

From Oral Tradition to Written Word: Retrieving and Translating the Folktales of Calbayog City

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Abstract

Folktales need to be preserved as historical artifacts for their importance in enduring and employing ethical, moral and social-cultural values, as well as cultural tolerance (Jenkins, 2002). Hence, this qualitative research aimed to retrieve and translate the local folktales of Calbayog City. Specifically, this study sought to (1) document the local folktales in the barangays of Calbayog City, and, (2) translate the gathered Calbayog Folktales from Waray-waray to English. A survey visit in selected barangays in the districts of Calbayog Proper, Oquendo, and Tinambacan was conducted by the researchers to identify eccentric native in the locality. The folklorosity guided questionnaire crafted by Damaina Eugenio (2007) was used in identifying the informants. A depth interview was conducted in collecting the accounts of folktales then, focus group discussion (FGD) method was conducted to test the authenticity and reliability of the accounts. After which, they translated the accounts from Waray-Waray (Source Language) to English (Target Language) using the various techniques of translation. Seventeen accounts of folktales were gathered consisting of legends, history, horror stories, myth and didactic stories. It is recommended that this compilation of folktales and translation be compiled for book production. Further, there are still more folktales in City of Calbayog, that were not able to be part of this collection, thus, another study of retrieval and translation must be done.

Key words: Calbayog Folktales; Folktale Retrieval; Folktale translation

1. Introduction

Folklore is a broad term for it includes all kinds of traditional knowledge of the folk: their oral literature, their arts and crafts, customs and belief, games and amusements, their magic and ritual (Eugenio, 2007). Ancient Philippine literature, counting folklore, mirrors the simple and social life, experiences, religious beliefs, customs, and wisdom of early Filipinos (Viar & Ravina, 2006) Folklore as a body of literature unfolds the earliest ways of living and practices of Filipinos that serves as frontier from the different regions of the country. How social life spent in the past, how primitive people prayed to various deities, how they executed real wisdom are the concerns of folklore (Aquiát & Comedia, 2015).

As emphasized in UNESCO's Convention for the Safeguarding of Intangible Cultural Heritage (2003), folktales play an invaluable role, along with other cultural traditions in bringing people closer together and "ensuring exchange and understanding among them." The indigenous knowledge and wisdom found in the folktales keep people connected to traditions and help share the culture (Kim, 2010). Further, children are exposed to knowledge, experiences, morals, customs, rituals and belief they are supposed to live through tales (Penjore, 2005).

Although many of the early titles of books for children included the word “amusing”, their main purpose is usually to instruct and moralize. Children’s literature is a mixture of the fanciful overlaid with glimpses of morality, through teachings that may portray traditions, customs, social and civic values. Though children may not be intrigued with the moral, cultural values in stories, they unconsciously assimilate to these values by means of narration and role playing. Folktales are recognized as a source of learning. There is a wealth of recent research available on folktales, where they (folktales) can function as primary sources in complex research projects like any other literature (Jenkins, 2002, and Hanlon, 2000).

Jenkins (2002) indicates that folktales in children’s literature are valued for sharing indigenous and local cultures, which can easily vanish in the midst of urbanization and globalization. Jenkins (2002) adds that traditionally a primary reason for publishing folktales stemmed from ethnographic, multicultural and nation-building studies. It was noted that folktales need to be preserved as historical artifacts for their importance in enduring and employing ethical, moral and social-cultural values, as well as cultural tolerance and accepting the “Other” (Jenkins, 2002).

Children love stories. They fabricate interesting images in their minds when listening to a story. Teaching by storytelling, therefore, is one method of teaching values, ethics and citizenship. Teachers can employ narration in any lesson presentation to enhance knowledge construction and knowledge processing (Hanlon, 2000).

The historical development of storytelling goes back to the times when societies began. For millennia stories have moulded children's characters by carrying many social, moral and cultural values. The teacher (and primary school teacher in particular) has assumed this important role of storytelling for knowledge construction (Zavan, 2010). Since primary education is more concerned with teaching of values, storytelling becomes a very important method of this teaching and, in particular, in language arts. Therefore, traditional folk stories have great significance in the system of modern education. Storytelling has more benefits as an effective method of instruction, because it involves many mediums of communication. Stories broaden the knowledge of the children in the cultural beliefs and activities, and storytelling also establishes good relationships among pupils and their teacher (Zavan, 2010).

