

An Analysis of Selected Blaan Oral Narratives

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The Blaans are tribal Filipinos who are among the residents of Little Baguio, Malita, Davao del Sur. Like other tribal groups, they have their own literature expressed in the form of myths, legends, folktales, and others that display their unique culture. To a considerable degree, these reflect the simple activities in their early communities. Their religious beliefs, social relationships, love, friendships, and enmities also determine the expression in many of their unforgettable tales. Their oral narratives, handed down by word of mouth, reveal their values, sentiments, aspirations, and traditions which they highly cherish as a tribe.

However, this rich literary heritage of the Blaan tribe in Malita is in danger of extinction due to rapid modernization and many other external influences brought to bear on the Blaans. Keeping the ethnic literary heritage alive has thus become a challenge. There is a need to preserve the oral narratives before they are completely lost. These oral narratives need to be written down to ensure their preservation as these reveal significant insights and values used to facilitate meaningful learning experiences among children in the classroom.

This study, therefore, not only presents the Blaan oral narratives and draws the values that are found in them, but also presents the educational implications embodied in the collected texts. The researcher believes that the literature of the Blaans brings a message from the past to be used as instrument to the understanding and appreciation of the Blaan culture, particularly that which is found in the province of Davao del Sur.

The Blaans of Little Baguio, Malita, Davao del Sur

Generally, the Blaans inhabit the southern part of South Cotabato and some areas in Saranggani, as well as areas around Buluan Lake in North Cotabato. They are also located in some municipalities of Davao del Sur to include Sulop, Hagonoy, Malita, Malalag, Matanao, Magsaysay, Saranggani Islands, and Jose Abad Santos.

In Malita, the Blaans can be found in the cool highlands of Barangay Little Baguio, with its plateaus, valleys, and slightly rolling hills. With a land area of 12,695 hectares and a total population of 7,565 inhabitants, the barangay is named Little Baguio because it is comparable to the summer capital of the Philippines, Baguio City, in terms of temperature and climatic conditions. The Blaan tribe dominates the area, comprising 81.9 percent of its total population, including pure and half-bred Blaans. The Blaans of Little Baguio are distributed in almost all sitios of the barangay. Exclusively Blaan-dominated sitios include Malbag, Kipanan, Kisoy, Pagledong, Lenna, Tafgao, Bolobolo, Centro, Kablulan, Anggas, and Lalon. There are also other tribal groups that live in the area such as the Cebuanos, Manobos, and Tagakaulos.

The Blaans of Malita are industrious people. They work hard in the farms, rice fields, cornfields, and small banana plantations in order to support their families. Their community is peaceful in the sense that they do not get involved in crimes and quarrels in the barangay and in other places. Moreover, these indigenous people are friendly and hospitable. When the researcher conducted her research in the place, the Blaans welcomed her with warmth and cordiality, even offering accommodation. Manifesting tribal pride in their cultural heritage, they readily shared their stories that speak of their distinct identity as an indigenous tribe.

The Blaan language is characterized by the possession of a letter "f," a rare occurrence in Philippine dialects. Some of the Blaans in this barangay have learned to speak Cebuano because of the presence and influence of Cebuanos in the place. As such, many Blaans are bilingual and use either Blaan or Cebuano in conversation.

The Blaans believe in the Supreme Being, Dwata/God, the creator of the universe. Because of intermarriages, some Blaans in Little Baguio today have become Christians or Muslims. Their religious affiliation varies in every sitio. In sitios Kipanan, Centro, and Anggas, majority of

the Blaans are Roman Catholics, while the Blaans living in sitios Kisoy, Lenna, and Bolobolo are mostly Protestants. In sitio Kablulan, the Blaans are affiliated with the Iglesia ni Cristo and Muslim religions.

Chicken and swine are major livestock raised by the Blaans in the barangay. In sitios like Malbag, Centro, Kablulan, and Lalon, the Blaans are the top producers of chicken and swine. Other Blaans raise other livestock and poultry products such as carabao, cattle, horse, duck, and goat. In fact, the Blaans in sitios Kipanan and Lalon have high production of carabaos and horses, respectively.

They also depend on their farm for economic survival. They get meat from their own livestock and poultry products for family consumption. The Blaans are also involved in the production of abaca fiber which, when sold, converts to cash that could be used to buy their other needs in the local market.

Traditionally, domestic life for the Blaan is a loose affair (The B'laan Tribe, 2004). Polygamy among the affluent is quite prevalent. A man can have as many wives as he can afford provided he pays the *songgod*/dowry to the father of the girl whom he wishes to marry. A man is not allowed to marry another woman until the first wife has borne him a child. However, polygamy is no longer practiced by the Blaans in Little Baguio. The Blaan man lives with his chosen and legal wife, together with their children. Both husband and wife share equal rights in the family and in the society.

The tribe considers marriage very important to family building. If a Blaan man decides to marry, he has to choose a woman whom he has fallen in love with and propose marriage to her. Dowry is no longer a must from the groom's side. But a Blaan may opt to give gifts to his in-laws. Marriage rites are celebrated in the church where they are affiliated. Parents and godparents are present to attest to their vows.

Blaans only wear their tribal costumes during special occasions and social gatherings. In these gatherings, both men and women wear abaca cloth for the top and bottom pieces. Women wear blouses heavily decorated with embroidery, beads, and buttons, accompanied by necklaces, anklets, and numerous tiny bells hanging around their waistline. The men wear jackets that are more ornately decorated than the women's, complemented by knee length tight-fitting trousers and a long red sash worn around their waist. Nowadays, they wear their

Sunday best to attend mass; pants and shirts are worn in performing household chores in the day-to-day.

The Blaans still use some of the traditional musical instruments during their social gatherings. These are the following: *kitara* (a four-stringed plucked lute), *faglong* (boat-shaped lute), and *sluday/sloray* (polychordal bamboo tube). In addition, the Blaans also use other musical instruments, such as guitar and ukulele in some of their gatherings, meetings, and socialization.

The imposition of national laws and policies has slowly replaced long-standing tribal political structure with the barangay council. In the past, they recognized their *datu* as the head of the village/community. The administration of laws was vigorously enforced through the influence and presence of local Christian settlers, the church and religious groups, and the national government agencies in the community. Today, the authority of the *datu* has been diminished owing to the institutionalization of the local government unit and the lack of political space to enact tribal law. In Little Baguio, the barangay captain is the acknowledged leader aided by a Blaan-dominated barangay council. The *datu* is reduced to the role of a ceremonial leader with little political authority.

Classification of Folk Narratives According to Eugenio

Myths, as defined by Eugenio (1993), are prose narratives which are considered to be truthful accounts of what happened in the remote past. They are accepted in faith, hence, taught to be believed in and can be cited as authority in answer to ignorance, doubt, or disbelief. Myths are embodiments of dogmas; they are usually sacred and are often associated with theology and ritual.

The researcher collected thirty (30) folk narratives from the Blaan tribe in Little Baguio: seven (7) myths, thirteen (13) legends, and ten (10) folktales. Further, the collected myths are classified into four based on the classification of myths by Eugenio (1993), such as: 1. cosmogony and cosmology, 2. establishment of natural order, 3. world calamities, and 4. acquisition of culture.

Cosmogony and Cosmology

“The Beginning of the World,” “The Story about the Stars,” and “Why the Sky is High” fall into the first classification. Cosmogony and

cosmology myths deal with the creation of the world and the explanation of the existence of heavenly bodies. “The Story about the Lightning” and “The Story about the Thunder” explain the natural order of the universe. These two narratives explain how lightning and thunder originated.

Likewise, the mythological narrative “The Flood” explains the occurrence of flood in the world. This is classified as myth because this is associated with a ritual, in the sense that every harvest time, the farmers share their blessings not only with God, but also with their neighbors. Such ritual is done in order to produce a bountiful harvest. On the other hand, “The Origin of Fire” is classified under the acquisition of culture. This tale tells about how fire came to the people on earth as a solution to their problem in cooking food.

Legends

Legends are folk narratives which account for the origin of something. It is not associated with a dogma or faith but it involves a story that may be about human beings, animals, plants, trees, places, or objects. Some legends are called “mytholegends” for they involve the supernatural and relate to the people’s faith experience while they recount the origin of something. Legends may be true or untrue, yet, they reflect the significant traditions describing the Blaan as a people.

The collected legends are classified according to Eugenio’s (1993, 1996) classification of legends. Most of the legends of the Blaan tribe are etiological mythological legends or the mytholegends. These legends refer to the explanation of the origin of things - “how” things came to be and “why” things are as they are (Eugenio, 1996). “How Creeks are Formed” is a narrative about the origin of a water feature in Little Baguio, Malita. Meanwhile, a legend about land formation is also featured in the tribe’s oral narratives, with “The Origin of the Mountains” as an example.

Moreover, there are also legends about the origin of animals, such as the frog and the bat. “The Origin of the Frog” talks about the transformation of a young man, who did nothing but eat, into a frog. This transformation happened as a form of punishment for the young man’s gluttony and sloth. “The Coward Bat” explains why the bats are nocturnal. The legend is an interesting story about a bat that was rejected both by the birds and the beasts. And so, out of shame he hides during daytime and flies only at night. The motif on transformation is

also seen in "The Origin of a Butterfly" wherein the beautiful lady was transformed into a colorful insect. The transformation is not a form of punishment, but rather a transformation for good so that the lady would be with her flowers forever.

