



ISTORYA TI NAGGAPUAN: TEXTUAL ANALYSES OF ILOKANO LEGENDS

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ABSTRACT: *This study focused on the analyses of the Ilokano Folk Literature particularly legends in Northwestern Cagayan and Ilocos Norte. Specifically, it resolved the problems: what thought, emotion, behavior, and folkways are reflected in each legend; and what is the implication of Ilokano Folk Literature collection to educational development? The study used the qualitative research design because the researcher textually analyzed the legends.*

The data which were elicited from the internet were analyzed through the use of textual analyses such as thought or belief, emotion, behavior, and folkways. Ilokano folk narratives particularly legends unveiled bravery, romance, and how a gallant heir fighting for a lady's love. Others disclose the origin of a place like a hill, rock formation, municipality and a lake. The most articulated thoughts are regret, being greedy, clipping of names, protecting one's territory, belief in God and supernatural beings and simplicity of life.

Also, arrogance, stinginess, determination, passionateness, bravery, unitedness, diligence, boastfulness, and rivalry are the behaviors of the characters revealed. Feelings of regret, pain, anger, love, happiness, admiration, bitterness, fear, hatred, and hope are the emotions encapsulated. Fishing, stinginess, hunting, use of arrows, patriotism, heroism, rivalry, belief in God and supernatural existences and associating dreams into real-life are the prevailing folkways specified.

Additionally, these analyses of folk literature can contribute to the preservation, conservation and propagation of the inventiveness and ingenuity of the Ilokanos in the educational arena by enriching the school's curricula through the inclusion of these collected folklores and by providing the learners with valuable reading materials, offering them better perception, and respecting and appreciating more their and of other's folk literature.

Finally, without timely intervention, traditional cultural practices may disappear and be forgotten. Therefore, through this humble undertaking, the Ilokano students will be left with a lasting legacy and chronicles of folk masterpieces. This study is hoped to benefit them by giving them something to look back on, so they may realize that it is truly imperative to conserve, preserve and analyze the Ilokano Folk Literatures before they shall be long forgotten because of modernization and cultural intermarriages.

KEYWORDS: *Textual analyses, legends, thought, behavior, emotions, folkways*



INTRODUCTION

A good piece of literature, like any other work of art, does not yield much unless we bring something of ourselves to it. We can only get the meaning of a piece of literature by having lived because literature is a product of life and a way of life. Literature offers us an experience in which we should participate as we read and testing what we read by our own experience. How much we derive from our reading depends not only on the skill of the writer but also on our sensibilities and openness as learners and readers. Whether we are sensitive or receptive, we carry away something of value-an understanding, awareness and a feeling of pleasure (Tomeldan, et. al., 2006). Thus, in a very factual essence, life lights up literature just as much as literature lights up life.

Similarly, literature is said to be one of the stimulating subjects that help learners cope with the adversities of life for it is an embodiment of brilliant ideas and rich human experiences (Castañeda, 2000). Through it, people acquire wisdom and guiding principles, which direct and shape their positive attitudes towards their life.

The very rich experiences of people in studying literature help learners cope with the true-to-life struggles and impediments, leaving them strong and steadfast, aware and sensitive, with greater perspectives and understanding about human existence and their surroundings (Villanueva, 2012).

Additionally, it is an acceptable fact that literature is one of the vehicles and avenues of the culture of peoples and because of this, the values of even the archaic literature becomes manifest. As part of the expressions of people before or at least at the inception of acculturative processes it is a pure or nearly pure expression of our aboriginal culture. Folktales, legends, epics, poems, stories, folk songs, riddles and proverbs are just some of the earliest and rich forms of Philippine Literature (Catacutan et. al., 2006).

Further, Guzman (2013) indicated that literature as an expression of folklore develops the culture of a group of people. Beliefs, folkways, ideas, emotions, aspirations, customs, and man's relationships in his society are contained in its folklore. Folklore elevates the peoples' standards of principles and moral values, positions them on the path of their uprightness, and assists them in the sustenance of their being men in their society.



