

MANOBO FOLKTALES

CEBELLA T. GUINTAOS

Introduction

The value of studying folk literature cannot be overemphasized. Folk literature provides us the opportunity of knowing the culture of a people. Created by indigenous minds, it defines their identity and projects the inner quality and strength of their culture. According to Landa Jocano (1969), every society produces its own literature which is given form and meaning by its heritage, ideals, and aspirations.

The Manobo, being an indigenous group, typify the lifeways that form part of the early Filipino culture. Their lifestyle projects their traditions and customs that mirror their values as a distinct culture. Their literature, an oral tradition handed down by word of mouth, speaks of their sentiments, aspirations, and traditions. These values serve as their guide and inspiration in their life's struggles.

This article presents twelve Manobo folk narratives in the form of myths, legends, and folktales that were collected, recorded and translated.

The demographic area covers the Libungan and Midsayap municipalities of Cotabato Province where a representative Manobo group, the Livunganen-Arumanen Manobo is found: in Barangay Anonang in Midsayap; Barongis, Grebona and Sinapangan in Libungan and Libungan town proper.

Six informants facilitated the collection, transcription, and translation of materials. They were chosen on the basis of these qualifications: (1) knowledge about the tribe's customs and traditions, (2) knowledge of folk literature, (3) acknowledged authority in the

tribe, and (4) sufficient educational background to facilitate the language transcriptions and translations.

The same informants, who were not related to each other and who belonged to the different age levels, were also used by the researcher in conducting the “three-generation test” and the “five-individual test” to affirm the veracity of existence of the folk narratives. Each was made to testify to his/her knowledge of the existence of each folk narrative under study. Informants for the “three-generation test” were: Macol Bidangan (78 years) and Calerio Randing (78 years) as belonging to the set of older generation; Venancio Quirino (56 years), Carina Vicente (55 years), and Dominga Pasaol (41 years) as belonging to the set of middle-age generation; and Jeanelyn Tomaring (15 years) as belonging to the younger generation.

After the informants related their stories in Manobo, they were asked regarding the tribe’s customs, practices, and beliefs to confirm the values projected in their stories. One informant, who is knowledgeable in the transcription of the Manobo language and who can speak the Visayan language, Venancio Quirino, was asked to transcribe all the Manobo folk narratives. The researcher copied the transcribed stories for her second copy. While the two of them read together the transcribed narratives, Mr. Quirino translated them orally, mostly sentence by sentence and sometimes freely, to the Visayan language. The researcher translated these into English.

The Livunganen-Arumanen Manobo

The Manobo, of which the Livunganen-Arumanen is only one of several subtribes, are scattered throughout Mindanao. When the Spaniards came, they saw the Manobo in the interior watershed of Agusan, Iligan, Caraga, Camiguin Island, Malalag, Sarangani, Cotabato, Davao areas, and Rio Grande de Mindanao. The Spaniards found out that the name Manobo was applied to several pagan Malay tribes in northern and eastern Mindanao: the Subanun, Bukidnon,

Tiruray, Bagobo, Ata, B’laan, Tasaday, and others. They saw them as homogeneous (Blair and Robertson, 1903).

The origin of the Manobo is not definitely known. A Jesuit, Francisco Combes (1620-1665), said they probably came from Burney based on the language structure that they used. Dr. Richard Elkin’s “Proto-Manobo Theory” (in Manuel 1973) defines a class relationship of Manobo languages of which there are 19 dialects today. The change in languages took place when the Proto-Northern Manobo separated from the mainstream body and located themselves in Bukidnon and Misamis Oriental, then to Camiguin Island and Cagayan Island.

Their epic, *Ulahingan*, which is religious and historical in nature, supports the theory that the first Manobo settled in Northern Mindanao in Cagayan de Oro. The Livunganen-Arumanen Manobo believe that the *Ulahingan* people were the original Manobo who were later scattered in Mindanao. They claim that from Cagayan de Oro they sailed to Banobo. When the Muslim faith reached their place, some were converted into Islam while the others refused to accept and sailed away in their vintas. The converted brothers called them stubborn Banobo, which later became the term “Manobo” (Peñares and Bidangan in Manuel 1962).

More discussions however, were presented as to where the term “Manobo” came from. Dr. David Barows (in Benedict 1907) reports that Manobo is a native word which means in the Bagobo language *tao*. Dr. Arsenio Manuel (1973) says that the word “Manuvu” means person; however, he says that *manuvu* is a term used by other tribes in referring to the Bagobo people. Blair and Robertson (1903) say that the term “man” is also applied to many savage tribes in all parts of the world.

Some Arumanen have also settled in Arakan Valley, but Dr. Sebelion Wale (a Manobo elder) says they are of different background; while Elkins (in Manuel 1973) says that they also came from Aruman, and the Livunganen-Arumanen belongs to the same subgroup. The Arakan Arumanens are referred to as the “Iliyanen Manobo.”

The home of the Livunganen-Arumanen is Aruman in Carmen, North Cotabato. Famine struck them so they transferred to the Libungan area and extended to Pigcawayan. Another famine struck the area so most of them settled at Barongis, a barrio of Libungan municipality, while some settled at other barrios of Libungan such as Grebona and Sinapangan, Libungan town proper, and Anonang which is a barrio of Midsayap municipality. This is the research area.

Today, Barongis has a mixed population of Manobo, Muslims, and Visayans, with intermarriages taking place and with the Manobo as the dominant settlers. The clash of values takes place in clothing, housing, method of farming, and faith. Some cultivate the ricefields in irrigated areas, especially those living in the barrio of Anonang, Midsayap; but most of them generally engage in upland farming where they plant corn, cassava, camote, banana, mongo, peanuts, and coconuts using the traditional farming of carabao and plow system. The younger generations are exposed to more education with the accessibility of elementary and high schools. Moreover, many have become professionals who are gainfully employed and who can move towards the upliftment of their people. Living together with other linguistic groups, they have become conversant with other languages, such as the Visayan, and have harmonious social relations with the latter.

Acculturation is fast taking place, but their traditional beliefs and practices are deeply rooted as an integral part of their culture. Many have become Christians, while some retain their tribal religion. Other aspects of their society's personality may have changed, yet tradition would evidently stand out to mark their identity as an indigenous people.

