



KALINGA FOLK LITERATURE AS MATERIALS FOR LITERATURE OF THE PHILIPPINE

Ester Ecuán Guzman*

Abstract: *The study gathered the folk literature of Kalinga to document and know the types of the collected Kalinga folklore; to study a group of people in terms of their thoughts or beliefs, emotions, behaviors, and folkways as portrayed in each of the collection; to determine the dominant thoughts, emotions, behaviors, and folkways as reflected in their gathered folk literature to better understand and appreciate them. Textual analysis was used in each prose fiction in determining the thought, emotion, behavior, and folkways.*

From the collection, there are two types of prose fiction such as legend and myth. The Kalinga folk literature has very rich and strong thoughts, great behaviors and folkways, and has universal emotions.

The thoughts embodied are as follows: man seeks for greener pasture, safer and more secured shelter; a name can be derived from clipping names; in unity, there is strength in defending one's village; to be safe, strong, and secured is to have a big clan; intelligence is greater than magnitude; through industry and committed partnership, man lives with achievements; and disobedience has its consequence. The Kalinga folks had their beliefs in life that directed them as they moved on.

The emotions displayed are feeling of oneness, desire to live peacefully, fear for tribal conflict, hope for survival, feeling of security, happiness for victory and having a companion, hatred, hostility and retaliation against invaders, lonely for being alone, passion for a big clan, fear of the giants, happiness for they had fire, passion for work, joy in sharing one's harvest, appreciation for one's goodness, peace with a good person, regret for disobedience, and happiness for being forgiven. These are emotions which other communities had experienced too.

The behaviors manifested in the Kalinga folklore are: obedient members and trusting to leaders, responsible and concerned elders/leaders, supportive members/leaders, cooperative community, determined in searching for a fellow survivor, united and brave in defending invaded village, grateful for other's goodness, obedient daughter, supportive wife, disobedient son, concerned and responsive to the needy, responsible, and generous man,



loving and fatherly man, grateful for other's goodness, admission of one's fault, and grateful of being cured. These are observed in the way they reacted and related with themselves and other people.

As for the folkways, the following are revealed: unity, cooperation, upland farming, hunting, migration, tribalism, hospitality, clipping or blending names, producing a big family, practicing rituals, arranging marriage, and formulating peace pact. As to the vital materials they use, they are the following: jar and fire; spears, shields, and bolos; rattan basket, and headdress. They live in small huts. For the food of the early villagers they were camotes (sweet potatoes), rattan shoots, rice, vegetables, fruits, and wild animals. The folkways are echoed in their stories.

The dominant thought is industry, hard work, unity, faith, peace, security and adventure lead to community development. The dominant emotions are oneness, hope, joy, fear, loneliness, and longings while the dominant behaviors are obedient members, hopeful individuals, generous, brave, responsible, cooperative, supportive, workaholic, and hospitable people.

In conclusion, folk literature should be preserved for man to enhance yet his thoughts, emotions, behaviors and folkways. Studying one's folk literature can help in the improvement of life. Studying other's folk literature can assist in the enrichment of man's wisdom. Folk literature should be preserved as supplementary materials in the study of Philippine Literature and even humanities. They should be preserved for knowledge, improvement, and as a record of the past people's life in their good thoughts, worth emulating behaviors, universal emotions, and admirable folkways. Folklore necessitates promotion and documentation for the education of the society. Knowledge of one's folklore could help solve the deterioration of a society's values.

The recommendations are: one, compilation and publication of an anthology of Kalinga folk literature from the different municipalities should be supported by the government and learning institutions to preserve and propagate them. Two, the government - local, provincial, regional and national – should support research in the gathering of folk literature and its publication for their preservation and conservation.

*Kalinga-Apayao State College, Tabuk City, Philippines



INTRODUCTION

Background of the Study

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.

Del Rosario (2000) and Dumauual (1956) cited in their studies that the term "folklore" was adopted by European scholars engaged in the study of the popular literature in the 19th century. 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. Studies on the literature of the different provinces in the Philippines had been undergone; however, Kalinga folklore has yet to be given attention too.

Conceptual Framework

The conceptual framework of the study is as follows:

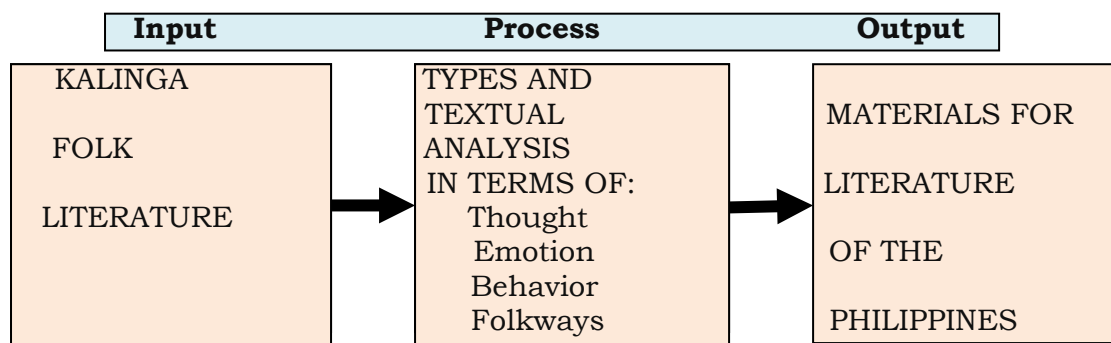


Figure 1: Conceptual model of the study

The collected folk literatures were analyzed in terms of thought, emotion, behavior, and folkways. These can be used as supplementary reading materials in the study of Philippine literature.