According to Hanlon (2000), teaching through folktales is practical, fun and engaging, since folklore stories themselves are entertaining. Most folktales from oral traditions use patterns of language and plot that make them easy to retell and consequently dear to the hearts of tellers and listeners.

To date, the new curriculum of the Department of Education which is Kto12 demands to teach local folklores in the academe. And, book-writers, curriculum developers and teachers are having very difficult time searching for these local materials.

In the Enhanced Basic Education Act of 2013, commonly known as Republic Act No. 10533, an act enhancing the Philippine Basic Education System by strengthening its curriculum and increasing the number of years for basic education, appropriating funds therefor and for other purposes, mandates that the state should make education learner-oriented and responsive to the needs, cognitive and cultural capacity, the circumstances and diversity of learners, schools and communities through the appropriate languages of teaching and learning, including mother tongue as a learning source (Sec. 2.c). It underscores that the curriculum should be culture-sensitive (Sec. 5. C.).

The LGU-Calbayog City, Tourism Offices of Samar and Calbayog, Calbayog City Library, and NwSSU has no books and existing researchers providing Calbayog Folktales that teachers and students may use as reference of language literature learning.

Documenting these stories, which have been part of the oral tradition of the Calbayognon people, passed on generation to generation by word of mouth, is very much relevant. Putting these in paper is a way of preserving the stories and upholding Calbayognon's identity. Further, the translation helps for other non-native speakers to better understand the Calbayognons. And lastly, for the education community, this study can be used to classroom instructions especially in the Philippines' Mother Tongue-Based Multilingual Education where localization and contextualization of instructional materials has been a challenge.

Thus, the researchers sought to conduct this study entitled, "Retrieval and Translation of the Folktales of Calbayog" which aimed to retrieve and translate the local folktales of Calbayog City. Specifically, this study sought to (1) document the local folktales in the barangays of Calbayog City; and, (2) translate the gathered Calbayog Folktales from Waray-waray to English.

2. Methodology

This ethnolinguistic study was conducted in the city of Calbayog, Western Samar.

The locale of this study is the city of Calbayog. It is a 1st class city in the province of Samar, Philippines. According to the 2015 census, it has a population of 183,851 people (Census of Population, 2015). It lies along the coastal region of the province stretching about 60 miles (97 km) from the northern tip of the island and 180 miles (290 km) from southern boundaries. It is the third largest city in terms of land and water areas in the Philippines. The first crowned city of Samar and the nineteenth city of the Philippines (PSA, 2010).

The city's 157 barangays are grouped in three districts. The Calbayog District is located in the southern and eastern boundaries of the city and is the main political and commercial district of the city. The district is bounded to the north by the Oquendo and Tinambacan districts, to the south by the municipality of Santa Margarita and to the east by Matuguinao. The Tinambacan district is located along the northern boundaries of the city; it is bounded to the north by the municipality of San Isidro, to the south by the Calbayog district and to the east by the Oquendo district. The Oquendo District is located along the northeastern boundaries of the city; it is bounded to the north by Lope De Vega, to the south by the Calbayog district, to the east by Silvino Lobos and to the west by the Tinambacan district (Census of Population, 2015).

Seventeen (17) informants were chosen in the field survey as the sources of the data who met the criteria for this study. The criteria specified that the primary source or informants be Calbayognons: sixty years old and above; known to be tradition bearers; those who had never gone beyond grade three to minimize the influence of the printed page and to authenticate the folktales; and those who rarely left the place except for occasional visits to other towns or cities. Also tradition bearers who are professionals were included as data source to strengthen the folkloricity of the folktales.