Evidence shows they still cling to traditional beliefs and practices: (1) the practice of their tribal faith despite being Christianized, as shown in their *Salilaya* ceremony which is ministered by the *walian* or medicine man who invokes and communicates with supernaturals and other beneficent spirits on occasions like thanksgiving, petition, and festivity; (2) the preservation of their folk literature via oral transmission from

generation to generation. This is done through gathering together young and old members for the story time with the aim of preserving their old traditions that inspire them to emulate and guide their ways in life's daily struggles; (3) the recognition and respect accorded to their datu or chieftain whom they call *Timuay*, their *walian* or medicine man who foretells future events and ministers to the sick, and their *Pekelukesen* or Council of Elders that serves as consultative body for the community's affairs; (4) the practice of parental arrangement and dowry systems in marriage; (5) the tolerance of polygamous marriages for men who can afford more than one family; (6) the close family ties through an extended family; (7) the close social relation of sharing among the neighborhood and the community; and (8) the type of clothing they wear during festivals and other special occasions.

1. Ka Uled

Duen senge tiwelayan ne minge lukes wey wara anak dan. Duen ed tu-usan dan elin wey serihan dan dut minge etew'n sakup dan. Ara ne gewii ne timpu te kine gulevanga te umat dengan.

Mid selilid ka mehinged te kine bitila, idsaut te merakel en te minatey kandan. Kena alegaleg ne bitil su ara ne gewii ne kine ke inas te demekayu. Megidsan ka etew wey minge binatang ne egke rasey te kena bitil da. Midsaugsaug en ka sipa-un te umat se ara ne gewii.

Ara ne wey en be su ed ilut kag ketemanan; ini te lukes ne meritan ne due'd tu-usan din ne midse lu-upan te meresen tahu.

Yan kahi kay te meresen ne tahu ne midselu-up kay te meritan te duen ebpeke uma ne dekela ne meke andek. Uhaid matag meke andek neka ked tengtengi ra asal ini ne merakel te igke tavang din. Wey su neume-en ara te migkahi dut lukes ne meritan ne nehiyew hiyew ka mehinged.

Su duen nerineg dan ne iring ted elek aken. Nesehioa dema kay't lukes ne meritan te nehiyew hiyew ka mehinged ne migkahi te kena kew pelahuy. Peke uvey en aya te ingke selekawian.

Midsandeng ka lukes ne maama yan din en iyan nekita te dekela ne metikang wey duen sidung wey telinga rin. Uhaid ne ed-elek aken, na iring ma te maames ames pa.

Migkevit dut ma-ama ka lukes ne meritan ne intituru din ara te ingke selekawey dut mehinged. Midsira dut meritan ara ne yan din ba migkahi te pememati kiyu en.

Tapik te migke hiyan din ka minge etew te tahad kew su ka Eletaala te meta-u keyteu.

Ara ne wey meke simbuwang ka ingka-andek dan ne dekelan binatang ne uled bes.

An bes kagkehiyen dengan te munge lukes ne ed ingeranan te "Tendayag." Meke andek su dekela, uhaid ne peke tavang te umat.

Tahaad te merami en kandan ne nekita ran ara te gwesit ne midsusun-susun ne sera ne genat keta't te lawa kayte uled.

Migkahi ka lukes ne meritan, "Te uvey kew keta te munge sera."

Wey ran mebpe murut keniya tu-us te merakel su ka bukag dan ne munge penu. Midnaney naney ted dulug ka uled taman te neke uma diya te udsu ran te Kituved.

Ka duma ne munge etew miduma keta te uled ara. Neke uma ka uled keta't Kituved, na midtangkew su penehumala ke duen edtavak kandin ke embiya pemunla-uy en.

Na diya itandep dut munge etew ka midtavak te sampew te Merepangi, wey ara b eka midtandep dut uled. Intuntun dut uled ka lawa rin, ne tu-us te dekela su netampag ka tana ne ne-evedtayan dut lawa rin. Ara be ka kine ke ingerani keta ne buvungan te "Kimenembag."

Mid-awa keta ne midlevundus diya te sampew te Merepangi sikandin.

Neke uma ra keta ne mid ered en su duen pa mula meralem ne way'g keta. Huna si diyan en ini te diralem se uled ini ne tu-us te nekede uma ran su gimbuwarka wayg. Lengesa wey lupapek ne migemew en keta.

Wara gaid me-uhet ne migemew en ka seveka, na midtundug en ka seveka. Neke hemew ran elin na mibpengasak dan te elin dan pa uled.

"Yan te id-awa ta init belegkas ta ne uled su menusiya ke ma ini."

"Uya," kahi kay't seveka ne uled.

Ara da ne mibpe baluy ran ne etew. Ubat te pesegigira dan en su netukid dan bes te metarem. Te kebpsesegigira dan ne elin dan ebpengilala.

Migkahi en ini, "Te seveka te seveka te sikuna si Menelisim?"

"Maambe, sikuna dema si Bete-ey?"

Neked redsa dan ted tavak te "Uya!"

"Taha-ad te sikuna ves ini Menelisim, na uli ka diyat langit. Su siak te pelintihak kay te tana, "kesi Bete-ey," sud tavang-a te menusiya."

Informant: Venancio Quirino

Date: 20 February 1997

The Serpents

There was an old couple who had no children. They possessed the power of foretelling the future, so their followers believed them. That time, there was a famine. All of them experienced starvation and many of them died. The famine became so severe with the burning of forests. All people and animals suffered from hunger. Many also suffered from different kinds of illness.

While the famine intensified, the spirit entered into the old woman.

The spirit through this woman said that something fearful was about to come. It would look frightening but this would help them in many ways. That time really came as told by the old woman, and the people were shaken when they heard a sound.

The old woman saw them, and so she warned them to stop and not to go away. Then that frightful thing approached them.

The old man also looked at it and he saw a big animal with horns and ears. It looked as though it was panting and wet.

The old man touched the old woman, and he pointed to that frightful thing. The old woman also looked at it, and she said that they would just wait for it.

Then she told the people that they should just watch it for God was with them.

When that big frightful thing finally arrived, it was seen as a big serpent.

That was what the old folks called before as "Tendayag." It looked fearful but it could help the people.

When it got near them, they saw the different types of fish jumping alive around the scales of the serpent's body.

The old woman said, "You get near it, and you pick up some fish."

They picked up plenty because their baskets were filled. The serpent continued crawling until it reached the place of Kituved.

Some people followed the serpent. When it reached Kituved, it raised its head to find out if somebody would answer if it would shout.

The people projected that the answer might come somewhere from the Merepangi waterfall, and the serpent went there. It lowered its body, and it really showed how big it was because the earth eroded. That is why that mountain is called "Kimenembag" or eroded.

It left the area and moved towards Merepengi.

When it arrived, it crawled under the waterfall. The foaming bubbles made it obvious that the two had finally met. Blood and rotten leaves of trees floated in the water.

Not long after, one came out and then the other one followed. They came out and talked to each other as serpents.

"We will take off our serpent's cloak because we are both humans."

"Yes," said the other one.