Statement of the Problem

The study sought to answer the following questions:

1. What types of folk literatures are found in the collected folk literature?
2. What thought, emotion, behavior, and folkways are reflected in each collection?



3. What dominant thought, emotion, behavior, and folkways are observed?

Objectives of the Study

The three objectives of this study are to:

1. document and know the types of the collected Kalinga folk literature;
2. study a group of people in terms of their thoughts or beliefs, emotions, behaviors, and folkways as portrayed in each of the collection;
3. determine the dominant thoughts, emotions, behaviors, and folkways as reflected in the collection to understand and appreciate them better.

Significance of the study

This study can serve teachers, learners, researchers, the community and others equipping them with valuable reading materials, providing them better perception, and respecting more their own and of other's folk literature.

Scope and Delimitation of the Study

This study is limited to the types of literature and their textual analyses in terms of thought, emotion, behavior, and folkways as embodied in the collection.

REVIEW OF RELATED LITERATURE AND STUDIES

A study of Kalinga folklore is an enlightening exertion towards the enhancement of cultural heritage. The collection of folk literature can supplement materials for instruction and for world knowledge.

Enhancement of Cultural Heritage

Jocano (1969) arranged his collection of myths and legends systematically under major headings from the creation of the world to legends of places, plants, and animals. They expressed how the forefathers interpreted their experiences, fears, sentiments, passions, and hopes.

Castillo (1974) highly emphasized that cultural force leads to the development of a distinct culture. Material progress and political power may vanish; the spirit of nationalism may wane; but the true glories of literature withstand the forces of decay and decline. Conserved heritage gives meaning to a people's ideals. It molds minds.

Dorson (1972), emphasized in his book "Folklore and Folk Life: An Introduction" that myths validate conduct. A tale is a living recitation delivered to a responsive audience for such



cultural purposes as reinforcement of custom, release of aggression, explanation of the natural world, and application to pressures for conventional behavior.

Dacanay (1992), noticed various themes and literary devices giving folk literature a universal appeal. Angiwan (1983), with regard to Mayaoyao social institution, found out that the requirement of animal sacrifices hampered the educational growth of the people.

Materials for Instruction and for World Knowledge

Some researchers support the idea that folklores are important as materials in the study of Philippine Literature. They are as follows:

1. Mead, (1956) stated that the experience of the UNESCO has pointed out that effective teaching and effective leading must begin where the people are.
2. In an edition of the book of Lumbrera (1982), *Philippine Literature: A History and Anthology*, he organized materials to help teachers exercise their creativity and resourcefulness in the interpretation of literary pieces.
3. Serrano (1987) expressed in her book, *Survey of Filipino Literature in English*, that all Filipino literature expresses the Filipino soul.
4. Ramos (1971), said that folklore should be introduced as practical and familiar text and motivation materials in teaching language.
5. Liban (1973), stated that the culture of the people should be included as basis for educational planners in laying attainable objectives of education.

All of these guided the researcher in this study. Having a recorded folk literature, rich with cultural thoughts and folkways, will be synonymous to cultural development and self-worth.

METHODS AND PROCEDURES

Analysis of Data

The collected legends and myths were textually analyzed in terms of the thought or belief, emotion, behavior, and folkways of the characters. The design is as follows:

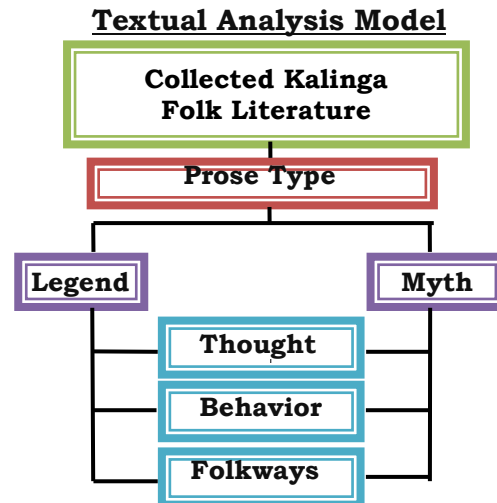


Figure 2: Textual Analysis Model

DISCUSSION AND INTERPRETATION OF DATA

Kalinga folk literature is literature in the oral tradition. Beliefs of the people had been woven into their stories. Some of these stories tell of the days when gods mingled freely with people. Others explain the beginnings of things. The explanations are based on the everyday experiences of the people. Life is hard for some since soils in the remote areas are mountainous, rocky, and poor to yield good harvest.

Types and Analysis of the Gathered Kalinga Folk Literature

The collected folk literature are classified as prose fiction specifically legend and myth. The data were analyzed guided by the textual analysis model.

Legend

Some Kalinga old folks tell stories to teach their children. Among their popularly narrated legends are *The Origin of Dananao*, *The Birth of Tulgao*, *The History of Cudal*, *Origin of Tongrayan* which has a mythical dimension, and *Origin of Fire*.

The Origin of Dananao

There were two brothers from Tococan, Bontoc, Mt. Province. One day the brothers went to hunt wild pig or deer. They reached a thick forest where there was "fananaw" or "chananaw" which means lake. They noticed that this place of "fananaw" was inhabited deers and other wild animals and good as agricultural land. They persuaded their fellow villagers to go with them to that place of "fananaw" to do better highland farming and hunting.