There are also *pourquoi* legends collected from the tribe, these legends that pose a "why" or a great challenge to the imagination. The questions they pose and try to answer give us interesting glimpses into the folk mind, its childlike curiosity and ingenuity in finding explanations for natural phenomena, like the characteristics of plants and animals, and some peculiarities of the human anatomy. "Why the Rice Grains are Small," "Why there are Fireflies," "The Monkey and the Owl," and "The Monkey and the Crocodile" are examples of *pourquoi* legends. They detail the origin of the existing characteristics of rice grains and fireflies, why monkeys stay in the forest, and how monkeys and crocodiles became enemies.

A legend that presents the characteristics of plants is manifested in "The War of the Plants." This legend tells why the *mais* (*corn*) plant stands straight in the fields, why the *camote* (sweet potato) must be dug from the ground, and why the ground vine crawls on its stomach.

A legend about a supernatural being, "The Tree-Dwelling Creatures," explains why there are still witches nowadays.

In addition, a place name legend reveals how the municipality was named Malita. The place is named after the tribe's misinterpretation of the native chieftain's word "Malita," after the latter called the missionary priest who left his suitcase in the boat. The natives believed that the name of the place was "Malita."

Folktales

Folktales are folk narratives which may or may not be true. They are stories which may be tragic or comic, unusual or ordinary, and true-to-life stories where people or animal characters are used. The essence of the story lies in the projection of the people's tradition and culture which characterize them as a distinct community.

Folktales that are unusual are "The Magic Horn" and "The Wishing Stick." They are unusual because of the events and the presence of magic in the narratives. Meanwhile, "The Two Monkeys and the Fruits" and "The Little Bird" deal with tragic events when two characters of

the said narratives die. "Fye We and the Monkey" and "The Monkey Who Became a Servant" are classified as comic because of the funny events that happened in the story, such as the transformation of the monkey from being foolish to being kind. "The Bundle of Sticks," "The Gift," "The Couple," and "The Fowls and the Bees" present ordinary life situations that highlight unity in the family, life struggles, and the economic value of food for survival.

"Fye We and the Monkey" and "The Monkey Who Became a Servant" are examples of animal tales, called as such because they show the cleverness of the masters and the stupidity of the monkey. "The Magic Horn," "The Wishing Stick," and "The Couple" are classified as *märchen* or tales of magic precisely because of the presence of magic in the tales. "The Bundle of Sticks" and "The Gift" fall under religious/didactic tales because they show how the goodness of the characters is rewarded. Meanwhile, "The Little Bird" and "The Two Monkeys and the Fruits" are grouped under fables. These are tales containing a moral value applicable to humanity. "The Fowls and the Bees" is an example of a novelistic tale because the people use their intelligence and wit in convincing the fowls and the bees to live with them in the *barrio*.

Classification of Oral Narratives According to the Blaans

The Blaans have general terms for their folk narratives/stories. They call them *ulit* as they heard them from their parents and grandparents, and are handed down from one generation to another. Actually, they do not have a specific classification for their *ulit*. They classify their own *ulit* according to two categories: 1) truthfulness and 2) sacredness.

Though not all informants declare the truthfulness and sacredness of the narratives, still the majority of them do. They affirmed that the myths are truthful accounts of the past and are considered sacred. Felix Inantay (2004), one of the informants, affirms, "These tales are true and sacred because our beliefs are embodied in them, and they are accepted in faith."

Truthfulness. Truthfulness or *i too kaglot en* refers to the state of the narratives being true. Whether or not the events in the narratives actually happened in reality, they are accepted in faith by the tribe. Some of the informants consider the narratives true because they have a moral value.

Truthfulness is based on the remoteness of the narratives, as told by their old folks. Examples of this are "The Story about the Lightning" and "The Story about the Thunder." Inantay explains, "These tales are remote because they were already told and heard in the remote past, I believe. Our grandparents related these stories to us and they said that these tales are true; and they also heard these narratives from their grandparents."

Sacredness. Sacredness or *i kagabtas en* refers to the tribe's belief whether or not the characters and events in the narratives are worthy of veneration and reverence. Myths are believed to be sacred on the basis of the character's worthiness of respect and reverence. In "The Beginning of the World," the tribe really believes that the universe is created by God, and they consider Him the Supreme Ruler of the universe. Myths such as this are preserved because they project the tribe's unique culture and highly-prized values, e.g., the values of generosity and sharing which are manifested in "The Flood."

While it is acknowledged that some narratives are true and sacred, it is worth noting though that most of these narratives have no truthful accounts in the past and are not, therefore, considered true and sacred by the informants. "Why there Are Fireflies," "The Magic Horn," and "The Little Bird" are few of the examples. The informants affirmed that some of these narratives are products of the imagination, told only to answer questions and prove a point. "The Monkey and the Owl," "The Coward Bat," and "Why the Rice Grains Are Small" are believed to be true, yet these are not sacred. True, because the animals and plants mentioned in the narratives are visible in the area; but not sacred, because of the absence of a ritual and veneration.

Values in the Narratives

There are values which could be extracted from these folk narratives, and these are the following: religious, cultural, human, political, economic, and social values.

Religious Values

"The Story about Lightning," "The Story about the Thunder," and "The Beginning of the World" reveal the tribe's belief that Dwata or God is the Supreme Ruler who made the earth and everything that

exists on it. In "The Origin of Fire," the Blaans view Dwata as the provider of grace, teaching the people how to make fire to cook their food. Similar belief is expressed in the folktales entitled "Fye We and the Monkey," "The Couple," "The Little Bird," "The Monkey Who Became a Servant," "The Two Monkeys and the Fruits," "The Fowls and the Bees," and "The Magic Horn." These folktales demonstrate the existence and abundance of God's wonderful creations such as the plants, animals, fruits, among others.

There are also narratives which acknowledge the presence of Dwata manipulating some of the activities of the people. This religious value is revealed in "The Origin of the Mountains" when God intervenes in the affairs of human beings. In this legend, Dwata takes pity and helps the couple escape from the lady's selfish parents. The Blaans believe that God punishes those people who disobey His will, as made manifest in "The Flood" and "The Origin of the Frog."

The narrative of the "The Wishing Stick" portrays the tribe's belief in the supernatural being, such as a fairy, for instance. Melencio is given a wishing stick which he uses to get food and other things he needs. Another dimension of demonstrating the tribe's belief in the supernatural is magic as portrayed in the "Magic Horn."

Cultural Values

Cultural values are portrayed in the Blaans folk narratives. The tribe's appreciation of the beauty of nature is revealed in "The Beginning of the World" when God made the universe, and created the rivers, seas, trees, fruits, and animals. This value is also depicted in "The Origin of Butterfly," a tale of a beautiful maiden who loves her flowers very much as well as in "The Two Monkeys and the Fruits," a story of a tree covered with ripe fruits.

Rivers are beautiful creations of God mentioned in "How Creeks are Formed," "The Origin of Coconut," and "The Monkey and the Crocodile." Likewise, such cultural value of appreciating nature's beauty is also portrayed in "The Monkey and the Owl." This particular legend shows the tribe's love for the sounds of nature through the hoot of an owl. When the owl hoots, according to the Blaans, the next day would be a good day for planting.

"Why the Sky is High" portrays the hammock as the moon, signifying beauty. The same is true in "The Story about the Stars"

wherein the children of Bulan and Adlaw are the stars. The moon and the stars which only shine at night give beauty to the universe.

The tribe's love for the arts, especially in dancing, is revealed in "The Origin of Coconut." A couple meets in the dance and soon falls in love with each other.

Human Values

Love as a human value is portrayed in "The Story about the Stars." Though Bulan and Adlaw seldom meet, they still have love for each other. This same value is revealed in "Why there Are Fireflies" and "The Origin of the Mountains," portraying the great love of a man for a beautiful woman.

The values of altruism and helpfulness is found in "Why the Sky Is High." The tree offers help to an old woman who is bitterly crying under the ascending sky. "The Magic Horn" traces the value of charity to those in need when Masoy, upon passing by a deep dry well, sees and helps an old woman climb out from it. Generosity and charity underscore "The Wishing Stick" as it portrays Melencio helping and sharing with his neighbors the blessings he gets from the wishing stick.

"The Tree-Dwelling Creatures" also emphasizes the value of concern. This value is portrayed when Maho goes to the forest to get food to sustain the daily needs of his community during a plague. Maho also shows his concern why his dog keeps on barking ferociously as if at an enemy. He helps his dog in fighting the witch. This value is also reflected in "How Malita Got Its Name" when the native chieftain shows his concern for the priest who has left his suitcase on the boat.

The value of compassion is evident in "The Origin of Fire" when God helps the people find solution to their difficulty in cooking food. In "The Gift," the value of compassion is shown when the old man gives his gold to the young man after hearing what the latter truly desires.

"Why the Rice Grains Are Small" shows the value of kindness. This legend portrays the result of the woman's unkindness towards the grains. The grains stop rolling, become small, and remain in the field until harvest. Masoy in "The Monkey Who Became a Servant" does not kill the monkey despite the monkey's cruelty towards him. It also shows the tribe's value of kindness.

Understanding, unity, and camaraderie are values which can be discerned from "The Bundle of Sticks" and "The Fowls and the Bees."

The first tale tells about four quarrelsome brothers. After the father demonstrates to them the importance of appreciating and valuing understanding, unity, and camaraderie using a bundle of sticks, the family has since learned to live harmoniously in their home. Similarly, the latter tale exhibits these cultural values when people look for a solution to their problem of food. If young people were to exhibit kindness to the fowls and bees, they would have enough food forever.

"The Little Bird" strengthens the value of obedience. If baby bird had only followed its mother, it might not have been eaten by big animals. On the other hand, in portraying the value of perseverance, "The Couple" demonstrates that though they experience difficulty, they still have the courage to carry on until they are rewarded with the wife finding the magic seeds.