And they turned into human beings. Now, they faced each other and each held a weapon. As they faced each other, they stared at each.

One said, "Are you Menelisim?"

"Why, are you Bete-ey?"

They both answered, "Yes!"

"Since you are Menelisim, you go back to heaven; while I will stay here on earth," said Bete-ey who was his brother, "for I will help and teach righteousness to the people."

2. Kine Pebpangkat Dut Dunya

Kay ki embe maan ebpengguhud te kine pedtanda tanda dut Eletaala te kine pedtanda tandaa dut Eletaala keta ne iring embe iya te petyukan ne ya rin intahu nedtuganar ne si "Peneyangan." Ini te peneyangan ini embiya pebaluy ne petyukan ne iring eniyan te petyukan. Ka midtail ve dut Eletaala nedturik te parey wey sanley ne si "Kelayag." Ka edturik be maan te sera ne ed ingeranan ki "Elimugkat." Ara ka diwata nedturik te sera. Ka edturik be maan ne ed embiten dut te menehesuwen ne si Kelayag, edturik te bavuy, selareng, wey duma pa ne peranap ranap. Embiya kena Kelyaga ne si "Lelawag." Kadturik be rut langun ne pengeranan ne Karang." Na ka edturik be maan te etew ne maraat te perangey rin su terebunu, ned ingeranan ki "Mengilala."

Ara be imbe ke pitu ne inta-il dut Eletaala nedturik dut pitu ned susunan ne kay te Dunya. Ya ve maan ed ewit te kerinew ne sika Eletaala su netimbel mula sa Dunya ne kandin. Su embiya kena eduma rut kandin ne ayun ayun ne seliyu ra te ki Mengilala etawa ki Derahngan ne Karang. Si Mengilala wey si Karang ini ka kerekelan ne ebpemekayen te menge menusiya.

Informant: Venancio Quirino

Date: 20 February 1997

Order in the Universe

This is the story of how God divided the work in the universe. He divided it like the beehive which is watched by the caretaker named Peneyangan. This Peneyangan can make himself appear like a bee. God also assigns Kelayag to take care of the rice and corn. The one who takes care of the fish is Elimugkat, the god of the fish. The caretaker who is called by the hunters is Kelayag. He watches the wild pigs, the deer, and the other animals. Either Kelayag or Lelawag does this work. The one who takes care of all the needs of men is Derahangan ne Karang. The one who takes care of men of bad character is Mengilala.

These are the seven gods assigned to the universe. The one who takes care of peace is the creator God because the whole world is in Him. Those who don't obey Him belong either to Mengilala or Derahangan ne Karang. Most men seek Mengilala and Derahangan ne Karang.

3. Apo At Agkir-agkir Si Wara Bulvul

Si Apo ini ne an te Agkir-Agkir ne si Apo menge lukes ni Apo ne elin welian. Huna su in anak en sikandin na neluvayan dan keta. Wareen ara meeren negketemanan dan, na mid untutan te sakit ne puunan te impatey ran, na areen imbe rema ka kine ke ilu ni Apo.

Sikandin te bata pa ne diya meke ubpa te anggam. Ara te esawa te anggam din ne meraat daat. Su lius da dut anggam din ted ipanem ne pemakut ted ipanem ini te meritan ki Apo.

Merakel te kebpekaid dut meritan kandin ne kena mepiya. Taman te midtuvu-an sikandin te sakit iring te keriskis, tepal wey duma pa ne sakit. Edtelu vidbid te langew ne eduma ruma kandin tu-us te meredsik en sikandin. Sikandin keneen ebpeke ubpa diyat baley su id-iring en dut babu din sikandin te uripen, wey pa be su duen senleyanan dut anggam din ne pudnasan te uval wey bavuy. Dutun be egke epuni ini te bata. Mepiya ke peke kaan, mepiya ke kena, sud de de-etan ma iyan sikandin dut babu din.

Taman te bunsud negkengkenakan sikandin, uhaid ne keululian en sikandin ne ka menge bulbul din ne ebpenge rur. Yan be maan meke selse lakew ne ara te ka egke limu kandin; ne embiya pemeked sakit ke ed ewiten diya te kandin ne egke ulian. Na ed iseg ka keberekati rin, nad iseg ed iseg dema ku ked eyeyu wa kandin dut menge sakup te babu din kandin te ked ayu-ayu.

Taman te kenakan en keta sikandin na kiyuhan en ted tehikur sikandin dut nelimu kandin kenyan te puntur te Agkir-Agkir. Su yan bes ara kine ke engketa din ne betelu-an bes ara te langun ne meraat ne nedtara din, uhaid langun keta ne netindehan din.

Dutun pu-unan ne midtehikur sikandin dut nelimu kandin. Na huna su netehikur en sikandin dut midlimu kandin, pahaney pa ne peke uli-uli pa. Kali dan maan ketetan na kaadleng en maan. Ara ne neleyaman da dut menge etew keta, te ara ned ul-ulaan din na sagdan en te kegenat ne sagdan te ked uli din. Taman te impayag dut Apo te duen ked ipanew rin ne kena ebpeke uli.

“Yan be te embiya dekela te sarig niyu dut Mebmevaya ne yana niyu ebpete, day mu su an-ared dema te puntur. Ebpeke uma kew ve na rena kew te inepuhan, ed ingeranan niyu ted seliley. Su endei ka idsuhu dut nelimu kedi ned ululaan ke su yanded dekela ne edtavang keniyu ne an imbe te melimu ayan kedi. Su embiya egke seliliran tew ra ne kena imbe siaken da te keiring su langun tew red. Ini ve kesikandin ne kena meuhet ne kenaad ebpeke suri kay.” Su ned ula uleen ara te wareen meke suri sikandin. Uhaid langun dut mibpenahi rin ne midtuman dut menge etew. Te piya engkey ne kemutuwan dan ne edseliley ran keta te surung. Apey ke surung te ked intengi ne tiruhan bes su ara kad ubpaan dut datu ne nelimu kandin.

Na tuus imbe te menusiya sikandin su pahaney pa negkekita pa keta sikandin, netamanna belad da be te kekita kandin, taman te suwara ra be te egke ringe. Ne ubpat se ebpinted da be sikandin dut belareng ne welian.

Na ara be ka kine ke ingerani kandin te “Apo ne wara bulvul” su ka kine peked sakit, ruug wey tempela ne nebeluhu rin en. Be ka hine liven en kandin su langun be beteluan ne netindehan din.

Informant: Venancio Quirino

Date: 20 February 1997

The Hairless Apo of Mount Akir-akir

This Apo of Mount Akir-Akir had no hair. The parents of Apo were both *walian* or healers. After he was born, they soon became weak and sick. They eventually died, leaving Apo an orphan.