Many Tococan villagers went with them to the place of “chananaw”. More people followed and married in the place. The people named the place Fananao or Chananao. One village was named Tococan as remembrance of the place where the immigrants came from. People in Fananaw found out that they were not safe because of its location. Some built their houses in Finuryan Turok, in Fosang and in Okik. Years passed, some the villagers in Fosang, Okik, and Finuryan transferred, while others remained. The residents in Chanaraw multiplied until they were divided into four “sitios”. When foreigners reached Chananaw, they hardly pronounced Chananaw. Instead of Chananaw they uttered Dananaw. Today, Dananao is the carried name of the place.

Textual Analysis

The Origin of Dananao

Thought: Man seeks for greener pasture, safer, and more secured shelter.

Emotions: The characters felt oneness and cooperation for a better life. They experienced fear for tribal conflict, but hoped for survival as they continued exploring what nature can offer them.

Behaviors: Followers were obedient, trusting and supportive to their elders and leaders while leaders and elders were responsible about the safety of the villagers.

Folkways: The customary practice observed from the Chananaw people in the legend are farming, hunting, tribalism, and migration.

The following pictures(3,4,5) show some of their present farming and hunting places. At the left, are narrow plane of rice fields and at the sides of the mountains that cannot be planted with rice are vegetables, coffee, bananas and other fruit trees. The picture at the right and the next are actual examples of forested parts of mountains where men hunt wild animals.



Example of rice fields and highland vegetable farm



Forested hills and mountains for hunting



Forested mountain for hunting even at present



The Birth Of Tulgao

Long time ago, the earth was flooded. There were two mountains named Sumanchil and Binulawan. There were two survivors from the flood. A man named To-or was in Sumanchil mountain and a woman named Ca-aw was in the Mountain of Binulawan. Both were lonely and searched in their respective mountains if they have companions who survived the flood but found none. One day To-or saw in Binulawan mountain but couldn't go for the waters were high. He took a jar and tied it under the neck of his wild cat. Then To-or sent his cat swimming on the waters to Binulawan mountain in order to get fire. After a day, the wild cat came back with ember in the jar. He knew then that somebody was in that mountain. After the flood subsided, To-or went down his mountain then across the rugged plains and up to Binulawan mountain. In his search for survivors, he saw a smoke and traced the source of the smoke until he saw a woman named Ca-aw. They got acquainted and married in this place. They wanted to name the place after their names. They blended their names To-or and Ca-aw into Torcaw. They lived happily in the place. Now Torcaw is Tulgao.

Textual Analysis

The Birth of Tulgao

Thought: A name can be derived from clipping names.

Emotion: The characters longed for company especially To-or; happiness followed when they found each other.

Behavior: To-or was a determined man in seeking for a fellow flood survivor.

Folkways: To-or and Ca-aw clipped together parts of their names in naming their place, Torcaw now Tulgao. The use of jar and fire were very vital to them.

The History of Cudal

Cudal got its name from the Gaddang word "Cudag" meaning victory. During the olden times when there was no peace pact or Bodong, Calaccad tribe was invaded by the different tribes in Kalinga and Maducayan of Mountain Province because of its rich lands. They attacked Calaccad. A part of Calaccad was the battleground. In the fight, invaders were wounded, tortured, killed, and escaped. The Calaccad people attained "cudag" or victory. They were happy for their several victories. They named the battle ground as Cudal. This particular barangay reminds them of the invasions of which they were victorious.



In the year 1978, Cudal was a part of Calaccad. Officials separated Cudal from Calaccad because both had wide areas and thick populations.

Textual Analysis

History of Cudal

Thought: In unity, there is strength in defending one's village.

Emotion: Hatred, hostility, retaliation against invaders and happiness for being victorious against the invaders are contained in the story.

Behavior: The Calaccad people united and bravely defended their village.

Folkways: The legend portrays farming, hunting, and tribalism practices. A tribe attacked, while the other tribe defended itself using bolos, spears, and shields.

Origin of Tongrayan

Fang-ily told her daughter, Kifanay, to go to the upland farm and clear it off of its weeds. Kifanay took with her rattan basket for the camote (sweet potato) she will gather. While gathering, a big man suddenly tapped her shoulder telling her to gather more camotes good for more than 10 days. As suddenly as he appeared, the big man vanished.

Knowing what happened the parents cooked rice, butchered pig, gathered the elders, and narrated the incident. A ritual was held.

After few days, heavy rain poured until some houses were swept by the rising flood. Many were drowned and died of severe cold and hunger.

Kifanay, being left alone, picked camotes and fled to the mountain with her dog. She noticed a cat shivering in the cold. She took the cat. The camotes sustained her while the peelings served as food for her dog and cat. She was so grateful that she was still alive.

Days had passed. The flood waters were just below her cave. Kifanay thought it was her end. But the rain stopped and she saw a rainbow then the sun. Filled with great joy, she longed for fire to cook the left camotes. Then she felt lonely and fear for being alone.

Kifanay noticed her dog's disappearance. She thought that the rainbow swallowed it. In the meantime, the dog reached the other mountain where the fire was. Meryo, a man survivor, was happy to see the dog. The dog barked continuously in the direction of Kifanay's mountain.