One way of looking back to the meaningful past is to study folklore in order to better understand the unrecorded writings, traditions and cultures of a group or groups of peoples.

Dr. Damiana Eugenio, a renowned UP folklorist, says there is still no universally accepted definition of the word “folklore”. But any bit of knowledge that is transmitted from one generation to another by word of mouth or imitation, which describes or depicts the unique beliefs and lifestyles of the ancestors of a chosen ethnic group is rendered unique to that group, and is respected as folklore.

Additionally, the term “folklore” was adopted by European scholars engaged in the study of the popular literature in the 19th century (Del Rosario, 2000 and Dumauual, 1956). The literal meaning is “lore” or knowledge of the “folk” or people. In its original form, it referred to oral knowledge that was preserved among the illiterate masses. This led to the extension of the term folklore to include the oral literature of all peoples around the world.

Eugenio, 2007 classifies Philippine Folk Literature into three major groups: Folk narratives, folk speech, and folk songs. Folk narratives can either be in prose - the *alamat* (folklore), the legend, and the *kuwentong bayan* (folktale) - or in verse, as in the case of the folk narratives. Folk speech includes the *bugtong* (riddle) and the *salawikain* (proverbs). Folk songs can be sub-classified into those that tell a story (folk ballads), which are rare in Philippine folk literature, and those that do not, which form the bulk of the Philippines' rich heritage of folk songs.

Studies on the folk literature of the different provinces in the Philippines had been undergone, however, in Northern Philippines particularly in Northwestern Cagayan and Ilocos Norte, their oral genre like the legends were not yet textually analyzed.

Thus, this study wants to come up with a textual analysis of Ilokano folk literature particularly legends which are intended by the researcher to include it in the course subject Survey of Philippine Literature.

Lastly, as a humble undertaking, this study was conducted in order to contribute to the preservation and conservation of the very rich and genuine cultural legacy of the Ilokanos in Northwestern Cagayan and Ilocos Norte.



CONCEPTUAL FRAMEWORK

In order to make learners appreciate the very rich heritage of our literature, this study was undertaken so as to enable them to better understand the different folk literatures particularly legends existing in Northwestern Cagayan.

Henceforth, with focus on the folk literatures, learners will be able to develop their abilities for artistic expressions and creative imagination.

Therefore, the study of diverse cultures as reflected in the literary masterpieces that are handed down by our ancestors will help them see life at a wider perspective and eventually achieve one's ideal identity.

Consequently, the conceptualization upon which this study is anchored from is "The 1987 Philippine Constitution."

Article XIV Section 14 expresses that the state shall foster the preservation, enrichment and dynamic evolution of the Filipino national culture based on the principle of unity in diversity in a climate of free artistic and intellectual expression.

Section 15 likewise dictates that arts and letters shall enjoy the patronage of the state. The state shall conserve, promote and popularize the nation's historical and cultural heritage and resources, as well as artistic creations.

Furthermore, it is reflected in Section 16 that all the country's artistic and historic wealth constitutes the cultural treasure of the nation and shall be under the protection of the state which may regulate its disposition.

In addition, the State shall recognize, respect and protect the rights of indigenous cultural communities to preserve and develop their cultures, traditions, and institutions. It shall consider these rights in the formulation of national plans and policies as transcribed in Section 17.

Lastly, it is stipulated in Section 18 of the same article that the state shall ensure equal access to cultural opportunities through the educational system, public or private cultural for entities, scholarships, grants and other incentives, and community cultural centers, and other public venues. The state shall encourage and support researches and studies on the Arts and Culture.

Therefore, as citizens of the Republic of the Philippines, it is, therefore necessary that the folk literature in the archipelago specifically in Northwestern Cagayan and Ilocos



Norte will be cultivated, recorded, collected, analyzed and eventually imbibe to the present and future generations before they shall be forgotten and affected by cultural diffusion and intermarriages with other tribes.