In his young age, he lived with his uncle. The wife of his uncle was cruel. When his uncle was away, his aunt would scold him.

His aunt refused to take care of his health. He acquired many skin diseases. He became so dirty that flies would flock to him. He could no longer stay in the house, and he was treated by his aunt as a servant.

His uncle had a cornfield which was being destroyed by monkeys and pigs. There the boy would stay until the afternoon to drive away the monkeys and pigs. Sometimes, his aunt refused to give him food.

As he grew to manhood, his diseases healed but his hair started to fall. Surprisingly, those who pitied him got healed when they came to him. His healing powers grew stronger the more his aunt oppressed him.

By the time he became an adult, his family brought him to the mountain of Akir-Akir. It turned out that the trials he had undergone were actually the test required of a healer. He surmounted all the trials.

That was the time that he acquired the familiar. At first he did not stay permanently on Mt. Akir-Akir. He would go home occasionally. The people in his hometown got used to his periodic disappearances. Then he told them he would no longer come back.

“If you truly trust God, you will come to me because I will be on top of that mountain. When you come, make your offering of betel nut. My friend will tell me what you should do if you ask for help.

The people obeyed all his words. If they had problems, they would come up and make him an offering on the mountain. What looked like a mountain was actually a big palace.

Because he was really human, he did not disappear all at once. Time came when only his arm appeared to them. Then only his voice could be heard. Later, it happened that he could only be heard speaking through a faith healer.

He was called “Apo without Hair.” Because of his experience of cruelty, the gods took pity on him and turned him into a supernatural being.

4. Ke Pu-Un Te Barongis

Ini te guhuran kay te Barongis. Duen ma-ama ne barey kay te meritan. Ebpemenga be te gelevek ini te maama su pekawing dan su elin ne embiya kekawing dan en na duen en netail ne ibpe guyag dan. Na duen en gelevek din.

Na duen dema ini ma-ama ne kesu-at kandin na kena imbiya'g kiyug. Su yan din kiyuhan ne sikandin te peke esawa dut te meritan. Ke ka seveka ve ne maama ne mid imetayan din ka maama ne barey dut meritan.

Te yan paperen egenat te penggelevek te uvag ubpu te igke uyag dan. Uhaid mid-eyanan dut senge etew'n ma-ama. Neked uma ran ne midtibas din en keta ka ma-ama ne barey dut te meritan.

Wey na minatey en keta ka ma-ama. Edsimehew ve ebpulung ini te meritan su idleveng en ini te minatey. Nesu-at su-at ini te mid imatey su

yan en ebpeke esawa. Ke-enen egke uru ara-i te ma-ama su yan din en egke tumad ka kiyug din keniya te meritan.

Ini ve rema te meritan ne mid rurun su kedtedeman din ka barey rin. Nevaluey ne sakit din ka kine rurun din, taman te yan din en dema impatey. Uhaid ne wara pa matey sikandin ne mibpeneltela-an te diya ded ibpe ulid sikandin dut leveng te barey rin.

Nevahayn te pipira ne pedian ne duen midtuvu ne utan ne yan din ne ingeranan din te “Barongis.”

Informant: Jeanelyn Tomaring

Date: 19 February 1997

The Legend of Barongis

This story is about Barongis. There was a man who had a sweetheart he wanted to marry. He looked for a job to prepare for their wedding. He found one.

But there was another suitor whom the woman did not love. This rival killed him [Barongis].

On his way back to work, this rival assaulted him [Barongis] and killed him.

The woman cried a lot during the burial. The murderer felt so happy for he would be able to marry her. He was no longer worried for he already got what he wanted.

The woman mourned a lot and got sick and died. Before she died, she left instructions that she wanted to be buried beside her slain love.

After a few weeks, a grass grew on their graves. People were wondering what it was and called it Barongis.

5. Ke Pu-Un Te Livungan

Ke neuhet en me hewii ne pahaney ne ingaran dan kay inged, ne Tubak. Huna ve su netaman ara se iring keta, ne neuma-an te andew ne meuhet. Ka langun ne nehinged. Igenat te Bukidnon, kay te Arakan Valley ne nesuhad ded dema te andew. Ne tu-us te nesuhad te andww su wara nesama ne way'g, liyu ra be te. Tubak su duen de-isek uvag ne wayg te merukilem maandew. Ara ne netueneen dut te langun ne menge etew, te duen way'g kay te Tubak ne kena mulag ke iratan; ke ara be ka merakel dut te etew ne dutun med-apat.

Neke uma ran kay ne merakel te midsekeru te wayg, labi en ara se Menuvu su duen ma ara te terengati kandan.

Ara te wey ran embe medseseridsid kenuyan te Sinewaran. Ne yan uvag nekua ne beni dan ne savud te kati. Wey en be ara pemula-I te ketibtivahawan ara su yan dan midseridsiran. Impemuleen ara te sebseveka ne sanley. Ara be ne hunaa su naavat en ara, wey ran en be beba – ara te sensengetiman ne sanley, na nevaluy ve ara ne rudsu-an dan dut te kebpe mula ran te sanley. Na ara pekemula ran te piya engkey hewii. Nebpemula, na yan be maan id ingaran dutun ne di mepangkus su meuhet egke tevas ka sanley ne ibpe mula dut menge etew.

Huna ve ne mepi-en ka ketemteman dan wey ne ka menge etew ma-an keta ne ginse uha. Ara ne mibppe esesewey ka menge etew, rutun pu-un ne menge vurun-burun ka menge etew rutun te Tubak. Huna ve ne neupekatan dan ara te wey peke arat-arat ka lawa dut wayg, na mid-upekatan te nasi ned selinen dan ara te ngaran kay te Tubak.

“Yan te ma-an id-ingaran ne Limbungan,” su neneked limbungey ka merakel ne etew ne mibpe esesewe-ey.

Kay te guntaani, en ne ked ubpa ne yan mepayag ne ngaran kay't wayg ne Libungan es.

Mibpe nganak anak dan en, uhaid ka nekede tadem dit te derepa din ne mid-uli dutun uhaid midkekenduli dan pa te endeis taman ne negaga ran su migkekenduli dan dutun. Su yan dan migkenduli-an te nesaut ded ka uyagUyag dan te kine ke lauglaug dan. Su sika ruma nenetahak en kay te Libungan, wey embe mebpenguli-an ka menge etew ara be ka merakel ka pendiya diraya su penuntulen dan ka menge dumas, ran diyan. Engketa ded dema ka te Carmen, Arakan Valley, wey Senipen.