At the other mountain, Kifanay also noticed the disappearance of her cat. The cat had followed the dog to the Finuroy Mountain. When Meryo saw the cat, he became sure that



there was another survivor. He tied a piece of wood with ember at its tip at the back of the cat and let it cross the floodwaters again.

Back at the cave of Kifanay she feared of her disappearance, too. Gazing at the floodwaters, she saw an ember moving towards her. The cat was with ember.

Meanwhile at a third mountain called Finurawan, another man survivor had taken refuge in it; his name was Finaray. He noticed the fire lit by Kifanay.

He paddled towards the mountain until he reached its side. He searched for the fire and saw Kifanay. She told him that the fire came from Finuroy Mountain. Kifanay offered camotes and they ate together. Finaray said that he was on top of Finurawan mountain when he saw the smoke of her fire.

The floodwaters continued to descend. Finaray searched for food. He cut rattan shoots, tasted, and nothing happened to him. Both roasted the rattan shoots. Days passed and the waters receded revealing a devastated Chuklican, Kifanay's village.

Finaray found earthen pot, pestle, mortar, and camotes. Discovering that not all the camotes were entirely destroyed, they cooked them in the earthen pot.

Finaray repaired the roof of a small hut and made it their house. Kifanay gave birth to a son, named Macad then followed by a daughter named Apungay. When the two siblings grew up, their parents asked them to marry each other to increase their family. A second son was born named Succor. When Succor grew up, his parents wanted him to marry his elder sister. Finaray reasoned out that this practice will lead them to survive, to be strong, secured, and safe.

Meantime, Macad's wife got pregnant. Macad searched for food and when he gathered enough he asked his wife to cook them. But after a while he saw his wife sprawled on the floor. She died because of what she cooked and ate.

Macad fled from the wrath of his father. He reached a place called Chinercherpong. There he saw three women flood survivors. He married them and they grew in number.

On the other hand, Succor also left the community for he did not want to marry his sister. Reaching a mountain, he saw banana tree and ate its fruit. Then he smelled smoke. Searching for its source, he saw two people eating in the middle of a far highland farm. On the way towards the farm, a group of people chased him.



He fought and killed the people. He climbed a coconut tree. On top, he watched the people of Tongrayan searched for the killer. Night came; Succor went down; back to his banana tree for food.

After few days, Succor went back to the village and found children playing. He killed the children. The villagers pursued Succor. Again, Succor climbed up the coconut tree.

At dawn, a man saw Succor at the top of a coconut tree. He called men and they decided to cut the coconut tree but Succor came down and challenged them to a fight.

One Tongrayan man said they will not kill him but they have to formulate pochon or peace pact.

Succor decided to make pochon with them. He suggested that the names of their tribes be exchanged, Chuklican for Tongrayan vice versa. On his way home, Succor passed by the banana tree and gathered its remaining fruits. Reaching their village, Succor offered the bananas to the young children. He offered some to his father. Father and son ate the fruit and concluded that it tasted deliciously.

After a month, while seated in front of their house, Succor saw many people approaching. He prepared for a battle. When they came nearer, Succor saw that they were the people from Tongrayan (now Chuklican since the exchange). Succor went inside the house and told his father that those people are parents and relatives of the children and other people he killed. Succor said to his father that the people had a woman companion and if they wouldn't allow him to marry the woman, he could kill them all. Finaray came out to meet the visitors. Succor married the woman as agreed. Wedding celebration followed. Joy was all over the village.

Kifanay suggested that Finaray go to Finuroy Mountain and search for the source of fire. Finaray took their daughter so that if the source of fire had a son they could marry. Reaching the mountain, Finaray saw Meryo roasting wild pig. He congratulated him for catching a big wild pig and for having a good hunting dog. Later, he had known that the dog was not his. Meryo invited them to partake of the wild pig's meat. Because Meryo did not have a son, he told Finaray that he will marry his daughter if she liked him. Meryo and Apungay married. The three were happy.

Finaray told the two that if they bore children they visit their village. Finaray left with the dog. The dog wagged its tail when it saw Kifanay filled with joy. Finaray informed Kifanay



that he left their daughter, Apungay, at Tanudan. They were all happy at the outcome of the events.

Textual Analysis

The Origin of Tongrayan

Thought: To be safe, strong, and to survive is to have a big clan.

Emotions: Grateful woman for surviving the flood, yearning characters for companions, lonely individuals for being alone, and happy for the assurance of a big community are observed in the legend.

Behaviors: The obedience of daughters, support of the wife to her husband, disobedience of a son, and searching for company are portrayed in the legend.

Folkways: Highland farming, hunting, producing a big family, and performing rituals, and arranged marriage by parents are observed in this legend. The characters used bamboos as cups (finurtut), fire, small hut, earthen pot, pestle and mortar, rattan basket, and headdress. For food in the legend, they ate camote, rattan shoots, rice, and meat of wild pig. Arranged marriage and making peace pact are also practiced in the story. A part of Tinglayan village at present is shown in the following picture.

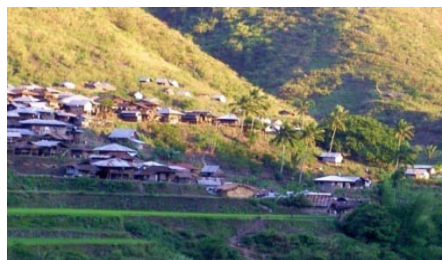


Figure 6: A part of Tinglayan Village

The Origin of Fire

Long time ago, the only fire on earth was guarded by two giants. Nobody dared to ask a spark from them for they feared the giants.