Forgiveness is another aspect of human value shown in "Fye We and the Monkey" and "The Monkey Who Became a Servant." In the former tale, two human characters forgive the monkey after it devastated their farms. And in the latter, the monkeys help their masters in tending their farms, thus highlighting the value of gratefulness. "The Monkey and the Crocodile" relates the value of caring. Wanan gives refuge to the baby crocodile until it grows up.

Political Values

Possession of power underscores the tribe's political value. "The Monkey and the Owl" openly displays the struggle in wielding power when two creatures argue bitterly as to who among them is the wisest animal in the forest. In the myths "The Story about the Lightning" and "The Story about the Thunder," God demonstrates his power by exacting punishment from those who disobey His will. "The Flood" recognizes God as giver of abundant blessings and the Supreme Ruler of the universe. In "The Beginning of the World," God's power is shown in creation. He decides what creatures to make, provides for His people's basic needs, as well as mandates them to rule over His creation on earth. He even gives orders to people to strike two stones together to solve their problem in cooking food in "The Origin of Fire."

In "Why the Sky Is High," political value is displayed by fulfilling what is promised to authority. The tree instructs the old woman not to spit when she reaches the top of the tree. But the old woman disobeys,

and so the sky ascends bringing the hammock with it to heights that the old woman could not reach.

The proper way of dealing with authority is given emphasis in "How Creeks Are Formed." Almabet, known among his folks and the neighboring tribes to have the power to command anything, orders the sea to roll up to the mountains to change the land formation. Indeed, the Blaans demonstrate through these folk tales that they highly value respect for authority. "Fye We and the Monkey," "The Little Bird," and "The Monkey Who Became a Servant" demonstrate this important point. In addition, recognizing a leader is another important aspect associated with how the Blaans deal with authority. In "The Coward Bat," both beasts and birds engage in the process of selecting a leader for war. Likewise, "The Magic Horn" and "The War of the Plants" show the tribe's high respect and regard for their leaders, according unto them the authority for decision making, judgment, and resolution of disputes. In the latter tale, the king is asked to decide which among the three plants is the most sought after by the people. It is also the king who metes out punishment to those who disobey his will. A leader gathers the people in the area and negotiates with the fowls and bees for harmonious coexistence with them in the barrio.

The tribe's political value of respect for the head of the family is emphasized in the narratives. In "The Bundle of Sticks," the father, as the head of the family, encourages peace to reign in their home. "Why there Are Fireflies" and "The Origin of Coconut" narrate how parents impose rules to determine who would be their daughter's lover.

Economic Values

This value pertains to livelihood and materials needed for survival. The tribe acknowledges the existence of plants, fish, animals, trees, and water as basic needs of the people for economic survival.

"The Story about the Stars" shows the importance of livelihood in sustaining a family. In this myth, Bulan and Adlaw have to work for the family. Similarly, "The Tree-Dwelling Creatures" emphasizes the importance of hunting deer and wild pig in the forest to sustain the people's daily needs. Here, the tribe is shown to be dependent on farming that supplies their basic needs. In "Fye We and the Monkey," "The Couple," and "The Monkey Who Became a Servant," the farmers give importance to their farm as their source of living. These narratives

showcase how man benefits from productive activities and how these have helped them sustain their day-to-day living. In addition, economic values also refer to material things that meet man's basic need like food. In "The Fowls and the Bees," the people in the community ask the fowls and the bees in the other barrio to live with them to give the people meat and eggs. Furthermore, "The Wishing Stick" shows the importance of the wishing stick as a source of abundant blessings.

"The Origin of the Frog" and "The Two Monkeys and the Fruits" talk about one's satisfaction from hunger. In "The Origin of Coconut," the coconut that grows in the yard reveals the importance of food as the tribe's basic need. "Why the Rice Grains Are Small" displays the importance of rice as the staple food of the tribe. The Blaans' dependence on plants for food is portrayed in the story "The War of the Plants." Meanwhile, the farmer in "The Monkey and the Owl" uses seeds in planting, emphasizing the economic value of seeds to produce good harvest.

Social Values

Social value refers to the group's social activities for common welfare, like feasts, rituals, and family routines. The Blaans highly prize the importance of the family as the basic social unit of society. Family life is also given importance by the tribe. This is manifested in the stories "Why there Are Fireflies," "Why the Rice Grains Are Small," and "Origin of Coconut" wherein parent and daughter relationship is very evident. The story "Why the Sky Is High" portrays a mother and son relationship. In "The Magic Horn," Masoy and the princess are married after the king has granted what he promised to Masoy. "The Couple," "Why there Are Fireflies," and "Origin of Coconut" demonstrate household responsibilities by showing a husband/man and wife/woman relationship. They signify the social value that human beings need others in their lives. "The Little Bird" portrays the responsibility of a mother bird to her offspring. In "The Bundle of Sticks," the father wants his sons to be united together.

The tribe also values the spirit of working together for the common good of the community. These social values find expressions in all the myths of the tribe. "The Beginning of the World" portrays the social relationship between men and women who are made the stewards of the earth. "The Tree-Dwelling Creatures" shows the relationship between

the master, Maho, and his dog. The dog goes out with Maho to hunt deer and wild pig in the forest.

"The Origin of Butterfly" shows the tribe's relationship with nature. This is manifested in the story wherein the main character is the woman who loves her flowers so much. "The Monkey and the Owl" portrays how a farmer believes in his grandfather's superstition pertaining to the best time in planting seeds.

The value of friendship is featured in the oral narratives. The birds and beast in "The Coward Bat" shows the real essence of friendship when they agree to become friends after their quarrel.

Educational Implications of Values

The folk narratives presented and the values extracted from them have educational implications. The key educational implications are summarized as follows:

1. Folk narratives of the Blaan tribe establish the authority and importance of the elders, spiritual leaders, and baylans as pillars of the tribe. Through them, we are acquainted with the richness of their literature that projects their highly-prized culture and values. Thus, these documented narratives bind the Blaan community together, guaranteeing the continuity and preservation of the tribe and their culture.
2. The collected narratives can be used as teaching materials/tools in the academe. These can be utilized in the teaching of reading, language, and literature. The inclusion of the Blaan folk narratives will deepen or enhance the student's understanding of the tribe's culture and traditions.
3. The narratives can serve as tools for historical references. Through learning folk literature, young people can gain a new perspective of Philippine historical past which will enable them to compare it with the present trends of culture and progress. To this end, inclusion of some Blaan folk narratives in English and Literature classes can bring about effective results.
4. The collected narratives can be used as additional materials by the recipients and leaders of the Institute of Indigenous People's Education in Region XI. These narratives and their values can be shared with the members of other tribes, thus facilitating culture dialogue, awareness, and appreciation of each other's narratives and values.

5. Awareness and preservation of their folk narratives and values can make the Blaans appreciate their identity as a people, develop their self-confidence as they are mainstreamed into the dominant society, and imbue them with pride for having contributed to Philippine Literature.
6. The values drawn from the narratives may serve as tools for Values Education teachers for the value formation of the pupils in the primary school and tribal learning center in Barangay Little Baguio and other Blaan communities. The actions of the characters can provide the young with examples that are helpful in deciding what is right and wrong. The analyses of the religious values are helpful in inculcating the minds of the pupils to deepen their faith in God who provides the needs of all peoples. The cultural values are important in understanding the ways of their tribal culture. The discussion on human values may lead to the appreciation of desirable values held by their forefathers. The political values, like respect for authority, direct the tribe in creating a peaceful community. The economic values are very interesting guides to unravel the tribe's struggle to survive in this world by utilizing material resources on earth. Lastly, the social values are important in providing students a better understanding of social relationships which are displayed through giving importance to the family, the spirit of sharing, and the real essence of friendship.
7. The school, on the other hand, can also clarify those values which can be sustained and those which need to be discarded or qualified. The Blaans' belief in Dwata/God, their giving importance to family, and respect for authority are but few of the values that need to be emphasized and reinforced to promote the image/identity of the group. And perhaps, the value which need to be assessed, qualified, and purified is the tribe's belief in supernatural beings.
8. The values in the narratives provide baseline information on the current lifestyles and culture of the Blaans.
9. This study will strengthen the apostolate of Cor Jesu College in the conduct of its extension work. The area of this study is the beneficiary of the school's BEAM-LIFE (Basic Education Assistance for Mindanao - Lumads Integrated Functional Education), a project that aims to provide the Lumad children with early social and literary skills to prepare and motivate them to enroll in the primary grade school. To this end, a tribal learning center was established in the area. The existing Department of Education curriculum on Early Childhood Education was improved

with the introduction of indigenized learning concepts, materials, and methods. The collected narratives therefore could be additional materials in the accomplishment of BEAM-LIFE's objectives.

10. Moreover, this study will also enhance the cultural sensitivity fostered by Cor Jesu College on its student and constituent units. Cultural sensitivity means giving respect and appreciation of the diversity of cultures. With this study, teachers and administrators will hopefully realize that they have to learn new techniques and skills for understanding, motivating, teaching, and empowering each individual student regardless of ethnicity, gender, and religion. School counselors can serve as catalysts in insuring that teachers, students, and others learn to value diversity. Therefore, valuing diversity should be taught and should become a major part of any school's comprehensive guidance program. Cor Jesu College initiates the community immersion program to expose college students to different localities of Davao del Sur and to enable them to appreciate the diversity of Filipinos cultures. These narratives provide a window to the world as seen through Blaan eyes and reading them may make pre-immersion students better prepared to engage the Blaans in cultural dialogue.