Informant: Calerio Randing

Date: 19 February 1997

The Legend of Libungan

A long time ago, the name of this place was “Tubak.” There was a drought. All the people, including those from Bukidnon and Arakan Valleys, were affected. It was really a dry season because no water remained, except in Tubak where a little amount of water was flowing night and day. Then the people learned that there in Tubak was flowing water that did not dry up. Because of that, many people took refuge here.

When they arrived, many went to fetch the water, especially the Manobo, some of whom were hunters.

They had already united and they agreed to farm in Sinewaran. The seeds that they produced were used as feeds for chickens. They planted the field that they had cultivated with only one cob of corn. When the corn was already harvested, they divided the harvest among themselves and kept some for their seeds. They could already plant anytime and they would continually harvest.

The people improved their economic life, and they intermarried with other groups, and that was the beginning of a mixture of people living in Tubak. Since they already understood each other, they agreed to change the name of Tubak.

"We will call it Libungan." That was because many people could hardly recognize each other's differences due to intermarriages.

Thus, the name of the river became Libungan.

After settling in Libungan, some of them still longed to go back to their respective places that they had left before. So, some of them remained in Libungan, while some went back to their places of origin. Those in Libungan also looked for their relatives in the places they had left behind in Carmen, Arakan Valley, and Senipen. Then they offered thanksgiving for having found a place to live in Libungan.

6. Ke Pu-unan Te Lewa-an Wey Dengeleg

Duen lelina ne meritan ne elin balu.

Senge ka andew, ne mibpe inginggata dan ted penikep. Neke uma diya't te kemekayu ne engkey pa be te ka tetelun etem ne diya meke tuntul te beuhan. Ka deruwa ve ini te wara meke belag.

Huna ve sud rudsu dan en tebbenikep, ne puringani na te merakel te sara din ne wayg. Nekeipus ve su merakel en te neutel dan na ubpat se pengganggang dan en.

Ini te senge etew ne meritan ne dewayen uhaid kenagkaatur.

Kesikandin, "Te kena su periyupan ku ini te baba kay te belanak ini."

Engkey pa be te melaheb su melu-ag mula te beba din. Ara ne engitan ma kay te meritan ini ne dewayen. Midsaup mebpurut ne ka pait.

"Ini, te geraman ku ma-an ted periyupsu kema ke ini te merahing."

Ebpeke serab ke-en imba-an sud anit imbe muloan!" kahi dut dewayen te maan.

"Egke andeka nebpatay?"

"Kena iyan ebpeke patay uhaid ne ed anit ma."

"Wey en ma imbet perisa ke egke heraman."

Wey rin embe periyupa kenya na meladtus en imbiyan. Ara imbe ne iring te mibpe mengelivadtes. Wey ran meteta-u ne midlegkereg en. Mid-inteng dan imbiyan kay't dapit ted sila-an ne duenen kivel ne iring te tali ne nevelingteng. Ara wey ura meberat era te kivel tapik te kilat wey beransi ne uran ded ne merehes.

Duen en neke uma ne lukes ne meritan, ne migkahi en te kiyug kew ves ned enitan? Ebaluy kew en imban ne bakbak," kahi kay't lukes.

Kesi dewayen, "Te kema kay'g kiyug ne baluy ke ne bakbak."

"Engkey ve tegkiyuhan niyu ne beluyan," kahi dut lukes ne meritan.

Midtavak ini te senge balu, "Te lewa-an te kedi."

Siaken kadi kay't dewayen te dengeleg su apey ka meuri negke vuwad ne menusiya ne kepulauan key ran.

Uhaid kahi kay te seveka, "te kena ki ve imbe ed pe-endiyu."

Are-en mibulay ran en kayun lewa-an wey dengeleg.

Informant: Venancio Quirino

Date: 19 February 1997

The Origin of Lawaan and Dengeleg Trees

Once there were women who were all widows.

One day, they agreed to go fishing. When they reached the forest, three got lost along the way. The other two just stayed together.

When they started fishing, they caught more fish in the water. After they caught more, they started cleaning them.

This one widow was a bit rough.

She said, "I will blow into the mouth of this *balanak*."

When she did, the *balanak* produced a loud sound because the fish' mouth was big. This rough lady laughed loudly. She picked up the *paitan*.

"This time, I will try to blow harder because this will make a louder sound!"

"Be careful," said the other widow.

"Are you afraid to die?"

"We will not die, but we might be cursed."

"We will only believe that after we have tried it."

Then the first widow blew once more into the *paitan* which produced a still louder sound. After this, the place fell silent. They heard thunder. They looked to the east and saw the dark clouds. The sky poured down a heavy rain, accompanied by lightning and thunder.

An old woman appeared and said, "You want to be cursed? You will become frogs," said the old woman.

The rough lady said, "I don't want to become a frog."

"What do you want to be?" said the old woman.

The other widow answered, "I want to become a *lawaan*."

The other one said, "I want to become a *dengeleg* so that the coming generations can use me."

The other widow said, "We will not stay far from each other."

So they became the two *lawaan* and *dengeleg* trees.

7. Si Uval Wey Si Be-U

Ke si Be-u, "Te ipanew apa tumu, wey embe su dyan te demekayu." Si Be-u ne nekekita sikandin wangey; midwaleng sikandin ne isangat ini te wangey dut keyaing din. Si uval dema ini ned laug-laug, neuma rin si Be-u te pulung edsesembiyug.

Ke si uval, "Te engkey ve ayan Be-u te ed sesembiyug ka ves ayan."

Ke si Be-u, "Te ini ne sembiyuha ne sembiya ni Apo ne kenag kesemsembayan."

Ke si Be-u, "Te na ke si kandin kay ke-en na pinu-u ka ve imbe kay-i te merewidit ini."

Ke si Uval, "Te patey-ad iya mula ini. Ke si Be-u, "Te apey ka iyan mevulati."

Wey embe medtimpuwad si Uval, isengseng ura ni Be-u ka wangey dut purit ni uval wey ura keta isayugtaman te minatey si uval su wey bedtura ni Beu.

Ed usihen en di beu dut merakel ne Uval. Neke uma dya't uma-an ne midrerapug en si uval su idtu-ug dan si Beu.

Ke si Beu, "Te kena ku ibpatey ayan, uhaid ne diyan a niyu-I antug te dahat su ara imbe ka ibpatey ku!"

"Kay ke-en su idtimbang ku sikew!"

Kua ni uval si Beu keniya i-antug dya't dahat. Na migemew si Beu ne ke sikandin, "Te uli ke baley-baley!"

Informant: Carina Vicente

Date: 19 February 1997

The Monkey and the Turtle

The turtle said, "I'll go to the forest." When he arrived there he saw a rattan vine; he tied it around his body. A monkey was passing by and saw the turtle.

The monkey said, "Please lend it to me."