More specifically, it is therefore assumed that the analyzed Ilokano legends will be utilized as supplementary materials in the teaching of Survey of Philippine Literature for the incoming college freshmen students of the provinces of Cagayan Valley and Ilocos Norte.

To encapsulate the framework of this study, the variables are illustrated in the paradigm as shown in Figure 1. The paradigm consists of three frames, the first contains the input which were the Ilokano Folk Literature specifically legends, the second is the process wherein textual analyses of Ilokano legends in terms of thought, emotion, behavior and folkways was undertaken and the output which are materials in Survey of Philippine Literature.

RESEARCH PARADIGM

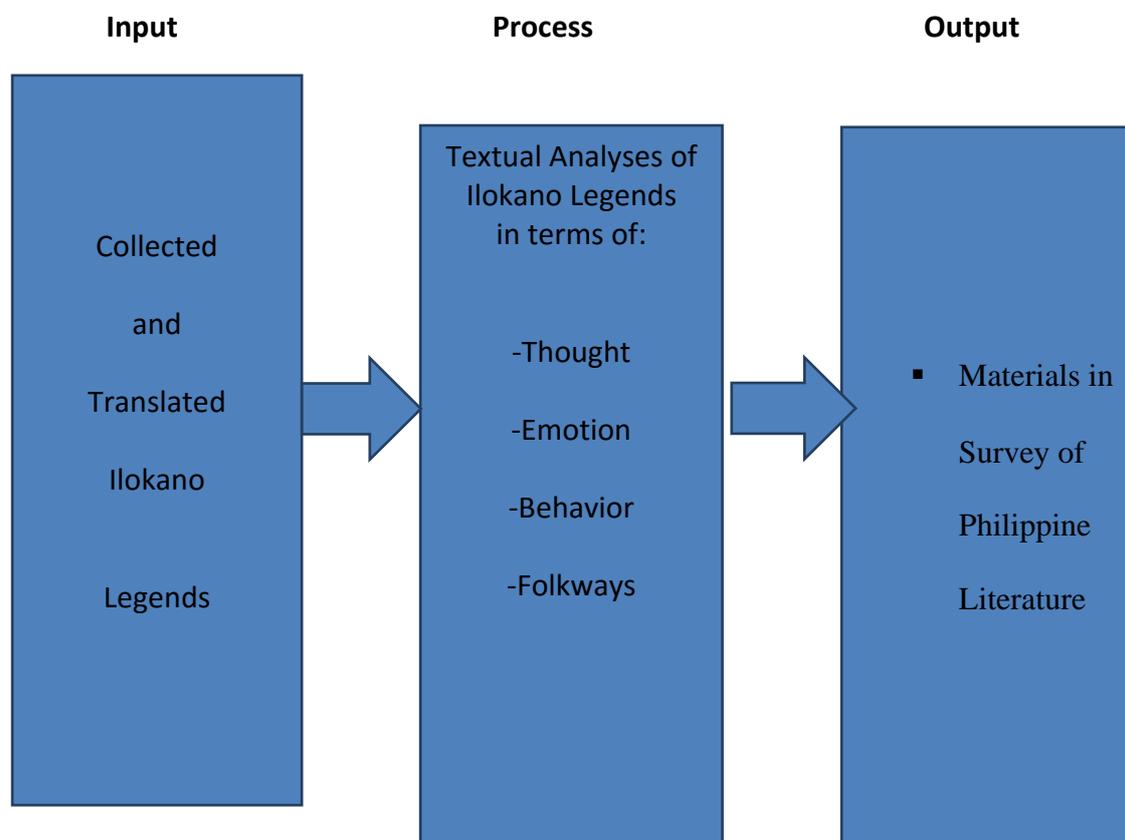


Figure 1. A paradigm showing the relationship of the Input, Process and Output.