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Blaan Oral Narratives

Blaan

Fye We ko I Ongok

I gu Smalek: Myrna Para

I dun Agbatak: 3 December 2004

Tuen en, non amne di sato banwe sato nde kamo to lam bulol dnagit le Fye We. Sato do ye, mda Fye We mlaoy di gumlegon en. Di gal en tnanol, neten malmo i dad fele en. Di fandam en, i ongok i mimo ni.

Famdram Fye We git fye nimo mani gakfe en i ongok. Fankah en fakdat i klangob i neme mani gakfé en i ongok. Beg ti malbot Fye We mule di dele.

Di kasfule Fye We, neten i ongok damkat dito di fagkat kah en di neme en.

Fye We amkit di bong kalbot en," Ge kare falmo i dad agol ge?"

Anwe Fye We i ongok, nikat en i dad bli en, nabem dito di gumne mani fagafdas en, "Nang am ago ti fagasdass," telo i ongok. "Fne am ago le di ge gumne."

"Gangimo ge tase di dago! Kan ko la fnati te ge?" man Fye We.

"Faglot ge di dago! Fye We, nabem ago ngarito di gumne am," fakdo i ongok. Nabe Fye We i ongok.

"Man am ko git i gu la sekof di lalo am," man i ongok.

"Kaka-an i gu la sekof ge," man Fye We, "deen en ye mele ago agol mani gamkaan. Tim lo age ti fasnawang."

"Nang ge liko! Di bong kdayen go di ge, tnabeng te ge mele di nemen, dekam ago balo get nimo ge."

Mda to, ta non dereme Fye We famgifat di neme en. Ta fye i kne Fye We du beg ti bong nan i gaktan.

La falwe nawa Fye We na la fnatin i ongok. Non akdo i kafye en.

English

Fye We and the Monkey

Informant: Myrna Para

Date of Recording: 3 December 2004

Before, there lived a poor farmer named Fye We. One day, Fye We visited his farm. He noticed that his plants were devastated. He thought that it was the monkey who did it.

Fye We thought of a way to catch the monkey by putting "glue" in his entire farm. Fye We then went home, full of anger.

When he went back to his farm, he saw the monkey pasted on the farm.

Fye We shouted in anger, "So, it's you who devastated my farm?"

Fye We got the monkey from the farm, tied the monkey's feet, and brought it to his house for punishment. "Don't hurt me," begged the monkey. "Please allow me to live with you."

You have sinned against me! Why shouldn't I kill you?" Fye We said.

"Please believe me! Fye We, bring me to your home," begged the monkey. Fye We then brought the monkey to his home.

"Now tell me, what is lacking in your life?" asked the monkey.

"I lack food," replied Fye We. "That's why I plant corn for a living. And you make foolishness with my plants."

"Don't worry! As a sign of gratitude, I am willing to help you in planting. I can run errands for you, too."

Because of that, Fye We had already a companion in taking care of his farm. Fye We got rich because he always had a big harvest.

Fye We never regretted not killing the monkey. There is really a reward for one's kindness.

Kan Ko non Kafti

*I gu Smalek: William Tandoy
I dun Agbatak: 7 December 2004*

I muna do di sato banwe, non amne sato manwe kandee i nga le libon fye beweh. Mda di kafye beweh i nga le libon mgat i kmiye di konun. La ti gamgame le man i mda di fandam le do bagti labe i ma an ko i ye en.

Sato do ye, non kel nga lagi bagti lye beweh. Di muna kite i nga lagi do di nga libon la ti gere en i mne di famdam en. Mlios i mgat do, te skeye i libon ko i lagi. Buni le i kaskeye le do liko ale di ma ko i ye i libon.

Ta gere i ma ko i ye en i kaskeye le. I kalbot i ma i libon bunin i nga en tu lam i langob en. Tulo ti samfuli i lagi di gemne i libon mani lun tuen i kanbong en i nawah. Di klayo nawan, man en baling lye ko mgimo ago mlanaf. Ye deen en tamgimo kafti. Deen en i kafti ni, nun salo i kitot en do fanngabal en i libon kanbong en nawa.

Kan do Amdatah I Lengit

*I gu Smalek: Apo Cardo
I dun Agbatak: 23 December 2004*

I muna do, non tua libon ko i nga en lagi amne di mawag banwe. Sato do, i tua libon lamwa di gumne en mani amdak fail. I lengit tuan bagti amdana, ye i deen en ganggimo kaweng kumot mani gufka en i nga en lagi.

Klit en amket i luh gal agduong di lengit. Sigen ti man, "Dul ge tah

Why there are Fireflies

*Informant: William Tandoy
Date of Recording: 7 December 2004*

Long time ago, in a certain barrio, there lived a couple with their beautiful daughter. Many admired their daughter because of her beauty. But they didn't have the chance to express their love because her parents insisted that she should not have a lover.

One day, there was a handsome young man who arrived in their home. At first sight, he immediately fell in love with the lady. Days passed, they fell in love with each other. They just kept their relationship secret because of the lady's parents.

But later, the parents discovered their relationship. Because of anger, the father hid his daughter inside her room. The handsome young man kept on visiting the lady at her house but he failed to see her. Because of sadness, he wished to become an insect that would carry light to look for his lost lover. Days passed, the handsome young man became a firefly.

Why the Sky is High

*Informant: Apo Cardo
Date of Recording: 23 December 2004*

Long time ago, an old woman and her son lived in a barrio. One day, the old woman went out to pound rice. Because the sky was very low she was able to suspend from it her hammock for her son.

Every time she raised her pestle it hit the sky. So she always said, "Sky

lengit mani lag gduong ge di luh." La ti lamyak i lengit. Sigen te sanfule man di lengit fdatah ge.

Kafnge i gal man i tua, i lengit ftinaf fdatah. Kantun tuen i lengit ti afdatah, amkit i tua man en, "Fatan em ago do nwe ge i ng ge?"

I lengit fagafles fdatah, la ti falningen i telo i tua. Fagafles amkit I tua mni tebeng di lengit mani fteket en i nga en. Tin falad amkit i tua amkit di dungan i lengit.

Linge i kayo i kerew i tua libon. I kayo mle tebeng di tua fyak en ngato di kayo mani gwe en i nga en. Man i kayo di konun ng ti dmula. Klifet i tua i flao i kayo deen en gamdula di tala. tana. I lengit fagafles en i kafdatah en. La gwe i tua I nge en. Tub ye i nimo en I kmerew. I nga en aftagak kaweng di lengit.

Amlios i do, i nga i tua getlaweng lengit amgimo bulen.

I Dad To Le Gere Di Bong Kayo

*I gu Smalek: Wilma Batul
I dun Agbatak: 7 December 2004*

I muna do, non sato labe mne dnagit le Maho, amfon sato eyem.

Sato do, i banwe i gumne i labe mne gamtilew klimah ko kbetil. Nde dereme game i to ko la kamfe afe ko sde bnas di lam blag mani magbulong i kbetil en mlotok doh. Tanbo i to i

you should move higher so that I shall not hit you with my pestle." But the sky would not move. She repeated the remark many times.

After many entreaties from the old woman, the sky moved silently upward. When the old woman saw this she exclaimed, "Wait, I must get my son."

But the sky went on upward without heeding the words of the old woman. The old woman kept on shouting for the sky to drop her son. She cried and cried under the ascending sky.

The tree heard the cries of the old woman. This tree offered help to the old woman. She could climb up the tree to get her son on the condition that she does not spit on the ground when she reaches the top of the tree. But the old woman forgot what the tree told her not to do, and she spat on the ground. The sky kept on ascending. The old woman failed to get her son. All she could do was to cry. Her son remained in the hammock that was hung in the sky.

Days passed, her son in the hammock became the moon.

The Tree-Dwelling Creatures

*Informant: Wilma Batul
Date of Recording: 7 December 2004*

Long time ago, there was a native man named Maho, who happened to have a dog.

One day, the place where the man lived experienced a plague or suffered from scarcity of food. They had no other option but to hunt deer and wild pig in the forest to sustain

kamfe, gimat kel kefew di gutnga i blag. Beg ti miungay Maho deen en mimo sato tukay lawig di tah bong kayo. Mamakao i degit i bong kayo. Dito gu ftod en. La gere en do no, nun mne sato busaw di kayo to.

Di kaftod en di tukay lawig to, gamtikeng i to kan ko beg ti amba i eyem en. Neyen i eyem en, neten sfati di busaw la ti gbalas i eyem di busaw. Di bong kalbot en, sanfati Maho i busaw, kel meyen faya i kasfati le.

Meyen faya, mule ande gwe Maho di gumne en. Ni i muna kdulak en sde bnas ko afe na la gumwe en. Tnulen en i dad deremen mne na non busaw deremen sfati. Mda di gamah en, non sambalo mllok dito di lam bulol ko di bong kayo. Deen en ye, nete la le na glot non busaw ko, le le gasfati.

Lati gbalas ale di busaw. Ye deen en non mne dad busaw di dad malbang kayo.

I Ongok ko I Ngeyew

I gu Smalek: Cecilia Inantay
I dun Agbatak: 5 December 2004

Sato do, i ongok ko i ngeyew sureng di sato fanga i kayo.

"Tom to i fanglot i dad to beg ti bong gnere mianaf dini di blag?" salek i ongok

"Di fandam le, age!" man I ngeyew.

their daily need. The man started hunting until he was caught up by the dark in the middle of the forest. Tired, he built a semi-hut in the huge tree called Mamakao and rested for a while. He did not know that a witch lived in that tree.