But the turtle refused saying, "I'll not lend this [to you] because this is owned by my grandparents."

Then he said to the monkey, "Come here now and I will let you sit on this pointed end."

"I will die here," said the monkey. The turtle said, "So that you'll learn [a lesson]."

When the monkey sat down, the turtle right away inserted the rattan vine in the anus of the monkey until he died because the turtle inserted the thorns.

Then the other monkeys captured the turtle. They built a big fire to burn the turtle to death.

The turtle said, "I will not die by fire, but if you throw me in the river I will die!"

The monkeys said, "Come here now and we will throw you into the river."

The monkeys then threw the turtle into the sea. The turtle rejoiced and shouted, "I am now home!"

8. Ka Keyumang Wey Menge Bata

Duen senge tiwelayan ne dya'd ubpa te dekelan buvungan. Ini se tiwaley ne duen anak dan ne deruwan etew ne elin meritan. Wara meuhet ne minatey ini't ne amey kay't menge bata, ini ra be te iney kay't menge bata te nesama. Midsa-up med esawa ini te iney ran, uhaid ne malu te busawen. Ini te maama ne meraat daat su kena din ed upi-anan ka menge bata. Neewit dut maama ka meritan te kine busawa rin.

Senge ka andew ne midsuhu din ka menge bata diya te kalut. Ini te meritan ne ware-en gelevek din su sugshuen din da ka menge anak din. Embiya kena pemineg ka menge bata ne peke sekitan din.

Ka keyumang su keiruwan din dema ka menge bata. Diya be med ubpa init menge bata te budsit keyumang.

Ma-an te in auk din taman te minatey en sikandin. Impe lihawang dut dekdekela keyumang ka menge bata. Insegkil ve dut dehelan keyumang tahaad te lukesen sikandin.

Migkahi en ka menge bata, "Te warad ubpaan dey."

"Belahad din su sesabung kiyu ra."

Taman te minatey su busewa. Inleveng dan keta te kine leveng dan ne duen en nerineg dan ne suwara ne engkahi te kerema, "Te meselew te kena padsila ka andew na pendiya kew te midlevengan niyu kedi, su dueg kekita niyu'n seveka ne sising. Tempera niyu te keepat na diya niyu ivudsud te midlevengan niyu kedi."

Mibayaan te nepawa na nekita ran ka sising. Migkua ran keta na midumaan dan ka kahi dut suwara ne nerineg dan. Mid intengan dan ini te imbudsud dan ne dekdekelan baley. Mid-awa dut sabung ne med ubpa-an.

Informant: Jeanelyn Tomaring

Date: 19 February 1997

The Crab and the Children

There was a family who lived in the mountain. They had two children who were both girls. Later, the father of these children died. Only their mother was left behind. She married again, but she married a witch. The man was cruel to the children. The mother also became a witch.

One day, they commanded the children to fetch water from the well. The woman did not work anymore since she remarried. When the children disobeyed her, she would whip them.

Because of this, the children fled to a hole filled with crabs and lived with them.

When their mother died, the big crab that was taking care of them brought the children out of the hole. The crab was already growing old.

The children said, "We have nowhere to stay."

The crab said, "Don't worry because we will build a hut."

Then the crab died. They buried him near their hut. Not long after they buried him, they heard a voice saying, "Tomorrow before the sun rises, go where you buried me. When you see a ring, get it. Cut it into four and bury it in the four corners of my grave."

They followed the orders of the voice. When they looked at what they had buried, a big house appeared, and there they finally lived.

9. Kine Benawa Ki Gambar

Si Ulaleg ini ne seveka ne etew wey nereyu ne weliyan te dengan pa ne gewii. Senge ka andew ne naadleng sikandin. Ara ne timpu te kaaren din pa ne merakel te mibpen daru te kesakesa en ne daru. Duen senge etew ne deraru ned ingeranan te Gambar. Meritan ini te Gambar. Wara din mevavid ka daru rin, minatey sikandin.

Merakel te menehesuwen. Mid-uli te menehesuwen ne diya te baley ni Gambar. Neke utel te bavuy, uhaid minatey en dema si Gambar. Penderawit ini te tunay kay't minatey, nad tetapa ini te duma. Yan bayuk kay te penderawit te embiya, "Kay ra si Ulaleg ne ke uyahan ded si Gambar."

Wara gaid meuhet na duen en egkuwek. Ara ne wey melinlin ini te penetapa te bavuy ne engkey nu-at nanga andek dan. Mibpemenayk en keta ka duma su nenge anded. Huna ve su dyandyan ente lusud te baley midsaup en ma-an ka migkuwek.

Ke si kandan, "Te keenen te busew." Duen senge etew ne neke sunggi kandin na keta pa meki ini te migkuwek, na si Ulaleg bes! Mid inse-en sikandin ke enu matey si Gambar. Impenuktul dan en keta kandin. Na ke si Ulaleg te ebpukawen da man an su midlepereng da.

Wey en be geleveka kay't weliyan ne nenge awa ka langun dut te tangkey. Ne waleng si Gambar neke himerat tapik te.

Informant: Venancio Quirino

Date: 22 February 1997

The Restoration of Gambar's Life

Ulaleg was a medicine man who was admired by the people. One day, he disappeared. Many became severely sick soon after. One of those was a woman named Gambar. She did not survive the said sickness and she died.

That time, there were hunters. One hunter went home and he brought with him a pig; but when he arrived, Gambar was already dead. Their friends and relatives were crying. They were already cooking their meat but still they continued crying, "If only Ulaleg were here, Gambar would still be alive."

Later, a witch arrived. The people panicked. They went upstairs because of fear. The witch called to the mourning relatives who thought that the witch was coming for Gambar.

"Now, the witch will eat Gambar." When they saw the witch, they

found that it was Ulaleg! He asked when Gambar died. They told him about it. Ulaleg said that Gambar was only sleeping.

Ulaleg brought Gambar back to life.

10. Si Bater Wey Si Uval

Hane riya ta pa Bater wey si Uval. Mibpe inggata si Uval ki Bater edlaras. Si Uval ne egkererengitan su piya angkey soharan dan ne etew ne yan da edteta-en si Bater. Ini na si uval ne kena egke tata inun ta yan ma perem ebpura. Kesi Uval te mambe mula ini te kena.

“Maambe,” kesi Uval, “ke yan ka rag ketata ini?”

Kesi Bater, “Te idi la su ini ara te getek te avang ini megkepkep.”

Are-en be edlaras dan en be ma-an. Diya'n dan embe ma-an te dyambau te datu. Mamabe ke ed lelaras laras kew ra ini.

Kesi Bater “Pemenga kay te kepi-anan sudayu ayu ne benar te kebekaid kanami.”

