



## DANDANIW: ILOKANO POEMS TRANSLATION, THOUGHT ANALYSIS AND THEIR IMPLICATION TO EDUCATION

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**ABSTRACT:** *The very purpose of this study was to collect, translate and analyze the Ilokano poem sexisting in barangay Malilitao, Claveria, Cagayan, Philippines. It made- use of the qualitative research design because the researcher, translated and textually analyzed the data gathered from the respondents.*

*The data were gathered from the respondents and from the internet through the use of a field work approach by the researcher were analyzed through the use of textual analysis such as thoughts or beliefs. There are nine poems collected. Seven of these were orally narrated by the respondents while the other two were taken from the internet and it revealed in this study that thoughts of these poems center onfilling Ilokano's desires and needs, Ilokano's characteristics and qualities, importance and happiness of a child and feelings of loved and unloved and among others..*

*Remarkably, this collection of Ilokano poems was undertaken so as to help contribute to the preservation, conservation and propagation of the Ilokano sinventiveness and craftsmanship in the field of literature. Most importantly, these collected literary masterpieces perform 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. Hence, the administrators in the elementary and secondary and tertiary sectors should continue encouraging teacher-researchers to collect and integrate Ilokano folk literatures in their literature classes particularly Philippine Literature so that the deterioration of one's societal customs will be prevented.*

**KEYWORDS:** *Dandaniw, Ilokano poems, textual analyses, thoughts, implication, education*

### INTRODUCTION

Literature is defined as written works which deal with themes of permanent and universal interest characterized by creativity and grace of expression such as poetry, fiction and essay, etc; distinguished from works of scientific, technical or journalistic nature.

Also, literature can be defined as an expression of the emotions, thoughts, beliefs, aspirations, dreams and goals of humanity in general and of man in particular. Many can say



that it is life itself. In many ways, it can teach us the unknown and undiscovered things about ourselves, what Saint Augustine many centuries ago called “the dark corners of the heart.” And according to Thomas Moore, literature means “to appreciate life” and “to make us see beauty.”

There are varied reasons why the study of literature is of great importance. These are: 1. It expresses our emotions, beliefs, aspirations and sentiments; 2. It reflects the ideologies and philosophies of life; 3. It informs, entertains and teaches a lesson; 4. It allows one to discover himself and grow through the exposure to the beliefs, attitudes, values, customs and traditions of the people around the world; 5. It enables the reader to appreciate literary masterpieces and value the meaning of life; 6. It allows us to understand literary trends and techniques; 7. It gives the distinctive qualities of literary works and ideas peculiar to a certain group of people or nation; 8. It makes us realize the universality of events in human life which we need to understand and accept; 9. It enables students to understand the values of other peoples of the world (Banaag et. al, 2003).

In addition, there are several theories concerning literature these are: 1. *It is initiative*. It is believed in the study of literary background that writers follow the examples and other authors before they arrive at their own original works; 2. *It is representative*. Any literary work is a substitute for reality; 3. *It is appreciative*. Literature gives us a bigger view of life; 4. *It is symbolic*. Literature is scattered in other meanings (Napa, 2003).

Furthermore, subjects and standards are also present in reading and studying literature. There are varied topics or ideas that could be subjects of what people write. These could be based on their concepts and observations about people, places, history, objects, events or occasions, experiments, actions and experiences. Anything which attracts or inspires writers can be subjects of literature.