The people wanted fire badly, but no one can ask from the giants. One day, a man called Juan called his animal friends and told them his plan. The animals agreed to help.

Juan put a bullfrog just outside the village of the people. A little farther beyond the bullfrog, he set a wild cat. Beyond the wild cat, he set a wild dog.



The two giants were often lonely because no one visited them. They welcomed friendly visitors. Juan knew this. After telling his animal friends what to do, he proceeded to the house of the giants. He was welcomed.

Then Juan said and asked: "The people of the earth are in great need of fire. Can you spare them one small ember?" Upon saying this, Juan went to the window and looked out. This was the signal that the animals were waiting for. The dog began to bark, the cat began to meow, and the frog began to croak. All the animal sounds produced a terrible noise that frightened the giants. They rushed out to see the cause of the sound.

Seeing the giant outside, Juan seized an ember and ran away with it. The giants saw the glowing ember that Juan was holding. They tried to chase Juan, but they could not because he was faster. The giants cannot catch him but just as Juan's strength gave way, he reached the dog.

"Here, friend, is the ember; hasten away with it." said Juan to the dog while laying down the ember.

The dog took the ember and ran fast. Just as the strength of the dog in running fast gave out, he reached the wild cat.

"Here, friend, is the ember; hasten away with it." said the dog to the cat while laying down the ember.

The wild cat picked up the ember and dashed away with it. The giants ran after the cat, but just as the cat's strength gave out; he reached the bullfrog.

"Here, friend, hasten away with it." said the cat to the bullfrog while laying down the ember.

The bullfrog picked the ember and jumped away with it. But the giant was too fast for him and caught him by the tail. The frog was so terrified that his tail was cut out. But he made one more desperate jump that caused him reached the midst of the village where the people lived.

The people got the ember, they were very happy because there was an ember which they used in producing fire, but the frog's tail was cut out. Until now the frog has no tail.

Textual Analysis

The Origin of Fire

Thought: Intelligence is greater than magnitude.



Emotion: Fear of the giants was felt by the villagers but at the end, happiness followed for they had fire to use.

Behavior: Juan was concerned and responded to the need of his community.

Folkways: Fire was badly needed in the life of the people. Hospitality was one among the folkways of the characters.

Figure 7 Textual analyses of the five legends

Title	Thought	Emotion	Behavior	Folkways
<i>The Origin of Dananao</i>	Man seeks greener pasture, safer, and more secured shelter.	<ul style="list-style-type: none"> . feeling of oneness . desire to live peacefully . fear for tribal conflict . hope for survival . feeling of security 	<ul style="list-style-type: none"> . obedient and trusting to leaders . responsible and concerned elders/leaders . supportive members . cooperative community 	<ul style="list-style-type: none"> . unity . cooperation . farming . hunting . migration . tribalism
<i>The Birth of Tulgao</i>	A name can be derived from clipping names.	<ul style="list-style-type: none"> . the yearn for company . happiness from having a companion 	<ul style="list-style-type: none"> . determined man in his search for a fellow flood survivor 	<ul style="list-style-type: none"> . clipping or blending names . use of jar like fire is vital in their life
<i>The Origin of Cudal</i>	In unity, there is strength in defending one's village.	<ul style="list-style-type: none"> . hatred, hostility, and retaliation against the invaders . happiness for victory 	<ul style="list-style-type: none"> . united and brave in defending their invaded village 	<ul style="list-style-type: none"> . tribalism . use of spears, shield, and bolos . farming . hunting
<i>The Origin of Tongrayan</i>	To be safe, strong, and to survive is to have a big clan.	<ul style="list-style-type: none"> . longing for companion . lonely for being alone . passion for a big clan . happiness for company 	<ul style="list-style-type: none"> . grateful woman . obedient daughter . supportive wife . disobedient son 	<ul style="list-style-type: none"> . upland farming, . hunting . producing a big family . arranged marriage . ritual, peace pact . use of rattan basket, bolo, headdress, small hut . for food are fruits camote, rattan shoots, rice,



				vegetables, and wild animals
<i>The Origin of Fire</i>	Intelligence is greater than magnitude.	. fear of the giants . happiness for they had fire	. concerned and responsive to those who were in need of help	. use of fire . hospitality in receiving visitors

Myths

Kalinga myths are with a lot of divine intervention. The best-known myths are probably the stories that pertain to *Kabunian*, often regarded as the Supreme Deity. The two popular Kalinga myths which are presented in this study are: *The Story of Bogan* and *The Seventh Day*.

The Story of Bogan

Bogan was Kabuniyan (Supreme God) who came down and stayed at Sagada long time ago after the great flood that happened. He first stayed at Sagada; he planted camote (sweet potato) and banana but the soil was not fertile and so his plants did not grow well. One day he left Sagada and searched for a productive place and found Sabangan. When all his plants were about to be harvested, he left Sabangan and went to Lanao, Bontoc. He planted camotes, bananas, beans, nuts, and many other kinds of plants. He acquainted with the people and he got married. He set up his family and introduced farming. After long years of living together, they remained childless. Bogan planned to test his wife if she could still love him even if they have no child. One day Bogan changed his physical appearance, he put furatong (measles-like sores) in the parts of his body. He found out that his wife changed when she saw his physical appearance. Every time they would eat, his wife separated his plate and bowl. She didn't eat at the same time with him. At bedtime, his wife stayed at far side.