STATEMENT OF THE PROBLEM

Generally, this study focused on the analyses of Ilokano legends in Northwestern Cagayan.

Specifically, it sought answers to the following questions:

1. What thought, emotion, behavior, and folkways are reflected in the legends?
2. What is the implication of the analyzed Ilokano legends to educational development?

SCOPE AND DELIMITATION OF THE STUDY

This study was limited to the analyses of Ilokano folk literature particularly legends and their textual analyses in terms of thought, emotion, behavior, and folkways as they were embodied.

The Ilokano legends that had been collected and translated into English and published in books and those that can already be accessed in the internet websites were the ones that were analyzed in this study.

Also, it looked into the implication of the collected folk literature to educational development.

RESEARCH METHODS, PROCEDURES AND ANALYSIS OF DATA

This study made-use of the qualitative research design because the researcher textually analyzed the Ilokano legends in terms of thought or belief, emotion, behavior, and folkways.

Textual Analysis concept was adapted from the study of Guzman, 2013 titled "Kalinga Folk Literature as Materials for Literatures of the Philippines".

The collected and translated Ilokano folk literatures particularly legends and those that can be already accessed on the internet websites were the ones that were included in this study for their textual analyses in terms of thought, emotion, behavior and folkways.



RESULTS AND DISCUSSION

Thought, Behavior, Emotions, and Folkways of Ilokano Legends

Telling or retelling a story in every culture and country across the globe is a common thing. Almost all people from all walks of life truly enjoy listening to and sharing stories. Storytellers have catered for the need for a good story since the beginning of civilization. Most people have their own favorite story from childhood and, often, these stories are either invigorating or frightening. These stories include fables, legends, myths, folktales, novels among others.

Specifically, legend, as defined by Encyclopedia Britannica Inc. (2018) is a traditional story or group of stories told about a particular person or place. Formerly the term [legend](#) meant a tale about a [saint](#). [Legends](#) resemble folktales in content; they may include supernatural beings, elements of mythology, or explanations of natural phenomena, but they are associated with a particular locality or person and are told as a matter of history.

Furthermore, a legend is a narrative that is often handed down from the past—that is used to explain an event, transmit a lesson, or simply entertain an audience. Though customarily told as "true" stories, legends often contain supernatural, bizarre, or highly improbable elements (Nordquist, 2018).

Consequently, legends is said to be one of the most interesting stories as they are semi-true stories which has been passed on from one person to the other and has an imperative meaning or symbol for the culture in which it originates. A legend normally includes the element of truth, and is sometimes based on historical facts, but with mythical qualities. Legend normally involves heroic characters or fantastic places and often encompass the spiritual beliefs of the culture in which they originate.

The legends that were textually analyzed by the researcher as seen in Table 1 talk about valiance, romance, and how a gallant heir fighting for a lady's love. Others center on the origin of a place specifically a municipality, hill, rock formations and a lake's name.



In this study, stories such as Ti Naggapuan ti Lakay-Lakay (*The Legend of Lakay-Lakay*), Ti Naggapuan ti Dingras (*The Legend of Dingras*) and Ti Naggapuan ti Paoay Lake (*Legend of Paoay Lake*) were the ones that were collected by the researcher.

The Legend of Lakay-Lakay

The dominant **thought** in the legend are regret and being greedy. There was an evident regret when the wife blamed her husband of being greedy. Thus, the popular saying “Regret usually happens in the end” is specified in this legend.

The **behaviors** of the characters in the story are: loving, caring, greedy, arrogant and stingy. These behaviors as manifested in the legend truly adheres to Ilocano’s frugality and being compassionate and affectionate.

Furthermore, feelings of regrets, love, importance, concern, longingness, sorrow, sadness, pain and anger are the prevailing **emotions** in the story and fishing as way of life of the Ilokanos specifically the Claverianos and their strong belief in superstitions are the principal **folkways** reflected in the legend.