As he was resting in the small hut, he noticed that his dog kept on barking out loud as if fighting someone. Maho looked for his dog and he found out that the witch defeated his pet dog in the fight. In his fury, Maho fought the witch and their fight lasted until dawn.

Early in the morning, he went home bringing nothing from his hunting. This was the first time that he wasn't able to catch and bring home any wild pig and deer. He related to his neighbors the bad things that happened to him in the forest. Because of the incident, many villagers went hunting in the forest and in the Mamakao tree. They found that there was really a witch and they fought with it also.

Unfortunately, they failed to defeat the witch. That is the reason why until now witches are still living in big trees.

The Monkey and the Owl

Informant: Cecilia Inantay
Date of Recording: 5 December 2004

One day, the monkey and the owl were sitting together on the branch of a tree.

"Who do people think is the wisest animal in the forest?" asked the monkey.

"Well, they think it is I," said the owl.

"Kan ko tim man ye flenek?" salek i ongok.

"Nde ti gman do nga age beg ti fulong ge la. Balo ye tuo ago jud i fanglot le beg ti bong gnere mianaf," man i ngeyew.

"La te glot en ye," man i ongok malbot. "Tuo ge ti gere nga do i tuo ti fulong. Beg ale age ti keye neye la gulo en di ge!"

"Fantokol te ko git i lam fandam i dad to lagad di geto."

"Deen en ngarito ale di bot i bong kayo safed i gumne i to lan bulol. Tambo telo i ngeyew. Linge i to i telo en. Man en di demen, "Fele ti nan i dad lam kayo feye du falami ge lenge i telo i ngeyew. Man i tame go ko amlenge eto tele ngeyew, fye i mele fule do."

Linge i ongok i man i libon. Deen en ta samfuli dito di blag, di ge mne en nan. Ta la ti samfuli en dito di tukay banwe kay do likp nan di dad to ko le ti mya matubang di ngeyew.

Kan Ko Malnak I Balo I Fali

I gu Smalek: Cecilia Inantay
I dun Agbatak: 5 December 2004

I muna do, fye aldami i dad to, beg ale ti sakdo. Mgat i dad benge kayo slime meh. Malbang i balo i dad fali, i sato balo gamgimo sato kaka-an i sato to.

I dad to la gala mele fali do tmubo balo la falen do. Ta l gala le nifo do, ta tin le mloy ngato di fol. Deen en ko te do nan i kamto, i kdee i balo mloy ngato di fol salngad i mlipo-libo.

"What makes you say that, my friend?" asked the monkey.

"No one has said that I am wise and you are foolish. But I am sure they think I am the wisest animal in the forest," said the owl.

"That's not true," said the monkey angrily. "I am sure they think I am the wisest. They love to look at me and they like me better than they like you!"

"Let's find out what the farmer thinks of us."

So they went to a tree near the farmer's house. The owl began to hoot. The farmer heard the owl hoot. He said to his wife, "We must plant our seeds tomorrow. I just heard the owl hoot. My grandfather said when the owl hoots, the next day will be a good day for planting."

The monkey heard everything but he said nothing. He went away from the barrio and stayed in the forest. He never returned to the barrio because he was ashamed to face the owl.

Why the Rice Grains Are Small

Informant: Cecilia Inantay
Date of Recording: 5 December 2004

Once upon a time, all the people were kind, good, and friendly. The fruits on the trees were plenty and sweet. The grains of rice were so big that one grain made a meal for a man.

The people did not need to plant palay because it grew everywhere. The people did not need to harvest it either, because when the palay was ripe, each grain of rice rolled into the granary. So at harvest time, grains of rice were rolling about like thousands of wheels.

Sato fali ye, bong i knafat i fali, i dad balon beg ti malbang la salngad en tuen.

"Mgat I fali ni," man i ye en to di nga en. "Beg ti tukay le i fol te, lanba te ni tukay ni do mimo ite tuo bong."

Deen en ye, ta lamba le i fol ko ta le la man tambo falami. Ta tagah nan i fali la fe fnge i nimo le fol.

"Neyem!" kit i nga en. "Ta kel i dad fali!"

Ta kel i dad fali. MliatoO i dad balo mloy dito di fol. Mlayo i nawa i ye en, natas en i muna kel balo. Man i ye en di dad balo, "Lag fatan yo do ko kelen i kafnge i fol. Kan do kel gamo balo la fatlo le gamo?"

I ge saton i dad balo, i fali bsek ko le ale mablipo fles amkit, "Ta la le gami samfuli. Amne gami man dito di mligo. Tagamo nan i fdurong di gami."

Mda to, deen en i gumda en i fali ta la mloy en ngato di fol. Ta malnak nan i dad balon, deen en i dad to la le miteh fali ko la na le mligo.

Gumda i Alfo

I gu Smalek: Felix Inantay

I dun Agbatak: 6 December 2004

Aye di dad magudu, nun seto ka nga libon too fye bawehan mne di seto ka baryo. Seto du ye, nun seto to mda di mawag kel di gumne i libon ne muhad na fye bawah i legi ye.

Nun seto klehew nimo di seto ka butang di baryo ye. Sdile i legi na libon di butang i klehew e, na la leet salnawa i lwe ye.

For one year the rice crop was large, and the grains were larger than even before.

"There is more rice now," one woman said to her daughter. "Our granary is too small. We must tear it down and build a big one."

So they tore down the granary and began to build a new one. The rice was ripe before the granary was ready.

"Oh, look!" shouted the daughter. "The rice is coming!"

The woman looked. The rice was coming. Hundreds and hundreds of grains came rolling toward the granary. The woman was angry and struck the first grain that reached her, "Can't you wait until the granary is ready? Why do you come when you are not wanted?"

All at once the grain of rice broke into a thousand tiny pieces and shouted, "We shall never come again. We shall stay in the fields until you want us. Then you must come to get us."

Ever since then, the rice has stopped rolling into the granary. The grains are tiny and the people have to work hard planting and harvesting them.

The Origin of the Coconut

Informant: Felix Inantay

Date of Recording: 6 December 2004

Long time ago, there lived in a barrio a beautiful young lady. One day, there was a stranger who arrived in the barrio where the young lady lived.

A dance was held one evening in the barrio. The handsome stranger and the beautiful lady danced together. Not long after, they fell in love with each other.

Magu i file bulen, i tua i nga libon ta gamgalek kare nga legi gu fksal i nga la libon. Kabay, la maye i nga libon di legi ye, tua pa di kunun.

Na la nawan leman. I nga libon gmare na la gambalibad di tuan.

Magu i file du, nun tmabo seto ka tnikeng file di tana dee i gu lambang i nga libon i laweh i legi nawan. Tmabo too mlal na mbaling seto ka tahà keyo.

Ani i muna laweh i alfo. Aye i gumda ku neyem i alfo lande bunot teen nam i baweh i to.

Months passed, the parents of the beautiful lady had already chosen another man that they wanted her to marry. But the young lady didn't like him because he was older than her and she didn't love him. But she knew that she could not refuse what her parents wanted.

The young stranger went to the house of the beautiful lady to visit her after the dance. But her parents didn't allow him to enter the house. The parents did everything to take their daughter away from the young man.

One night, there was a heavy rain. The river overflowed. The young man disappeared because he could not visit the beautiful maiden and was saddened by their situation. He didn't want to see his beloved in another man's arms. Because of his sadness, he went to the river and drowned himself in the water. When the beautiful lady knew of the incident, she immediately went to the river. She cried when she saw the dead body of her lover. She buried it beside the river.

Days passed, an unidentified plant grew on the part of the land where she buried the dead body of her lover. It grew faster and it became a tall tree. This was the first coconut tree. Today, if we look at a coconut fruit, the hard shell resembled the face of the young man.

Gumda I Dad Bulol

I gu Smalek: Felix Inantay
I dun Agbatak: 5 December 2004

File fali ta magu, nun mne di mawag banwe seto nga libon too fye bawah degit an Wanan. Lumak too i an kne an ku gafes. Too nawa i kasdee legi du kunun fye too, fye baweh an pa leman. Dee too maye dun legi mda di mawag banwe kaye la nwe la yaan na fkasal di kunun. Kabay, laride higayon la fdile di kunun du too labe i dad toan.

Seto du ye, nun magu dee seto nga lagi na teen nan i fye baweh nga libon, mne di bintana. Mkef di labat na fdarong di nga libon. Fnu di klehew i fofong i nga libon kiten i nga legi na la leet nawan i fye baweh nga legi. Smaad i nga legi ye sampule.

Kaspule i nga legi ye sunod simana, palbusek ale magu, na la fgare ale di kda la. Kabay, gnare leman i dad tua i nga libon, lalo ale para gbawi la i nga la, tapan ale gafit, i lwe salnawa dmayen di Dwata para mni tabeng. Kamdo i Dwata dele na di ktikeng la teen la luna di tanà na ti fdatah na ti bong. Nimo i Dwata ni para gsang ngan i lwe salnawa mda di tuan. Ani i gumda kan la gamlalo i tua i nga libon dele du mlimah myak di bulol.

Ani i gumda kan nun gusalda i banwe mdatah. Nebe inga legi i nga libon di balin mne ale sdeme le too mlehew.

The Origin of the Mountains

Informant: Felix Inantay
Date of Recording: 5 December 2004

Long time ago, there lived in a faraway place a beautiful lady named Wanan. Her skin was as soft as cotton. All the men loved her because she was as good as she was beautiful. There were many suitors from other places who desired to marry her. But alas, nobody could even get to know her because her parents were very strict.

One day, a man passed by and caught a glance of the beautiful lady sitting by the window. He climbed over the fence and approached her. She was filled with joy upon seeing the handsome young man and soon after fell in love with him. He promised to come back for her.