This test took more than a year and still his wife never changed her attitude. Bogan put more furatong in his body that he cannot work anymore. The wife decided to drown him in the river. She got wood and put Bogan alive inside the wood together with his favorite red rooster, and drowned them in the Chico River at night. The wood floated and followed the river.

There was a widow of Luplopa, Tinglayan who went to take a bath and washed her clothes in the river. Suddenly, a rooster crowed. She noticed that the sound came from the round



wood. She swam and dragged it to the riverbank. She opened and she saw a very handsome man lying inside the wood with his beautiful red rooster. The woman was frightened and screamed. Bogan was awakened.

He woke up and asked water to drink. After drinking, Bogan got out and introduced himself. The woman did the same and invited him to her home. Bogan stayed in the house of the widow. When the parents of the widow observed how industrious Bogan was, they convinced their daughter to marry Bogan. The widow yielded and they got married. They had three children: two sons and one daughter. They named their two sons as Pilipi and Wawor, Losita the daughter. They grew up and they were industrious like their father except the very lazy Wawor.

One day after a typhoon, Pilipi and Wawor went down to gather fire wood at the river. Pilipi saw seeds and put it in his pocket. He showed it to his father Bogan. Bogan was sure that the seeds came from his plants in Lanao, Bontoc. He ordered his two sons to go to Lanao, Bontoc to get some seeds in order to reproduce it at Tinglayan. Bogan briefed them in order not to be lost along their way. Bogan told them to follow the upstream of the Chico River. They reached the twin river, one was murky and the other was clear which had come from the Canao's territory. Bogan had instructed Pilipi and Wawor to follow the murky river because this is the way going to Bontoc.

The two sons started their journey to Lanao, Bontoc. They reached the clear water. Wawor said to Pilipi that they should follow the clear water. They quarreled and parted ways. Wawor followed the clear water while Pilipi followed the murky water as their father instructed them to do. Wawor reached Canao and was killed by the villagers.

On the other side, Pilipi arrived at Bontoc. He was welcomed. Pilipi mentioned his brother who followed the direction of Canao's territory. The Bontoc people were worried, for they knew who the Canao people were. Right away, the people came to rescue Wawor, but they were too late. They found his body by the river and brought it to Bontoc. They tried to revive him by using a basket in blowing air into his body and succeeded. Wawor was alive again. Wawor did not like to work on the field. He was fond of drinking wine and often got drunk. Wawor stayed at Bontoc until he got married.



Going back home to Luplupa, Tinglayan, Pilipi was loaded with assorted plants and seeds such as banana, camotes, and beans. His sister married at Bontoc. Their descendants multiplied.

To this day, the tribe of Bontoc and Tinglayan live in peace. They have no need for a pochon since their ancestors were one flesh and one blood.

Textual Analysis

The Story of Bogan

Thought: Through industry and committed partnership, man lives with achievements.

Emotions: Bogan demonstrated passion for work and joy in sharing his harvests. For the people he lived with they felt joy, appreciation, and peace with him. for he was generous with what he had and what he knew.

Behavior: Bogan was a loving and responsible as a father, husband, and member of the community.

Folkways: Upland farming, migration, and oneness are practiced in the myth. The picture that follows helps any reader to visualize better how upland farming is.



Figures 8: Upland farms at present

The Seventh Day

There were two cousins who had a very wide upland farm. They planted beans and rice. God saw them, went down and accompanied them in their farm .

At the sixth day, God told the two cousins that they rest the following day, seventh day which was Sunday. But in the afternoon of Sunday, the two cousins went to their highland farm and continued their work.

God punished them. He threw them and their farm seeds of “amiling”. The two didn't understand what they were feeling. Itchiness was all over the parts of their bodies. Scratching them resulted to wounds.

Every day under the sun, they dried their skin disease. God decided to visit the two cousins and asked what happened to them and what was wrong.

The two told him that a man accompanied them in their farm and that they didn't follow what he said that was why they were having skin disease.



God answered that if they want their skin disease to be cured, they get a wine made up of sugar cane and use it in washing their whole bodies.

They followed what he had said and their skin disease vanished. The two were very grateful to him.

God told them that he was their companion in their farm and that he was their God.

Textual Analysis

The Seventh Day

Thought: Disobedience has its consequence.

Emotion: The characters undergone feeling of regret and gratefulness.

Behavior: They admitted that it was their fault and should be punished.

Folkways: Upland farming was observed. The figure that follows shows the textual analysis of the two gathered myths.

Figure 9: Textual analysis of the two myths

Myth	Thought	Emotion	Behavior	Folkways
<i>The Story of Bogan</i>	. Through industry and committed partnership, man lives with achievements.	. passion for work . joy in sharing one's harvest . appreciation for one's goodness . peace with a good person	. responsible, and generous man . loving and fatherly man . grateful for one's goodness	. upland farming . migration . oneness . fruits, rice, vegetables, camote, wild animals
<i>The Seventh Day</i>	. Disobedience has its consequence.	. regret for disobedience . happiness for being forgiven	. admission of one's fault . grateful of being cured	. upland farming