The following criteria or standards are suggested and used by a world literary critic to evaluate a literary piece: 1. *Artistry*- a quality which appeals to our sense of beauty; 2. *Intellectual beauty*- literary pieces must stimulate thought. These should enrich our mental life by making us realize fundamental truths about life and human nature; 3. *Suggestiveness*. This is a quality relevant to the emotional power of literature to make us feel deeply and stir our feelings and imagination. It should give and evoke visions above and beyond the plane of ordinary life and experience; 4. *Spiritual value*. A literary work must



elevate the spirit by bringing out moral values which make us better persons. The capacity to inspire is part of the spiritual value of literature; 5. *Permanence*. A great literary work endures and can be read again as such reading gives fresh delights and new insights. It opens new worlds of meaning and experience and its appeal is lasting; 6. *Universality*. A great literary work is timeless and timely. It is forever relevant, it appeals to one and all, anytime, anywhere because it deals with elemental feelings, fundamental truths, and universal conditions; 7. *Style*. It is the peculiar way in which a writer sees life, forms his ideas and expresses them. Great works are marked as much by their memorable substance as by their distinctive style. It should suit content. The above information is one of the reasons why the present researcher was encouraged in conducting this study.

Moreover, 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 rich human experiences in studying literature help learners cope with the real life problems and difficulties, leaving them strong and steadfast, aware and sensitive, with greater insights and understanding about human life and their surroundings.

Specifically, short stories, dramas, novels and poems, being a literary genre, can make its readers see life in a wider perspective. Their realistic presentation of life's situations, thoughts and characters can hurl learners into another world or another period; it can create an emotional situation, a mood or tone, a feeling that can make them experience the SHE- Significant Human Experience (Baraceros, 2005). The appreciation of a short story and poems and other genre will greatly increase as one understands the tools, which an author uses in telling one. These tools include the elements of a story namely: setting, characters, plot, point of view and theme respectively and the elements of poetry such as: rhythm, rhyme, figures of speech, stanza form, symbols, subject matter, theme, persona and mood. Short stories and poems therefore, are means of communicating creative experiences.

More specifically, literature instruction has long been at the center of the curriculum of every school. It continues to be the focus of instruction in most English classrooms because it is considered as the framework of human development. Indeed, literature



cannot just be simply taken for granted in the educational system for it plays a vital role in the preservation of individuals' heritage and culture including the traditions and values they represent. It can be considered as one of the shaping influences of life which places the individual above all creations.

It was in this juncture that this study was surfaced in order to help cultivate, preserve, conserve and eventually propagate the Ilokano masterpieces particularly poemsthat are existing in Cagayan Valley specifically BaragayMalilitao in the Municipality of Claveria. Their oral poems specifically those that have not yet been recorded were not yet conducted and analyzed.

Thus, this study came up with a collection of Ilokano poems which can be a supplementary material by the present researcher in the course subject Literatures of the Philippines and other related subjects particularly in the Ilokano speaking schools.

## **STATEMENT OF THE PROBLEM**

Generally, this study focused on the collection, translation and textual analyses of Ilokano poemss.

Specifically, it sought answers to the following questions:

1. What are the English translations of the collected Ilokano folksongs?
2. What are the thoughts or beliefs reflected in each collection?
3. What is the implication of these collected poems to education?

## **SCOPE AND DELIMITATION OF THE STUDY**

This study was limited to the types of folk literature and their textual analyses in terms of thought or beliefs as they were embodied in the collection.

Two Ilokano poems which had been translated into English and published in books and those that can already be accessed in the internet websites were likewise included in this study.



The collected literary pieces from the respondents were translated to their English equivalents for better understanding of the text by both the researcher and evaluators and eventually the teachers and learners.

Moreover, only the barangay of Malilitao in the municipality of Claveria which is a known Ilokano speaking community was taken as locale of the study.

Furthermore, only the poems that were narrated by the respondents were the ones that were collected, analyzed and translated.

## **RESEARCH DESIGN**

This study made use of the qualitative research design because the researcher collected, translated and analyzed the collected Ilokano poems.

Particularly, textual analysis was likewise employed in terms of thought or belief.

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

## **ANALYSIS OF DATA**

The qualitative research design was used to process the data collected. The researcher translated them to English language. In the process of the translation of the materials, chosen knowledgeable literature teachers and professors in Cagayan and Ilocos Norte were requested to evaluate the accuracy of the translations of each literary piece.