When he came back a week after, they secretly left the place. Soon, however, their secret was discovered. The parents ran after them to get their daughter back and when they were about to catch up with the young couple, the two lovers prayed to God for help. The God pitied them and to their surprise the lovers saw a mountain rise into the air. The God made it to protect them from her parents because they could not climb the mountain. This was how mountains were formed.

The young man brought her to his house and they lived happily ever after.

I Ubas Liko To

I gu Smalek: Felix Inantay
I dun Agbatak: 5 December 2004

Tuan, non dad anak tah kayo ko dad mlanaf sda-as.

"Mimo ite kasfati di dad mianaf, man i mew.

"Na, mimo ite," man i dad anak takayo.

I bong mew i mabe dele. Mago ale di kayo non ubas fatlaweng. "Magen ge gami," man le. Man i ubas, la ba gure am do na ago mlanaf?" Kanto kel i dad mlanaf, man le dito di dad ubas, Kumal gamo, magen gamo gami? I ubas telo, "la gere em do na age anak tah kayo?"

I ubas tarol di dad mlanaf. Fatlaweng i ubas di tah kayo. Neyen i kasfati i dad anak tah kayo ko i dad mlanaf. Kanton nete na i anak ta kayo ig balas ta fles megen meyang di dele.

"Dini ago mani atnabeng ta gemo", man en. "La meye gami ge," man i dad anak tah kayo.

"Lum sato mlanaf!"

"La, anak tah kayo ago," man i ubas. "Neyem i fagak ge!"

La mlon, te le i dad mlanaf i agbalas ta le man megen dele ubas.

"Dini ago mani atnabeng te gamo", man en. "Git i mgimo ge mani tebeng go gamo?"

"Fawag ge!" man i mlanaf. "La ti mi meye di tebeng em. La gulo ge geme. Anak di tah kayo ge.

The Coward Bat

Informant: Felix Inantay
Date of Recording: 5 December 2004

Long, long ago, the birds and the beasts had a quarrel.

"Let's make a war on the beasts," said the owl.

"Yes, let's make war," answered one of the birds. And you will be our leader," answered the birds.

The owl led the way and all the other birds followed. They passed the tree where the bat hung. "Come with us," they said. But the bat answered, "Don't you see that I'm a beast?"

When the beasts came later, they said to the bat, "Come and join with us." But the bat answered, "Don't you see that I'm a bird?"

The bat followed the beast for a short distance. Then, he hung himself up a tall tree. He watched the fight between the birds and the beasts. When he saw that the birds were winning, he flew and joined them.

"I have come to help you," he said.

"We don't want you," said the birds. "You are a beast!"

"Oh no, I am a bird," replied the bat. "Look at my wings!"

Moments later, when the beasts were winning over the birds, he went to join them.

"I have come to help you," he said. "What can I do for you?"

"La oy, mlanaf ago!" man i ubas. "Neyem i ble ge ko i kefan ge!"

Ta fnge nan i sfati, mda i kat man sato dele ta sakdo ale. I ubas ngato di anak tah kayo fles en man, "Keye ge na sakdu eto. Fles amkit di kalbot i dad anak meyeng "Nang ge dee la ti anak ge tah kayo!"

Ngato di dad mlanaf dito i ge magin en. "Keye na sakdu ito." Fles le ankit,"La meye me ge. La ti mlanaf ge."

Beg te mya i ubas di kton. Mlayo i nawan lies en man, "Ta nde mgimo ge ni ta mne age sato le. Te nde dereme ge sakdu."

Mda to, i ubas salbune dito di non kefu en do beg ti mya. Lo meyeng ko kefu ko ta kurang i dad anak tah kayo ko dad dereme mlanaf.

I Kasfati i dad Fele

I gu Smalek: Wilma Batul

I dun Aghatak: 7 December 2004

Sato do tuan, i walad lam blag, kasila ko dad agol fete le deyen kat man sato dele.

I kasila tab ne ku i dad fali lanah dini di banwe, i dadto le i kasila mani ye i kna-an le.

"Go away!" said the beasts. "We don't want your help. You are not one of us. You are a bird."

"Oh no, I am a beast!" replied the bat. "Look at my feet and my sharp teeth."

When the fight ended, the beasts and the birds made a peace agreement. The bat went to the birds and said, "I wish to be your friend." But they cried out in anger, "Go away, you are not a bird!" He went to the beasts to join them. "Please let me be your friend." But they shouted at him, "We don't need you with us. You are not a beast."

The bat was very ashamed of himself. He sadly thought, "Now I have no choice but to live alone. I don't have a friend or companion."

Since that day, the bat has hidden alone in dark places because of shame. He flies at night when both the birds and beasts are sleeping.

The War of the Plants

Informant: Wilma Batul

Date of Recording: 7 December 2004

Once upon a time, the jungle vine, camote, and mais plants were boasting among themselves.

The camote plant said that if all the rice in the world disappear, the people would depend most on the camote for food.

Man i agol di dele, do konun arnie dad kna-an di dadto.

Man i tubad i dad walag kmaraw, fan ngabal le age mani kna-an ko ta ndè fali di banwe.

I dad fele sfete be dayen deen en ye beg ti minit i kasfati le. Deen en, i tlo ngato di bong to mani don en man dele ko fon do i tuo glot.

Man i bong to, "Gamo tlo tuo glot, mani en ye i agol i tuo glot. Agol I fan ngabal i dadto ko lande fali nan.

Mole ale. Deen en i dad fele walad ko i kasila beg ti malbot. Alwo ale amngabal tek le. Mete ale sual fles le mwe lalo le i dad saga i fele agol. I agol mabal elo mani kah en di tuke i buhol en. Kah en i neten elo di tuke i buhol lies mago mani snetong en i dad dereme sdaas mani gambalas.

Kanto le sgafat ta tanbo le i sdaas. I dad malnak saey i agol mda i kasdaas le tuen em di klinge iagol ni. I kasila tuen i saey en balo ni. I dad walad di blag gal ale fko balo ni.

Mlios i lwo folo sato do, i bong to famlao na fnanak le nan i kasdaas be. Man en di dele, "Ye deen en la fye i kne man sato gamo, mne gamo di sawag banwe mawag di sato gamo."

Man i bong to di walad, "Mda ni floy ge di tana ko le em karaw i teen em." Man en di kasila, "Mda ni kel di go sen en sureng ge di amfaya." Man en di agol mne ge di mawag di blag, tarag ge dito di tala kanbo."

The mais plant insisted that most of the people would surely depend on the mais for food.

The jungle vine also insisted that he would be sought out by all food gatherers if there were no rice.

The plants argued bitterly and their boasting became hot. So the three went before the king to decide which of them was right so that the argument could be settled.

The king said, "All of you have virtues, but the mais plant is nearly right. It is the mais the people would seek if there were no more rice."

They went away. But the ground vine and the camote plant were angry. Together, they went looking for weapons. They found a thorn at the thorn tree, took it, and followed the trail of the mais plant. The mais plant went seeking poison for arrows so that he could fight them. He found some and put poison on the tips of his arrows and went out to meet his enemies.

They saw each other and began to fight. The cuts received in the battle can be seen today on the ear of the corn. The camote still bears those wounds received in the battle. The jungle vine became crooked as it remains to this day.

When twenty-one days passed, the king ordered the fight to stop. He said to the fighters, "Because you do not live well together, henceforth, you will live apart from one another, each in a separate place."

To the ground vine, he said, "As for you, you will lie down, and from this time on, you will crawl on your belly." To the camote, he said, "From today to the end of time, you will sit down on

Kanton ta ni, nakol ti i kasila mda di fuon en. I walag kmarau di tah i teen en. I agol tarag di tala agneng i doh.

I Non Gnere Suket

I gu Smalek: Myrna Para

I dun Agbatak: 3 December 2004

Sato do tuan, non fye aldam nga lagi dnagit le Masoy. Ta tua ko ande kwe i ma ko i ye en. Masoy famdam mda mani mabal kaka-an i dad tuan ko di konun le.

Sato beg ti fye flafos tngak en i gumné le maui mabal gu smalafi en.

“Ngato ago di falasyo i hari,” fandam en. “Dito gam ngabal ago gu smalafi gu.”

Di konun kago mlinge tab ftebeng. Gel fabaltik ngato di sabla nun gumkit. Dito mete kanwah beg mngalam nde eel. Dito di dungan i kanwah nun sureng tua libon.

“Bo”, man Masoy, “kan ko déé ge?”

“Tetek ago dini di kanwah”, man i tua libon, “la ti gu gyak. Ta fele doh ago dini nan beg ago ti betil.”

Masoy kamlang tahah walag, fles en ftefek dito di kanwah.

I tua libon mogot di walag, deen en gakyak di tah i kanwah.

Banle Masoy kna—an i tua libon. Beg ti betil i tua deen en nde agtagak

the ground. To the mais, he said, “You will stay away from the jungle and will stand in the open fields.”

So, to this day the camote must be dug from the ground where he sits. The ground vine crawls on his stomach. The mais stands straight in the fields for the sun beats down upon his head.

The Magic Horn

Informant: Myrna Para

Date of Recording: 3 December 2004

Once upon a time, there was a kind boy named Masoy. His father and mother were very poor and were getting old. So Masoy thought he would go out into the world and earn a living for them and for himself.

One beautiful morning, he left home and started to look for work.

“I will go to the king’s palace,” he thought. “There, I shall surely find work.”

As he walked along, he heard a voice calling for help. He hurried to the place where the voice came from. There he found a deep, dry well. In the bottom of the well sat an old woman.