Mid awa dan keta na diya dan en ma-an te divava.

“Kuake-en leyuk su kay ki egaun,” kesi Uval.

Migaun dan en keta. Ne melangkas mula si Uval ini n kaaley ranegkensud kensud.

Mibpinu-u te Uval ne mibpedlambid. Midsulew ini te diyag genat te bilik ne yan din nesulew si Bater.

Kesi Putili, “Te ware-en kay te Bater ini su tuktuken en huntaani kay te manuk!”

Midpemenang si Putili su mid-alew rin si Bater.

“Maambe mula ke si Bater mid-alew rin endei apa ma-an ini te mibpinu-u ne mibpelambid ne wara-a rin leglehiuway,” ke si Uval.

Midwaleng dut raha ini te Bater diya te katri.

Migkahi ini se datu, “Te ensa-I nu kun be imbe Puteli.”

“Ed-insaan nu mula ini? Ed anit mula ini si binatang ini.”

Uhaid ne yan kahi dut datu, “Te engkey ve ed-esewa en nuen be imbe ayan Putili?”

Kesi raha, “Uya, ted esewaen kuen ini ama, kena mula ed esawa ki Uval!”

Midtavakketa ke datu te ge-ina su yan nu egkiyuhan si Bater. “Na pengapug ke-en su kawing kew et ginawa niyu.”

Wey na keta ne nekede tampung dan en keta; uhaid si Uval ne mibpenge limuser impangantug din ka langun taman dut datu kendidu petalu. Midwaleng init datu ne teuwa si Sebandar.. Ke si datu ne kua ka asu

degdehi su peke vinasa te pekaaren ta ayan te Uval wey degdehi te asu si Uval wey dutun da imber repeng.

Informant: Dominga Pasaol

Date: 19 February 1997

The Monkey and the Beetle

The beetle and the monkey agreed to go on a journey. The monkey got angry because all the people they met noticed only the beetle. No one greeted the monkey when in fact he was the one paddling the boat.

“Why,” said the monkey, “do they only notice you?”

The beetle said, “I don’t know because I’m only lying here in the middle of the boat.”

They continued their journey. When they passed by the house of the datu, he asked the beetle where they were going.

“We are going to look for our livelihood,” answered the beetle, “because we are miserable.”

They left and continued sailing downward.

“Come here, friend, because we are going ashore already,” said the monkey.

The monkey went out ahead quickly, thinking that he would soon be noticed, and the beetle was a bit slow.

The monkey sat down with crossed legs. Then someone came and saw the beetle.

She was a young lady who said, “The beetle will be eaten by the chicken if he is seen!”

The young lady approached the beetle.

“Why did she greet him when I’m already seated and crossing my legs, and she did not greet me?” said the monkey.

The lady placed the beetle on top of her bed.

The *datu* said, “You ask Putili.”

“Why ask her? We will be cursed because this is an insect.”

Then the *datu* asked, “Are you going to marry the beetle, Putili?”

The lady said, “Yes, I’ll marry him, Father, because I don’t want the monkey!”

The *datu* answered in agreement that he also preferred the beetle. “You plan for your wedding.”

When the lady and the beetle became husband and wife, the monkey became violent and he threw away all the things in the palace of the *datu*. The *datu* called for Sebandar to take the monkey out and let the dogs run after him.

11. Akal Ni Pilanduk

Si Pilanduk ini ne pengubpit te belahen. Neke uma ini te Regasi ne kiyuhan te kaan si Pilanduk.

Ke si Pilanduk, "Te kena ka ma imbe edtekew; su tembua-a pengubpit te belahen su idtambéd ku te lawa ku kenihan te kayu sugke rundus inít langit, lingkak ka ma."

"Siaken te uma-I nu ted tamed su mewri-ke-en." Itambéd ura ni Pilanduk ka Regasi keta. Na ubpat te mibpelahuy en sikandin keta. Uhaíd yan nedtandang te bulvul din ne piling-piling.

Are-en be ma-an. Yan be edtemengan ni Pilanduk ne bekesan ne dekela utew ne migkuruvung. Engkey pa be te neuma-an en ma-an sikandin kay te Regasi ini.

Ke si Regasi, "Te neked uma ki-en ma-an Pilanduk, kepatéy ku en be sikew."

"Kena ka imbe tekew, ke engkey Pilanduka te ingke epe nu."

Intengi nu ma ini te uló ku, midpiling-pilingan. Ware-ema-an meke iseg ka Regasi dutun. "Su intengi nu man ani te pelawan te datu. Ma su idsesebítan ku," ke si Pilanduk.

"Te bekesan, ne nesihpa da butdut bekesan te ne iring-en keta." Il-iluti tegkeskes ne mibpelahuy en ma-an si Pilanduk.

Neked uma ran en ma-an.

"Angka red bes iyan Pilanduk!"

"Kena ka imbe tekew ke engkey ne Pilanduk an te kehiyen nu."

Welewanan en ma-an si Regasi.

Si Pilanduk ne mibpelahuy en ma-an. Diyan en be ma-an sikandin te luvut te kayu ne lewaan ne du-en sulu din. Penpenigtig din ne sulu ne inlingut din dut levut te kayu. Neuma-an ni Regasi.

Ke si Regasi, "Te angka red bes, Pilanduk; patey ke embe iyan gunta-an."

Ke si Pilanduk, "Te kena ka tekew su kepauk ka datu su bula-wan ediya te divavew kay't budsí." Nevenaran en ma-an keta si Pilanduk.

"Entekun sud siling-a dema," ke si Regasi.

"Wey yan ke-en, asal kena ka imbe kuwa ru-en sud kepauk ka datu."

Tahaad ted siling si Regasi ini kay't levut te kayu, wey ura binsuli

ni Pilanduk ka neke lingut ne sulu dut levut te kayu ne meregreg ura keta wey dutun da taman si Regasi.

Informant: Pirensa Lundingan

Date: 19 February 1997

The Clever Pilanduk

Pilanduk was cleaning the rattan vine. A giant arrived and he wanted to eat Pilanduk.

"Don't eat me. I'm cleaning this rattan vine because I'm going to tie my body to that tree because the sky is about to fall."

[The giant was alarmed and said to Pilanduk] "You tie me first. You'll be the last." So Pilanduk tied the giant then he ran away. But the appearance of this giant changed.

Pilanduk saw a big snake that was coiling itself.

[Just then, the giant caught him again.] "Now, you'll really be killed!"

"Don't get mad right away," said Pilanduk.

The giant's anger again subsided. "Look at the belt of that *datu*. I want that belt," he said to Pilanduk.