A rubric was used in checking the correctness of the collected and translated folk literature. The rubric was composed of three indicators. These are content, organization and mechanics. The rating scales were from 1 to 3 points. For the descriptive interpretation, Poor is equivalent to 1 point, Fair for 2 points and 3 points for Good.

Textual analysis was used in analyzing the Ilokano poems specifically in revealing their thought or belief

Lastly, the translations and analysis that were made by the researcher which was validated by a group of Iloko and English grammar experts were asked to give their suggestions by writing or commenting it in the copies that were furnished to them. Some



translations contain erroneous words, thus, they were improved by the researcher according to the suggestions of the evaluators.

## **DISCUSSION OF FINDINGS**

On his poem, "A Defence of Poetry", Percy Bysshe Shelley defined poetry as a divine thing. It is at once the centre and circumference of knowledge, it is that which comprehends all Science, and that to which all Science must be referred.

Further, Shelley stated that poetry is at the same time the root and blossom of all other systems of thought; it is that from which all spring, and that which adorns all; and that which, if blighted, denies the fruit and the seed, and withholds from the barren world the nourishment and the succession of the scions of the tree of life. It is the perfect and consummate surface and bloom of all things; it is as the odor and the color of the rose to the texture of the elements which compose it, as the form and splendor of unfaded beauty to the secrets of anatomy and corruption.

Moreover, T.S. Eliot, a renowned English poet stressed that poetry is not a loose of emotion, but an escape from emotion, it is not the expression of personality, but an escape from personality.

Reducing to its most basic elements, poets define poem as a composition in verse, usually characterized by concentrated and heithened language in which words are chosen for their sound and suggestive power as well as for their sense, and using such techniques as metre, rhyme scheme, figures of speech, and foot thus arriving at a so called "poetic license".

In Claveria, Cagayan, specifically barangay Malilitao, there are seven (7) unrecorded poems that was collected and included in this study. However, there are two (2) others that have already been published but was collected and analyzed and they are as follows:



**Table 1. Ilokano Poems collected and their English Translations.**

<b>Daniw Iloko Version</b>	<b>Poems English Translation</b>
<p><b>1. Pusak a Babassit</b> <i>Anonymous</i></p> <p>Addadapusak a bassit Puraw ken nangisit Didakayattipansit Ngemkayatdaitisiit Nu agngawda, nakasingsinggit</p>	<p><b>My Little Cats</b> <i>Anonymous</i></p> <p>I have little cats White and black They don't like pansit But they like fins When they meows, it is so screeching</p>
<p><b>2. Ubing a bassit</b> <i>Anonymous</i></p> <p>Ubingak a bassit Naggapuakdiaylangit Umayakagpasam-it Ti biag a napait</p>	<p><b>Little child</b> <i>Anonymous</i></p> <p>I am a little child Who rose from the heaven I came to bring sweetness Into this weary life</p>
<p><b>3. Naluom a Papaya</b> <i>Anonymous</i></p> <p>Naluom a papaya Kanentiagsapa Pampalukmeg, pampapigsa Aglalo nu addagatasna</p>	<p><b>A ripe Papaya</b> <i>Anonymous</i></p> <p>A ripe papaya Eaten at early morning Will make you healthy and strong Specially if it is mixed with milk</p>
<p><b>4. Anya itisidsidam?</b> <i>Anonymous</i></p> <p>Bulan! Bulan! Anya itisidsidam Nakuttongkaidikalman</p>	<p><b>What do you eat?</b> <i>Anonymous</i></p> <p>Moon! O, moon! What do you eat? You were thin yesterday</p>



