with eruptions and he becomes thinner and weaker. He must undergo treatment by the pandulawan. The medium faces the patient when it becomes dark, and suddenly says “Uwaaa!” which is said to be the language of the dulaw. The medium then strikes the boards together over the head of the patient. The patient will become well the next morning.

Amulets
The tagadlom/bapinghaping are commonly made from combinations of special plants and used for various purposes. They are classified into four types:
1. Amulets for safety: There are nine types in this group:
   a. Tagalmo – keeps wicked persons away and keeps the family safe.
   b. Sagul – locates thieves who steal agricultural crops.
   c. Arow – places thieves in an abstracted state of mind.
   d. Tagalomig – protects holder from bolowing attackers by paralyzing the attacker’s hand.
   e. Tagipoy – protects against arrows, spears and bullets by changing their trajectory.
   f. Tal’udong – protects holder from bolowing attackers by paralyzing the attacker’s hand.
   g. Tagilyas – makes the front doors of houses shake when an outsider approaches to alert the household of possible danger.
   i. Tagalukmay – makes the holder invisible.
2. Amulets associated with customary law.
   There are at least four:
   a. Tagalukmay – pacifies an angry man (also called amigas – friend).
   b. Dalupi – makes the holder eloquent.
   c. Tampayak – makes one brave.
   d. Tagaromig – protects from boiling water during an ordeal.
3. Amulets for romantic relationships:
   a. Gayuma – makes a person fall in love with the one who administers it.
   b. Pintas – breaks up sweethearts, making one of them ill.
   c. Pahuli – counteracts pintas.
   d. Tagahlag – separates boy and girl due to the jealousy of the possessor who uses it against the boy.
4. Amulets for health. These include:
   a. Kabal – protects the user from injury.
   b. Himog – protects against injuries to the head.
   c. Santas ahad – protects from injuries to other parts of the body.

Rice spirits
Cultivation of rice is made possible with the power of the kalag paray or spirits of rice. It is not known how these look like, but some say that they look like buralbo or termites that fly in great numbers.

There are two stories on the origin of rice:
1. Long ago, rice did not exist. A dog barked but no rice came; a cat mewed when it was about to leave, but it was too late as the others have already left for the island of Panay.
2. Long ago, there was rice in Mindoro, but one day, it disappeared. Malway heard someone sobbing and saw that it was a rice plant. The dog barked, but the rice did not return. A cat mewed. Malway heard someone sobbing and saw that it was a rice plant. The rice said that the cat mewed when it was about to leave, but it was too late as the others have already left for the island of Panay.

LIKE OTHER UPLAND ethnic groups in the Philippines and in Southeast Asia that are far from the bustle of urban life, the Tau’t Batu are conscious of celestial affairs, but look at it within the limits of their cultural parameters. Their concept of directions, for instance, is limited to two: where the sun rises (the east) and where the sun sets (the west). There are no terms for north and south; they are at a loss in naming these directions. The sun is the eye of the day, and the moon, the eye of the night. They also have names for the phases of the moon: timbuan, langgal, ta’ikud and pinatey, which are the positions of the phases of the moon relative to the rim of the huge sinkhole where they live.

Relative again to their east-west orientation and to the rim of their sinkhole, their agricultural cycle is determined by the three stars, marapuro, pinangalan and sangal, in the belt of the constellation, Orion. When the three stars are in the westerly position, it is time to plant and when in the easterly position, the time to reap.