"I will be the first [to use it], you just keep quiet," said the giant. Pilanduk made a belt of snake; and when the giant noticed it, Pilanduk tightened it. Then he ran away.

Once more the giant caught up with Pilanduk.

"There you are, Pilanduk!"

"Don't just say Pilanduk carelessly. Remember who you're talking to!"

Then the giant's anger subsided.

Pilanduk ran away again. There he was again under the *lawaan* tree with the *baliti* vine around it. The said giant caught him again.

"Now this is your last chance, Pilanduk; I will really kill you!"

"Don't be in a hurry because the *datu* will get angry." Pilanduk peeped in the tree.

"Let me peep also," said the giant.

"You can peep, but don't touch the gold."

While the giant was peeping in, Pilanduk burned the *baliti* vine and the giant was burned to death.

12. Kine Esawa Ni Uval Ki Bater

Duen datu duen anak din ne deruwa raha engkey ne te nekita ni uval wey si Bater ne mid-esa-wa ran. Ne ka datu ne ware-en meke perew dutun su wey keta ked enitan dan. Ara be su nepakey ran en ne migkahi ke datu, "Te kesikandin ne heina ve ne neke vangun baley kew-en, Puteli, ne pegelep kw-en te kauyahan niyu."

Peremiru ne migenat ni si uval diya mebpsinaru te merepung ne baliti ne niyan din gelevak te mibpenutu din ka subpang dut baliti.

Midwaleng be dema si Bater te kesikandin te Puteli, "Ipemenaug apa ma, na riyan anu itaman te meriyu enda te kenag ke uma te manuk, su kela ke tuktuken-a ne kena-ed ebpekauli."

Seliyu te neked endiyu dan si bater mibpebaluy ne etew, midipenew en sikandin taman te nakauma diya te tuhar ne denda te wahed din ne menge burakan. Ubat te mebpamilye rin en ke kayu wey menge wahed ne burakan. Huna memaapun-en na ubpat te mid-uli en ka kenakan ni Bater. Nakauma diya't midrena-an kandin duvet esawa rin ne mebpebaluy en ma-an ne bater.

Huna su nakapipira ne hawii ne midlauy ni bater ke kamet dinsu ebiminsul en, tu-us te nahangu-en ke menge kayu wey menge burakan su nepuil-puilan ebpeg din keta ne nerabrab ke senge buvunganan.

Neke inengka sika datu, "Te engkey ini te engketutung-en ke dunya kema ke ed-anitan ki en te wemenge mekaamung ini."

Huna nekeuma si bater diya te baley ne migkahi-en ke datu "Te sibey-sibey kew te ubpaan niyu embu kew ebpekepagusto te kaniyu ne keerehan."

Migenat en ke tiwaley su ebpendiya dan te kamet dan huna se nekeuma ran en migkahi si bater te penuriman nu embe ini ka kamet ku. Mid-inggat du't bater ke esawa rin te ebpereyhu diya't wayg. Migkahi si bater "Te kay ka ra be te divava su diya'n a te diraya."

Neke uma si bater ne migaan ga-an te penegkas, itimbag ke belegkas din ne bater diya te wayg ubpat te mibaluy ne kenakan. Ubat se nekita dut meritan ara ne midselamant din si bater, ne sinahawan kay't raha. Engkey pa be te neiningka dut kenabur ara te esawarin ned sinehew. Mid-ubey ka kenakan ubpat kalikandin, "Te engkey-en?"

"Te esawa ku ini ne bater ne minatey su nelened!"

"Migkahier ke kenakan siya ke esawa nu!"

"Kena sikaw ke esawa ku!"

"Epengkey nu ma su idseluub ku nesi?"

"Kuwake-en sud uli ki en diya te gawang ta."

Ubat te neke uma ran dutun ne kesi kenakan, "Te duen ded sising nu?" Embiya duen na tempera nu te meke eput, ibudsud nu ve te epat ne

pediyulu."

Ubat se mibpengeni-ngeni sikandin, "Te yan din kahi te embiya meresen ared ned teteremen dut meuri negke vuvad ne kembilewanen kena ma wey pa meke pesesagir te turuhan dey."

Huna se neuhet en nebeluy ne datu duen te kandin ne inged su gey na mepiya ka kandin ne heula-ula. Netuenen due't datu meke-atag nesuat-suat wey midubpa dan en keta langun.

Informant: Calerio Randing

Date: 19 February 1997

The Marriage of the Monkey and the Beetle

There was a *datu* who had two young daughters who were married to a monkey and a beetle. The *datu* didn't refuse the marriages because he feared being cursed. The *datu* said, "Since you are already married, Puteli, you will have to work for a living."

The first to go was the monkey. He went to the thick *baliti* and cut the branches.

The beetle also went. He said to his wife, "You bring me to a faraway place where there are no chickens for they might eat me and I would not be able to go home."

When he was already there, the beetle changed into a human being. He went to the mountain where there were many vines, then he cut them. In the afternoon, the beetle went home. He went to the place where his wife left him and then he assumed the form of a beetle.

After many days, he went to his *kaingin* again to burn it. Because the grasses and trees were so dry, it resulted into a big fire which ate up even the forest.

The *datu* noticed it and so he said, "The whole world is already burning because we are cursed by these animals."

When the beetle got home, the *datu* said, "You make your own home elsewhere so you can live your own life."

The couple went to their own *kaingin*. The beetle said, "This is my work here." He invited his wife to take a bath in the river. He said, "You stay down here. And I'll stay there."

The beetle removed his beetle cloak and threw it into the flowing river and he was changed into a young man. His wife saw the clothes and she took them. He saw his wife crying. He asked why.

"My husband drowned," said his wife.

"I am your husband!"

"You are not my husband!"

"May I have that cloak and I'll put it on again?"

"Come now and we'll go to our *kaingin*."

When they arrived, he said, "Do you have a ring? If you do, cut it into four pieces and bury the pieces in the four corners."

Then he prayed, "If I am as powerful as the coming generations, a big palace will appear here."

They became rich for he was a spiritual being. The *datu* learned about this and he was glad. Then they lived happily together.

References Cited

- Benedict, L. 1907. "Bagobo myths". In *Selected studies in Philippine folklore*. Malacañang, Manila: Department of Public Information.
- Blair, E. and J.A. Robertson. 1903. *The Philippine Islands, 1493-1898*. 55 vols. Mandaluyong, Rizal: Cacho Hermanos.
- Jocano, L. 1969. *Outline of Philippine mythology*. Manila: Centro Escolar University Research and Development Center.
- Manuel, E. A. 1962. *Upland Bagobo narratives*. Quezon City: University of the Philippines.
- _____. 1973. *Manuvu social organization*. Quezon City: The Community Development Research Council.