II is 240 and 210 respectively. Houses are built close to each other. This setting gives them a sense of security in times of tribal conflict. They can easily mobilize the people to prepare and defend their village in case of an impending attack.

### **Clothing and accessories**

The Kalingas are known as the “peacock of the world’ because of their brightly colored clothing (National Museum, 2000). The women of the tribes are expert in twinning colored cotton thread

into G-strings, *ka-in* (female loin cover) and blankets. Sometimes the cloth is decorated with precious beads and old coins and is called a *guinamat*.

Aside from the *ba-al* (G-strings) the men wore woven shirt complimented by a woven blanket slung over one shoulder covering the entire body like a cape. Likewise, the women have woven blouse with sleeves. On festive occasion they wear *balanggobang*, a beautiful headgear made up of the finely woven threads decorated with beads and precious stones. To complete this headgear is a *sug-it*. *Sug-it* are colored feathers from rare birds. The women also wear four strand beads around their necks called a *ballong*. One of the women the researcher interviewed wears a *ballong* worth P 12,000. The price of such accessories depends on the crystal and precious stones that are used to make them.

In Sumadel, they are now wearing cosmopolitan clothes which are commercially available in Tabuk. They wear their ethnic clothes only for special occasions.