Dominant thought, emotion, behavior, and folkways from the collection

Thought	Emotion	Behavior	Folkways
. Man seeks greener pasture, safer, and more secured shelter. . To be safe, strong, and secured is to have a big family. . In unity, there is strength	. happiness . passion for work . yearn for company . loneliness . fear	. responsible person/leader . grateful man . united people . obedient child . brave person . supportive	. upland farming . migration . use of jar and fire . camote, rice, wild animals, fruits, vegetables as food . small hut house



in defending one's village.		Individuals	<ul style="list-style-type: none"> . peace pact . use of bolo, spear, and shield . big family
-----------------------------	--	-------------	--

The dominant thought is related in having a safer, secured, and strong family/ society. These will be attained if people will multiply, cooperate, and unite for a peaceful society. Happiness, passion for work, yearns for company, loneliness, and fear are the dominant emotions in the stories. Responsible, grateful, obedient, brave, supportive, and united men are the behaviors reflected. Upland farming, migration, making peace pact; use of jar, fire, bolo, spear, and shield are practiced; camote, rice, fruits, vegetables, and wild animals as food. Big family is preferred.

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary of the Findings

There are two specific types of folk literature under prose from the collected materials: legend and myth. The thoughts, emotions, behaviors, and folkways are listed in the table as follows:

Thought	Emotion	Behavior	Folkways
Man seeks greener pasture, safer, and more secured shelter.	<ul style="list-style-type: none"> . feeling of oneness . desire to live peacefully . fear for conflict . hope for survival 	<ul style="list-style-type: none"> . obedient and trusting to leaders . responsible and concerned elders/ leaders, 	<ul style="list-style-type: none"> . unity . cooperation . upland farming . hunting . migration
A name can be derived from clipping names.	<ul style="list-style-type: none"> . feeling of security . happiness for victory . hatred, hostility, and retaliation 	<ul style="list-style-type: none"> supportive members . cooperative community 	<ul style="list-style-type: none"> . tribalism . clipping or blending names . use of jar and fire
In unity, there is strength in defending one's village.	<ul style="list-style-type: none"> . lonely for being alone . passion for a big clan 	<ul style="list-style-type: none"> . determined man . united and brave in defending invaded village . grateful woman . obedient daughter 	<ul style="list-style-type: none"> . use of spears, shield, and bolos . producing a big family . arranged marriage . ritual, peace pact
To be safe, strong, and to survive is to have a big clan.	<ul style="list-style-type: none"> . fear of the giants . passion for work . joy in sharing one's harvest 	<ul style="list-style-type: none"> . supportive wife . disobedient son . concerned and responsive 	<ul style="list-style-type: none"> . use of rattan basket, headdress, small hut
Intelligence is greater than magnitude. .Through industry and committed partnership, man	<ul style="list-style-type: none"> . appreciation . peace with a good person . regret for 	<ul style="list-style-type: none"> . responsible, and generous man . loving man . grateful for 	<ul style="list-style-type: none"> . camote, rattan shoots, rice, wild pig meat for food . hospitality in receiving visitors



lives with achievements. .Disobedience has its consequence.	disobedience . happiness for being forgiven	one's goodness . admission of one's fault . grateful of being cured	
--	--	---	--

Table 1: A summary of the textual analysis of the gathered prose fiction

The thoughts set forth in them are as follows: man seeks for greener pasture, safer and more secured shelter; name can be derived from clipping names; in unity, there is strength in defending one's village; to be safe, strong, and secured is to have a big clan; intelligence is greater than magnitude; through industry and committed partnership man lives with achievements; and disobedience has its consequence. The Kalinga folks had their beliefs in life that directed them as they moved on. These are echoed in their folkways, emotions, and behaviors.

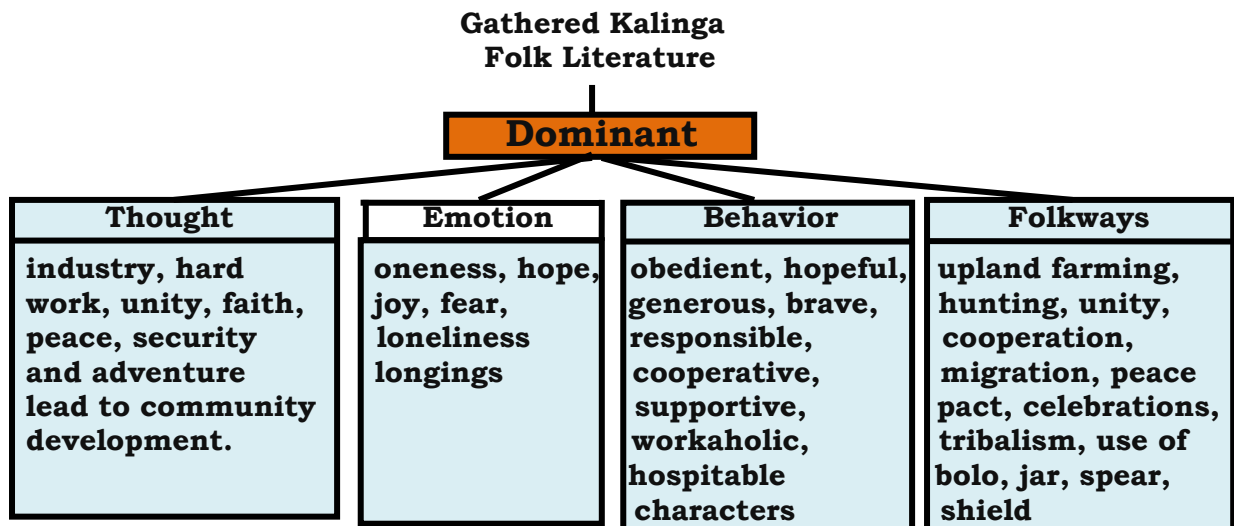
The emotions displayed are feeling of oneness, desire to live peacefully, fear for tribal conflict, hope for survival, feeling of security, happiness for victory and having a companion, passion for a big clan, happiness for they had fire, love for work, joy in sharing one's harvest, appreciation for one's goodness, peace with a good person, and happiness for being forgiven. In addition, hatred, hostility and retaliation against invaders, lonely for being alone, fear of the giants, and regret for disobedience are observed in the collection.