“Grandmother,” said Masoy, “why are you there?”

“I fell into this well,” said the old woman, “and I can’t climb out. I have been here many days and I am very hungry.”

Masoy cut a long thick vine and let it down into the well.

The old woman took hold of the vine and slowly climbed up out of the well.

Masoy asked her to have some of the food he had with him. She was

ko Masoy. Di bong klehew en di aktebeng Masoy di konun, banlen Masoy suket i karabaw.

“Agtebeng di ge ni”, man en. Lanah balo git I keye em lanah, anyof am lo i tukay tuke en. Owe em balo git i keye em bnayad, anyof am lo i bong tuke en. Ko tnako le i suket mda di ge, lom fandam na mule di ge i suket.”

Fete Masoy i klehew en di tua fles mda. Ta fan gafat di falasyo i hari.

I hari. mngabal to tamwan i dad kabeg en. La ti keye en i fule tua tamwan do tin baya i dad kabeg milah ba nè en deen en ti ale lanah.

Naben i dad kabeg mani gamka-an bnas, sureng konun dito di dungan i kayo mani neten i dad kabeg. I dad kabeg milah dito di dad tukay bulol ko dito di tala neme.

Ta don en samfule dito di falasyo, anyof en i bong tukè i suket. I dad kabeg milah fdurong di konun fles en ale nebé mule di falasyo.

Keye i han mete ko Masoy samtifun i dad kabeg, deen en flulong dito di blag mani neten i nimo Masoy. Di kiten ko Masoy tamyof di suket, fandam en i mwe i suket. Nwe i hari i suket do kurang Masoy. Ngato ko Masoy i han fles en man. “Non gnere i suket ni, Feten dago git i dereme gimo i suket ni?”

Anyof Masoy i tukay tuke i suket. I hari amlabal dito di gumawag en.

so hungry that she ate it all and left nothing for Masoy. As a reward for Masoy’s kindness, she gave him a carabao horn.

“You may use this,” she said. “If you want anything to be taken away, blow the small end. If you want any thing to be brought to you, blow the large end. If the horn is stolen from you, all you need to do is to wish it back.”

Masoy thanked the old woman and went his way. Soon he reached the king’s palace.

It happened that the king had been looking for a new goatherd to take care of his goats. He did not like the old goatherd because he let the goats run away and get lost.

He led the goats out to eat grass, and he sat down in the shade of a tree to watch them. The goats ran to the hills and to the fields.

When it was time to take them to the palace, he blew the large end of his horn. The goats came running to him and he led them back to the king’s palace.

The king wanted to find out how Masoy kept the goats together, so he hid in the forest and watched him. When he saw how the horn brought the goats back, he made up his mind to steal it. The king stole the horn when Masoy was sleeping. He went to Masoy and said, “Your horn must be a magic horn. Will you show me what else it can do besides call the goats?”

Masoy blew the small end of the horn. All at once the king was swept off his feet and was carried far away.

"Tlom ago samfule dee", kit i hari. "Tlom ago fule dee mani gwe em i nga ge libon."

Anyof Masoy i bong tuke i suket. Deen en samfuli i hari. Beg ti bong i ktikeng i hari di fye gimo i suket mda ko Masoy. Man en di dad ton na mimo bong kastifon.

Sansato le i nawa Masoy ko i nga i hari, mne ale-bong klehew to di lande gu sen.

I Dad Anok, Fato Ko I Dad Tbulag

I gu Smalek: Elizabeth Salva

I dun Agbatak: 3 December 2004

I muna do, dito di mawag banwe, i dad to mne ande karno. Nde dasek le di lam kalnak le. Sato do ye, non dad stifun dad tua to stulen.

"Git te nimo te mani gamwe ite kaka-an?" selek Melencio sato tua lagi.

"Fatlo ite kastifon i dad kdee lagi dini di banwe te do n ate santulen I kiande te", i man i sato lagi.

Ye deen en fatlo Melencio i dad to. Mgati dad fandam le nimo le.

"Dad flenek, non dad mne anak, fato, dad gansa ko dad tbulag di bali banwe. Ta mati i dad dereme do lande tamwan dele. Ko mne ale sbuol geto, gamwe ite mgat alman ko tnab. Ta le non anak te, fato ko dad gansa le te tnete ko le te kna-an ko betel ito. "Fye fandam ye!" kit i dad to.

"Fye fandam ye!" kit i dad to.

MARIA VINICE T. ORGANIZA

"Call me back," shouted the king. "Call me back and you may marry my daughter."

Masoy blew the large end of the horn. Then the king returned. He was surprised at the wonderful things that Masoy could do. He told his servants to make plans for a big feast.

Masoy and the princess were married and lived happily ever after.

The Fowls and the Bees

Informant: Elizabeth Salva

Date of Recording: 3 December 2004

Many years ago, in a far away land, there lived people who were very poor. They did not have enough to eat. One day, a group of old men were talking.

"What shall we do to get enough food to eat?" asked Melencio, a very old man.

"Let us call a meeting of all the men in the barrio and talk about it," answered one of the men.

So Melencio called a meeting of all the men. They thought of many plans.

"My friends, in the country, live many chickens, ducks, geese, and bees. They die because there is no one to take care of them. If they live with us here, we would have all the eggs and honey we need. We would also have some fat fowls to eat now and then."

"That's a good plan!" shouted all the people.

"Mda ito nan do nabe te le ngarine geto", man i bong to.

I dad lagi mda mane niye le i dad anak, fato, gansa, ko dad tbulag. Di ksalo le, beg ale te mugak deen en i dad anak, fato, gansa ko tbulag likodi dele.

"Toh I dad mugak dini? Git i nimo i dad to ne?" Salek i bong gansa. Liko ale kanto le teen i dad mgat to.

"Ngarine gami mani magen gamo di banwe mi", man i bong to le. Banle mi gamo fye gemne, fulal ko dad mgat kna-n.

"Git i ble mi samfule di ge?"

"Keye mi lo on dad alman ko dad mabo fato, anak, gansa balo git i mdo do. Keye mi le i tnab mda di taming," man i bong to le.

"Fye, man i gansa, guflinge i dad anak, gansa ko dad dereme mlanaf.

"Mele gami di gamo banwe ni karang."

Deen en i dad anak, pato, gansa ko dad taming ngato di bali banwe mani dito i gumne le. Beg ti mlo i klehew le. Beg ti fye i dad to di dele. Mgat i alman ko taming le.

Mlios i mgat do, ta gimat mati I dad tua lagi mabe i dad anak ko gansa di banwe le. I dad nga lagi ta le mlungay tamwan di dad gansa, anak ko dad dereme mlanaf.

"Kan ko mugah i dad anak ko gansa! I dad mlan sige ti tamkak. I dad taming be ti mugak ko le ale maket. I dad sulog sige ti kalmaet ko ti kefeh. La fanak ale!"

"Let us go now and ask them to live with us," said the leader.

All the men in the barrio went to visit the chickens, the ducks, the geese, and the bees. On their way, they made so much noise that the ducks, the geese, the bees, and the chickens were nearly frightened away.

"What is this great noise about? What are all these people doing here?" asked the tallest goose. They were afraid when they saw so many people.

"We have come here to ask you to live with us in the barrio," said the leader. "We will give you good homes with nice nests and plenty of food."

"But what must we give you in return?"

"We wish to have a few of your eggs and a fat fowl to eat now and then. We also want some honey from the comb," answered the leader.

"Good," said the goose, speaking for all the fowls and for the bees.

"We will move into your barrio right away."

So all the chickens, the ducks, the geese, and the bees went to the barrio to live there. For a long time, they were happy. The people were kind to them. The people had all the eggs, honey, and fowls they wanted.

But after some time, the old men who had brought the fowls and the bees into the barrio died. The young people grew tired of taking care of the fowls and the bees.

"What a noise these fowls and bees make! The hens cackle all day long. The bees buzz and sting us. The cocks crow at night. It is never quiet!"

"Te le tambo mugat i dad fato!" man i nga lagi, "Dal te le fawag."

Deen en dal le fawag i dad gansa, anak ko dad taming mawag di banwe le.

Mlios i mgat do, fanmula i dad to i dad anak, gansa ko dad taming nga le ale samfuli di banwe le. Ande kamo i dad to nan. Nde ti kaka-an la le. Lo ni i kgere le do na i dad anak, gansa ko dad taming beg ti gamtebeng di dele. Beg le ti gere ko git i ktes le di dad mlanaf.

Fabe ale dad to ditto di dad anak, gansa ko dad taming mani falna-o le ale samfule di dele. Balo ye ta fule i kdeen. I dad anak, gansa ko dad taming mete gumne le nan di bale banwe, ko beg bong i kiehew le dito. Ta Ia ti samfule ale di dele.

I Bwaya ko i Ongok

I gu Smalek: Cecilia Inantay

I dun Agbatak: 5 December 2004

Fo Ia dee i dadto di banwe non libon mne di bong datal la mawag en di bong datal la mawag en di bong eel. I libon dnagit le Wanan. Non gumne Wanan mawag di dad deremen dadto, lon sato mne. Lo tnarak an doh dito di tala en la mawag di gumne en. Sato do ye, mule Wanan mda di tala en. Kekel en di gumne en ta nde lam i banga en, deen en ngato di bong eel mani smulo. Lam en tarag di kilil i eel kanton kmengel, teen en i tukay bwaya kurang di tah tukay bato kilil

"Those ducks are beginning their noise again!" said the young people. "Let's drive them away."

So the young people drove all the chickens, the ducks, the geese, and the bees away from the barrio.