Nalukmegkaitan Nu siakitikunamNeneng Agsidsidaakitinateng Karabasa a dinengdeng	But now you are fat If you ask me Neneng I am eating vegetables Pumpkins in “dinengdeng”
<b>5. BulanBulan</b> <i>Anonymous</i>  Bulan, Bulan Ananwemitibadang Pagpukanko’tkawayan Ananwem ta kawayan Aramidek a sarusar Ananwem ta sarusar Pagipanakto’tpagay Ananwemtipagay Kanektondiak pay matay	<b>Moon! O, Moon!</b> <i>Anonymous</i>  Moon! O, moon! What do you do with the bolo I will use it to cut bamboos What do you do with the bamboo I will use it to make a barn What do you do with the barn I will use it to keep the palays What do you do with the palay I will eat it before I die
<b>6. Ullaw</b> <i>Anonymous</i>  Ullawania’tmakitam Nu addakadiaytangatang Atiddug a karayan Nagsalpotdiaysabangan Katalalunan a nawasnay Namulmulaantipagpagay Ubbingngaagtutugaw Agpatpatayabitiullaw	<b>Kite</b> <i>Anonymous</i>  Kite, what do you see When you are in heaven A very long river That goes through the junction Fields that are very wide Planted with rice Children that are sitting Flying their kites
<b>7. Juan Pitak</b> <i>Anonymous</i>  Siakni Juan Pitak	<b>Juan Pitak</b> <i>Anonymous</i>  I am Juan Pitak





<p>Nagtakderakititambak Kinaotkotibulsak Kunak la nu pirak Bingkol met a naburburak</p>	<p>I stood at the enbankment I placed my hand inside my pocket I thought it was money But it was a dried broken soil</p>
<p><b>8. Kaputotan</b> <i>By: Pedro Bucaneg</i></p> <p>Maibunubon, Agrusingkettumanorlatta Itiminuyongantikasaluyotan Sumarsaruno a kaputotan Ni Pedro Bucaneg. Ta uraysaantonngaagtaraoak Dagitikawitanitiparbangon MalukagtolattaniSaluyot Baetnarnekan a turog Ketidaniwnantolattat' kinasaluyotna.</p> <p>Agbukar a kasmaysa a rosas Itihardintiprosa ken literatura Agsantakketagadiwaratibanglona Kettagibenennantotitalugading A tawidna ken Pedro Bucaneg.</p> <p>Wen, maisarusarlattadagiti bin-i a binatang Maitukitketagrusingitimugingdagititumant anor a mannaniw.</p>	<p><b>Generation</b> <i>By: Pedro Bucaneg</i></p> <p>Scattered everywhere And continue to sprout over the land They grow where the jutes are The next generation of Pedro Bucaneg</p> <p>And even though roosters Won't crow anymore at dawn The jute would still wake up At the midst of our Earth Bed And continue to recite a poem.</p> <p>It blooms like a rose In the garden of literature and prose Its fume and scent shall spread And it shall exemplify the skills and talents Inherited from Pedro Bucaneg.</p> <p>Yes, the special seeds will be kept in a barn And will be inculcated then sprout into the minds of the poets.</p>
<p><b>9. Nalpay a Namnama</b></p>	<p><b>Blasted</b> <span style="float: right;"><b>Hopes</b></span></p>



By: Leona Florentino

Amangan a ragsac ken talecda  
dagitiaddacaayanayatda  
ta addapimanmangricna  
cadagitiisuaminaasugda.

Ni Gasatco a nababa  
aoanenngatatcapadana,  
ta cunacdiacagduadua  
ta agdamangarudngainnacagsagaba.

Ta nupay no agayatac  
itimaysaaimnas  
aoanlatpangripiripiripac  
ngaaddapacaibatugac.

Ilunodcontotihoras  
ngainnacpannacayanac ta  
mamenribo coma naseseat  
no natayacidin ta nayanacac.

Gayagayec coma a ipalaoag  
ngembumdeng met toy dilac,  
a tamaquitac met a sibabatad  
nganipaayticalac-amac.

Ngemumanayento a liolioac  
tipannacaammonitoy a panagayat,  
ta icarickencaketisapatac  
ngasicaaoansabalitipacatayac.

By: Leona Florentino

What gladness and what joy  
are endowed to one who is loved  
for truly there is one to share  
all his sufferings and his pain

My fate is dim, my stars so low  
perhaps nothing to it can compare,  
for truly I do not doubt  
for presently I suffer so.