For the behaviors manifested in the Kalinga folklore, they are: obedient and trusting to leaders, responsible and concerned elders/leaders, supportive members, cooperative community, determined in searching for a fellow survivor, united and brave in defending invaded village, grateful for other's goodness, obedient daughter, supportive wife, disobedient son, concerned and responsive man, responsible, and generous man, loving and fatherly man, grateful for one's goodness, admission of one's fault, and grateful of being cured. These are observed in the way they behaved and related with other people.

As for the folkways, the following are revealed: unity, cooperation, upland farming, hunting, migration, tribalism, clipping or blending names, use of jar and fire, use of spears, shield, and bolos, producing a big family, arranged marriage, ritual, peace pact, use of rattan, basket, headdress, small hut; camote, rattan shoots, rice, wild pig meat for food, and hospitality in receiving visitors. Their folkways, beliefs, emotions, and behaviors are echoed in their stories. The dominant thought, emotion, behavior, and folkways revealed in the legends and myths are as shown in the following figure such as:



Figure 10: Dominant thought, emotion, behavior and folkways



In the figure the dominant thought is: Industry, hard work, unity, faith, peace, security and adventure lead to community development. For emotion, the dominant are oneness, hope joy, fear, loneliness, and longings. The dominant behaviors observed are obedient hopeful, generous, brave, responsible, cooperative, supportive, workaholic, and hospitable people.

CONCLUSIONS OF THE FINDINGS

The gathered folk literature of Kalinga is in the form of legend and myth under prose. It possesses wealthy thoughts, universal emotions, behaviors, and folkways. It records the ways of life of the people. Reading them is knowing and understanding people better. Most importantly, the Kalinga man in reading his own folk literature will make him be clarified of his individuality and identity, strengthen his weaknesses and improve yet his multitudinous strengths.

Folk literature enhances the thoughts, emotions, behaviors, and folkways of man. It helps people be better acquainted about being a man. That is why folk literature should be preserved as supplementary materials in the study of Philippine Literature and even humanities. They should be preserved for knowledge, improvement, and as a record of the past people's life in their good thoughts, worth emulating good behaviors, human emotions, and admirable folkways.



RECOMMENDATIONS

This study makes the researcher recommend the following:

1. The Kalinga folk literature can be incorporated as supplementary materials in the study of Philippine literature and other subjects related to it.
2. Compilation and publication of an anthology of Kalinga folk literature should be supported by the government and learning institutions to preserve and propagate them.
3. The government should support research on folk literature and its publication for its preservation and conservation.

LITERATURE CITED

A. BOOKS

Foreign Related Literature

- DORSON, RICHARD M. Ed. 1972. *Folklore and folklife: an introduction*. Chicago: The University of Chicago Press.
- LEACH, MARIA. 1950. *Funk and Wagnalls Standard dictionary of folklore*. New York: Funk and Wagnalls Co.
- MEAD, MARGARET. 1956. *Cultural patterns and technical, "UNESCO"*. Paris: UNESCO, 19th Ave Kloeber.

Local Related Literature

- CASTILLO, TEOFILO AND B. MEDINA, JR. 1974. *Philippine Literature from ancient times to the present*. Caloocan City: Geographic Arts, Inc.
- UMAUAL, ROCIO RAMOS, et al. 1956. *Philippine prose and poetry. Vol. 1, II and III Manila: Saint Mary's Publishing and Co.*
- EUGENIO, DAMIANA L. 1992. *Philippine Folk Literature; The Legends*. Quezon City: College of Arts and Letters, UP Diliman.
- JOCANO, LANDA. 1969. *Outline of Philippine Mythology*. Manila: Centro Escolar University, Research Development Center.
- LUMBERA, BIENVENIDO. 1982. *Philippine Literature: A history and anthology*. Manila: National Book Store, Inc.
- RAMOS, MAXIMO. 1957. *Philippine myths and tales*. Manila: Bookman Inc.



- SERRANO, JOSEPHINE. 1987. *A survey of Filipino literature in English*, Quezon City: Phoenix Publishing House, Inc.

Related Studies

- ANGIWAN, MATIAS. 1983. *Mayaoyao social institutions, customs and practices*. (Unpublished Master's thesis) Baguio Colleges Foundation, Baguio City.
- DACANAY, ANGELINA D. 1992. *Cagayan Valley Folk Literature: Literary-socio-cultural perspectives*. (Unpublished dissertation) Saint Louis University, Baguio City.
- DEL ROSARIO, AUREA S. 2000. *Cagayan Folk Literature As Materials For Literatures of the Philippines*. (Unpublished Dissertation) Cagayan State University, Tuguegarao City.
- LIBAN, PURA T. 1976. *Socialization patterns of the Ibanag family and their implications to education*. (Unpublished Dissertation.) Centro Escolar University, Manila.