The interpreted folkway (*belief in superstitions*) from the legend is comparable to Jocano’s (2016) statement that like any other Filipinos, Ilocanos recognize an array of supernatural beings, such as the *katawtaw-an* (the spirits of infants, who died unbaptized who in turn victimized newborns); the *karkarma* (souls of the living persons) leave the body at death but linger in the house until after the post-funerary offerings of food are made to the deceased; the *al-alia* (the spirit doubles of humans) appear at their human doubles’ death as the groaning of the dying, the cracking of glass, the rattling of beds, the banging of doors among others.

Thus, these signs remind the living to pray to God for the forgiveness of the deceased’s sins otherwise the *al-aliamay* visit misfortunes upon them.

Subsequently, fishing as a folkway of the Claverianos and as replicated in the legend is truly evident as the town of Claveria garnered Second Runner-up in the National Search for Outstanding Fishing Community “*Malinis at Masaganang Karagatan 2017*” with a prize of P10 million worth of projects.



The Legend of Dingras

The principal **thoughts** revealed in the Legend of Dingras are: a name can be derived from clipping names such as the name of the main characters Ras and Ding arriving at the name of the Municipality of Dingras, protecting ones territory, rivalry, fighting for a love one and love and admiration at first sight.

Moreover, determination, passionateness, helpfulness, lovingness, bitterness, united and brave in defending the person they love are the main **behaviors** that are discovered in the story.

Feelings of love, happiness, admiration, anger, and bitterness are the most dominant **emotions** that are reflected in the legend and hunting, use of arrows, politics, patriotism, defending ones village from a battle or a war, heroism, and bravery are the prevailing **folkways** postulated in the above-mentioned legend.

The Legend of Paoay Lake

The **thoughts** found on the Legend of Paoay Lake are belief in God, belief in supernatural beings, and simplicity of life without forgetting God. As to the **behavior** of the characters in the story, they center on boastfulness, rivalry as to who is richer or poorer, stubbornness of the wife, arrogance of the people, God-fearing Paoayeneos, hard working Ilokanos and simplicity of life. Feelings of fear, hatred, arrogance, boastfulness and hope for survival are the foremost **emotions** stipulated in the story. The governing **folkways** present in the legend are fishing, rivalry, belief in supernatural beings, Ilokanos are God-fearing and church goers, and they associate dreams into real-life happenings which are very evident and reflective to Ilokanos traits, values, beliefs, practices and mores.

Below is the summary of the above-mentioned stories and their textual analyses as to thought, emotion, behavior and folkways.

Table 1. Summary of Legends in Northwestern Cagayan and Ilocos Norte and their thoughts, emotions, behavior and folkways.



Title of the Legend	Thought	Behavior	Emotion	Folkways
1. Ti Naggapuan ti Lakay-lakay (The Legend of Lakay-lakay)	Regret usually happens in the end.	Greediness, arrogance and stinginess	Feelings of regrets, longingness, pain and anger	Fishing and belief in superstitions Stinginess
2. Ti Naggapuan ti Dingras (The Legend of Dingras)	A name can be derived from clipping names. Protecting ones territory Fighting for a love one. And love at first sight.	Determination, passionateness, helpfulness, lovingness, bravery, bitterness and united and brave in defending the person they love.	Feelings of love, happiness, admiration, anger, bitterness, and rivalry	Hunting, use of arrows, politics, patriotism, defending ones village, heroism, and bravery
3. Ti Naggapuan ti Paoay Lake (The Legend of Paoay Lake)	Belief in God Belief in supernatural beings. Simplicity of life without forgetting God	Boastful, rivalry as to who is richer or poorer, stubbornness of the wife, Arrogance of the people, God-fearing Paoayeneos, hard working Ilokanos, humble living	Feelings of fear, hatred, arrogance, boasfulness and hope for survival	Fishing, rivalry, belief in supernatural beings, Ilocano are God-fearing, and associating dreams into real-life happenings.