For even I did love  
the beauty whom I desired  
never do I fully realize  
that I am worthy of her.

Shall I curse the hour  
when first I saw the light of day  
would it not have been better a thousand  
times  
I had died when I was born.

Would I want to explain  
but my tongue remains powerless  
for now do I clearly see  
to be spurned is my lot.

But would it be my greatest joy  
to know that it is you I love,  
for to you do I vow and a promise I make  
it's you alone for whom I would lay my life.



### Thought or Belief of the Ilokano Poems

It can be gleaned in Table 2 the central thoughts of the Ilokano poems collected. It talks about filling Ilokano's desires and needs such as preferences to the food we eat, nutrients that are needed by the body and nutrients we get from vegetables as indicated in the poems Pusak a Babassit(*My Little Cats*), Naluom a Papaya (*A ripe Papaya*), and Anya tiSidsidam? (*What do you Eat?*).

Interestingly, happiness and freedom in a child, children have dreams too and can foresee their future and importance of a child in the family and the happiness they can bring to someone's life are likewise evident in the poems Ubing a Bassit(*Little Child*) and Ullaw(*Kite*).

Subsequently, the thoughts embodied on the poems Bulan! Bulan! (*Moon, O, Moon!*), Juan Pitak(*Juan Pitak*), Kaputotan(*Generation*) and Nalpay a Namnama(*Blasted Hopes*) that were collected likewise include Ilocanos' characteristics such as ingenuity and craftsmanship of the Ilocanos, frugality, simplicity of a farmer's life and loving.

The thoughts signified in these poems support the notion of Gelhsu (2017) that Ilocanos are generally known for being hardworking, appreciative and determined. Compared to other groups, the Ilocanos are also known for their simple lifestyle and strong value for money. They are known for being seriously tightfisted, which has been a common joke or pun among Filipinos.

**Table 9. Poems in collected and their thoughts or belief.**

Title of the Poem	Thought or belief
(1) Pusak a Babassit ( <i>My Little Cats</i> )	Each has his/her own wants, needs and preferences
(3) Naluom a Papaya ( <i>A ripe Papaya</i> )	Nutrients needed by the body
(4) Anya tiSidsidam?	Nutrients we get from vegetables



<i>(What do you eat?)</i>	
(2) Ubing a Bassit <i>(Little Child)</i>  (6) Ullaw <i>(Kite)</i>	Importance of a child in the family, the happiness that a child can bring  Happiness and freedom in a child, children have dreams too and can foresee their future
(5) Bulan!, Bulan! <i>(Moon!, O, Moon!)</i>  (7) Juan Pitak <i>(Juan Pitak)</i>  (8) Kaputotan <i>(Generation)</i>  (9) Nalpay a Namnama <i>(Blasted Hopes)</i>	Saving for the future, the Ilokano's way of being frugal and stingy  The simple life of a farmer  The continuity of Ilokanos ingenuity and craftsmanship in the field of literature, the poetic skills of the Ilokanos must be enriched and preserved continually  The unending love and admiration of a person to someone, it also talks how to be loved and unloved and to love someone without receiving in return and the feeling of regret of being born

### Implication of Ilokano Folk Literature Collection to Education

In Cagayan Valley particularly one of its barangay in the municipality of Claveria which is Malilitao, 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 perform 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 literatures 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 genre.

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

Therefore, this anthology of folk literature can contribute to the preservation and conservation of the ingenuity and craftsmanship of the Ilokanos in the educational arena by enriching the 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 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.

Hence, collection and publication of an anthology of Ilokanofolk literature and even other folk literatures in the entire archipelago should be supported by the government and other learning institutions to preserve and propagate them.

## **CONCLUSIONS**

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



Likewise, the administrators in the elementary and secondary and tertiary sectors should continue encouraging teacher-researchers to collect and integrate Ilokano folk literatures in their literature classes particularly Philippine Literature and other related subjects so that the deterioration of one's societal customs will be prevented.

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