Not long after, these young people wished they had all the fowls and the bees back again. The young people became poorer and poorer. Again, they did not have enough to eat. Now, they knew that the fowls and the bees had helped them. They knew that they had been unkind to the poor fowls and the bees.

They sent men into the country to ask the fowls and the bees to go back to them. But it was too late. The fowls and the bees had already found good homes in other barrios and they were happy there. They would not go back to them.

The Crocodile and the Monkey

Informant: Cecilia Inantay

Date of Recording: 5 December 2004

When the people in the world were still few, there was once a woman who lived near a big river. Her name was Wanan. Wanan had a house but she was unhappy because she lived all by herself. One day, when she went home from the farm, her jar ran out of water and so she went to the river to fetch water. As she stood at the river bank, she saw a baby crocodile sleeping on a stone situated near the river. She went to the stone where the baby crocodile was sleeping. She

i eel. Gmato Wanan i gumne i tukay bwaya kanfe en ye la gure en i klehew di fufong en smefit di tukay bwaya. Kanton kel di gumne en, kah en i tukay bwaya di nimo en kukob. Beg ti nagaf Wanan i bwaya tin gimat bong. Bong klehew Wanan mey di agaf en bwaya salngag kalbong di bong awong.

Gnagan en i magaf di bwaya doh ko kefu, mlios i dad fali do mani lo non deremen mne.

Kanton mule mani famka-an di agaf en bwaya, agsot en malba nan i kukob nimo en ko ta la dee i bwaya.

Kmerew Wanan di bong kalbot en ko di klubay en magaf di bwaya lam i mgat fali ko ti lun lanah.

Mlios i magat do fngel lanah i bwaya. Di kgafat en mda di tala, mwe sagok mani gnamit en smulo eel, di kgafat en tufa dito di eel kel di awok en.

La lyon do ta dee safed en i bong bwaya. Lagna atay Wanan. Balo ye, fye do dile en i bwaya tanwan en. Ke em baling man i bwaya, "Libon, ta lo sen em mne di tana ni."

"Fantulen em na ge i fangafat gu di fele fali. Bla em dnile ta ge nga gu. Ni kare i bayad em i kagifaf ta ge?"

Teen Wanan i awong manol smalo dee di konun.

"Awong," salek Wanan, "git ig tibeng em do ke i bwaya ni fangifaf gu di mgat fali. Bla am ni ta fan en ago skot."

Ta belo i awong, "Libon, nde ti gu gtabeng di ge do alsotago.

I bwaya mule baling en man, "Libon, nde ti degamlabeng ge. Ta la ti de ge mlalo do ta ni i dommati!"

got the baby crocodile and carried it home. When she got home, she made a cage and placed the baby crocodile there. She took good care of it and it grew bigger and bigger. Wanan was happy to see her pet crocodile which grew as big as a boat.

She sacrificed day and night, until many years had passed, she had already a companion in her home.

One day when she returned home to feed her pet, she found that the cage was ruined and the crocodile was nowhere to be found.

She cried angrily. For many years, she had made sacrifices in taking care of the crocodile, and suddenly, it was gone.

Days had passed after the crocodile was gone. When she returned home from the farm, she got a jar to fetch water from the river and when she reached there she stepped in the river.

Suddenly, the crocodile appeared in front of her. She was frightened. But she recognized that it was her pet. But the crocodile said, "Woman, be ready for this is your end."

"Remember, that I took good care of you for so many years, and I treated you as my son. Is this what you pay of my kindness?"

Wanan saw a boat coming towards her.

She asked the boat, "What help can you offer so that this crocodile that I took good care of for so many years would not devour me?"

The boat replied, "Woman, I can't help you for I'm broken."

The crocodile laughed and said to the woman, "Woman, nobody will

help you. You will no longer live for this will be your end!"

Wanan cried. Fortunately, there was a monkey dancing on the branch of a tree. The monkey shouted, "Crocodile, don't devour that woman!"

The woman looked up and asked the monkey, "What help can you offer so that this crocodile that I had fed for so many years will not devour me?"

Then the monkey shouted, "Crocodile, don't devour that woman." The woman got out from the water and went to the stone. When the woman reached the white stone, the monkey shouted, clapped, and said, "Woman, Run!"

The woman ran as fast as she could and the crocodile could not do anything. Since then, there has been enmity between the monkey and the crocodile.

The Little Bird

Informant: William Tandoy

Date of Recording: 7 December 2004

There was a little bird who was told by the mother bird not to fly for he might be seen and eaten by big animals. But the little bird disobeyed his mother. One day, while the little bird was flying, a big and monstrous animal saw him. He was so afraid of the big animal. He hid himself behind the branch of a tree. The big animal found the little bird nevertheless and ate it. The mother bird was helpless. The poor mother was not able to save her baby bird.

Kmerew Wanan kanton kmengel, teen en I ongok maral di tah fanga i kayo fles amkit, "Bwaya, nang am toyo skot i libon!"

Alngala i libon fles smekek, "Ongok, git ig tibeng em do i bwaya fangafat gu di mgat fali bla am ni ta fan en ago skot."

Ankit ongok i bwaya, "Bwaya nang am toyo skot i libon. I libon lamwa mda di eel smalo ngarito di bato. Kekel i libon dito di tukay bato, mkit i ongok fles samdafe felel, "Libon lilah gel!"

Ta la nde mgimo i bwaya do ta milah nan i libon. Mda to ta non kasges i ongok ko i bwaya.

I Tukay Anok

I gu Smalek: William Tandoy

I dun Agbatak: 7 December 2004

Non tukay anok di tah kayo man i ye en do nang ge tuyo meyeng do keng teen i malbang mlanaf ke ti le ge kna-an. La fnab i tukay anok di man i ye en. Amkel i sato do, mda i tukay anok ta gal gambit meyeng, kanton gal meyeng non teen en bong miajaf na mgimo teen ge liko. Beg ti tese i kliko en di bong mianaf teen en. Salbone di tah i fanga i kayo. Te teen i bong mianaf i tukay anok fles en kna-an. Ande ti mgimo i ye i tukay anok.

Git I Gumda i Sbang

I gu Smalek: Felix Inantay

I dun Agbatak: 5 December 2004

I muna do fye i kne i dadto dito di Little Baguio. Mgat i bulol en ko le non mahin en. Di bong tikeng le do ti meleh i kagkah i tana. Ni gamah le do non bong to la gere le i gumda i kanfulong mdek balo git en.

Ni to ni dnagit le Almabet, dnele le di kdee le ko di dereme banwe.

Kel i file do, nimo en gnere en na fnin di Dwata i mahin fngato en di lam bulol. Almabet ko i deremen mnè smakay di awong ko dad deremen flenek mne di tah bulol lo i gfu.

Fnge i bong gama le, fni Almabet di Dwata na fule i mahin di gumda en. Di la kion ta gwe en i fnin. Deen en ye agtikeng le i bong kgile i kagkah i tana. Ta non dad sbang di dad bulol. Ye deen en, di Little Baguio mgat teen te dad sbang.

How Creeks were Formed

Informant: Felix Inantay

Date of Recording: 5 December 2004

Long time ago, the people of Little Baguio were living in prosperity. The geographical feature of the land was mountainous with a large body of water. Shockingly, all of a sudden, the land formation was changed. It happened through an extraordinary man who had the power to command anything.

This man was named Almabet who was among his folk and in the neighboring tribes.

One day, Almabet used his power and asked God to intervene and make sea roll up to the mountain. Almabet and his family boarded a boat, and those people living on the peak of the mountain, were saved.

After the said calamity, Almabet again asked God to return the sea to its original place. Consequently, his request was granted. Then, Almabet and his kinsmen observed a great change on the land formation. Creeks were formed in almost all mountains. Thus, if we will go to Little Baguio, we would vividly notice creeks.

I Lwe Anguk na dad Asam*I gu Smalek: Myrna Para**I dun Agbatak: December 3, 2004*

Seto du ye, nun lwe anguk magu di seto banwe, to la ti teen seto keyu fnu benge slame tagah.

"Teen nam keyu ni!" man seto anguk. "Fye too falnanig non dad bengen? Me dee bengen knaan ta."

"Nangam!" man i seto anguk. "Funam faldam lamb. I keyu ni tmabo di gumne la ni. Tagah nan dad bengen. Ku fye pa i bengen tanwe la muon. Kabay neyem, la nwe la. Glabat gu i benge keyu ni la fye knaan. Tagak ta been ni."

"Kmine am!" man i seto anguk. "Glabat gu fye knaan i benge keyu ni, me agu kmaan agu dee."

"Ku aye i kaye am!" man i seto anguk, "kabay, mabal agu deg mahol banwe gumanihapon gu."

Nwe i seto anguk i dad benge keyu, knaan nan kel de gugsen nan. Kabay, ato lo i gugkel lan kmaan. Gilo kare i benge me i asam me.

The Two Monkeys and the Fruits*Informant: Myrna Para**Date of Recording: December 3, 2004*

One day, two monkeys were walking in a barrio when they found a tree covered with ripe fruits.

"Look at this tree!" said one of the monkeys. "Don't the fruits look good? Let us gather some at once and eat them."

"No, no," answered the other. "Just think for a moment. This tree grows in a barrio. The fruits are ripe. If those were good fruits, these would have been gathered by the barrio folks. But as you see, they have not gathered. I am sure the fruits are not good to eat. Let us leave them."

"How foolish you are!" said the monkey. "I am sure the fruits are good, and I am going to eat some at once."

"As you please," answered the wise monkey, "but I will look some other place for my supper."

The foolish monkey gathered the fruits and ate all he could. But it was his last meal. The fruits were poisonous.