Implication of the Analyzed Ilokano Legendsto Philippine Educational Development

In Northern Philippines particularly in Cagayan Valley and Ilocos Norte, folk literatures such as riddles, proverbs, poems, folksongs, legends and epics are a fundamental part of its oral society.

Customarily speaking, these folk literatures relate to, and explicate several moral, spiritual, cultural, social, ethnical, traditional and even educational aspects of a society from which they evolve.

These collected literary masterpieces particularly legendsperform significant functions of serving as sources of entertainment, enlightenment on societal orientation and customs of the people, and educating the people of the various aspects of community particularly the learners.

Subsequently, this collection of folk legends could represent the thoughts, belief, values, emotions, behaviors and folkways of the people of a society, where both young and adults learn through the principles, values and morals conveyed, reflected, articulated and replicated in these oral genres.

Consequently, education is a life activity, which entails passing through learning processes and acquiring knowledge and other skills for positive development (Amali, 2014).

Therefore, these analyses of legends can contribute to the preservation and conservation of the ingenuity and craftsmanship of the Ilokanosin the educational arena by enriching the values, thoughts, behavior, beliefs, and folkways in school's curricula through the inclusion of these collected literary masterpieces in the Department of Education, the Commission on Higher Education and even in the graduate studies of the Republic of the Philippines thereby providing the learners with valuable reading materials, offering them better perception, and respecting and valuing more their own and of other's folk literature.

Additionally, without timely intervention, traditional cultural practices may disappear and be forgotten. Hence, through this humble undertaking, the Ilokanos particularly the students in Northwestern Cagayan and Ilocos Norte will be left with a lasting



legacy and chronicles of folk masterpieces. This study is hoped to benefit them by giving them something to look back on, so they may realize that it is truly imperative to conserve and preserve the Ilokano Folk Literatures before they shall be long forgotten.

CONCLUSIONS

Based on the findings of the study, it can be concluded that the folk literature of the Ilokanos in Northwestern Cagayan and Ilocos Norte is very rich and genuine. Henceforth, these literary pieces should be conserved, preserved, recorded, propagated and analyzed so as to enhance the thoughts, emotions, behaviors and folkways of the people.

Additionally, learning and appreciating folk literature can contribute to the improvement of one's life particularly his ideals, beliefs, aspirations, and eventually his principles.

Remarkably, studying folk literature can assist in the enrichment of human's understanding and ultimately widens his/her horizon to better his/her life as these pieces of oral genre can elucidate various educational values and functions derivable from them in preparing them for the 21st Century world.

Accordingly, Ilokano Folk literature must be continually cultivated, conserved and preserved since they can be a supplementary material in the study of Survey of Philippine Literature and even in the fields of Humanities such as Anthropology and Sociology.

In due course, they should be conserved for they inculcate in the minds of the local folks the imperativeness of preserving the recorded and unrecorded man's best thoughts, ultimately emulating behaviors, collective emotions, and venerable folkways.

Finally, folklore imposes elevation and documentation for the familiarization and understanding and knowledge of the local folks because knowledge of one's folklore can eventually help solve the deterioration of values, ideals, customs, traditions and mores of the people living therein.

RECOMMENDATIONS

Based on the results, findings and conclusions of the study, the researcher offers the following recommendations:

1. The collection, translation and even analyses of Ilokano Folk Literature should be embraced by the Ilokano people particularly the students, teachers of literature to further determine not only its usefulness but also its effectiveness in teaching



of short stories and poems and other genres in the elementary, secondary, tertiary and even in the graduate levels.

2. Literature teachers in the Ilokano speaking communities should enrich their curriculum guide/syllabi in literature with Ilokano Folk Literatures. In this way, learning of literature becomes not only enjoyable, interesting and thought-provoking but also meaningful and values drawn from them will likewise be infused.

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