After the field survey, they conducted depth interview sessions with every informant to collect data. In the data gathering, the researchers were directed by guide questions to ensure that all important data will be retrieved. Waray-waray was the lingua franca used in the sessions. Furthermore, the researchers used MP3 recorded to record the exact words of the informants and camera to document

activities of the tribe. During the participant observation, the researchers were equipped with paper and pencil to make sure that relevant data were well-documented. Later, the gathered and recorded the folktales were transcribed and proofread by the researchers. Since the researchers were fluent in Waray-waray, they took time to translate the gathered folktales into English. The researchers translated the data from Waray-waray to their English counterparts employing some techniques in translation – the addition/expansion which is use of more words in the English version to make the meaning clear, the lexical borrowing which the copying the Waray-waray term into the English text when said term is not present or has no equivalent in the English language (Arsenio, 1975), and the communicative translation which is the rendering the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership (Newmark, 1988)

The researchers also used free translation to retain the sense and meaning of the text. The focus was not on the syntactical arrangement but rather to provide close possible meaning of the original data.

In order to validate the transcriptions and translations of the collected folktales, the researchers conducted a focused-group discussion where ten (10) natives of the locality participated in. The participants were one (1) retired teacher, one (1) linguistics expert, one (1) translation expert, one (1) literature teacher, two (2) government officials, and three (4) ordinary citizens. In the focused group discussion, the folktales and its translation were scrutinized one by one. In between the readings, participants' views of recognition were probed to test authenticity and reliability. The responses became more consistent among all the participants, the data became more reliable.

In the final stage of the research, the researchers had identified the kind of folktales they belong; whether legends, history, horror stories, myth and didactic stories.

3. Results and Discussions

In several times that the researchers went back and forth in the districts of Calbayog, Tinambacan and Oquendo, they were able to gather 17 accounts of folktales. The folktales were consisted of legends, history, horror stories, myth and didactic stories. These accounts were translated from its first language Waray-waray to the target language which is English.

LEGENDS AND HISTORY

Transcription and translation of the folktale “Tinikangan san Manguino-o”

Tinikangan san Manguino-o

An Manguino-o sadto, san tinikangan an pinaka-kapitan dinhi an akon lolo. An Manguino-o sadto kakahuynan pa. Pipira la adto nga mga balay nganhi. Kun sa panagat, diri naman lat uraura nga makuri kay makita man an isda nga harani la asya diri na nakadto sa lawod sadto an mangirisda. Kun sa pan-uma manlat nga butang, diri man liwat makuri kay syempre kagurangan pa man ini nganhi sadto nga panahon. San pagdamo san tawo, nagtikaharagyo na an isda ngan an parte naman san kakahuynan pinangutod na kay gigagamit na san pamalay. Hasta san dumako na an populasyon san Manguino-o ngan diri na “teniente” an tawag san pinaka kapitan. Kun sa parte nga ngaran nga “Manguino-o”, gitawag ini nga Manguino-o kay an mga tawo nganhi mga maki-Ginoo, mga Diyos-hanon.

The Beginning of Manguino-o

Long time ago, my grandfather was the barangay captain of “Manguino-o”. This place was like a forest before. The number of houses can easily be counted using fingers. Also, farming was easy because of their environment.

But when the population got bigger, fishes seemed to be gone and some trees were cut down for housing purposes. That time, my grandfather was the head of "Manguino-o" and people stopped calling him "teniente" but rather they call him "kapitan". The place was called "Manguino-o" because most of the people who lived there are God-fearing.

Transcription and Translation of "Tinikangan san Banti-an"

Tinikangan san Banti-an

Sadto nga panahon ini nga barangay, san wara pa gud naistar nganhi, puros pala ine nganhi hatag-as nga puno nga an ngaran "kabantian". San paglabay san panahon, an pamilya san Catalan ngan Jackson rumuyag nga ngaranan nala Kabantian ini nga barangay. San dumako an populasyon, an mga tawo pumili lider nga ira gitatawag ng "Barrio Teniente". Si Numeriano Catalan an ira napili ngan an Kabantian naging sitio san Barangay Malajog.

The Beginning of Banti-an

Before, this barangay is not habited by people. It was place full of tall trees named "kabanti-an" The first family who lived in here is the family of Catalan and Jackson. As time went by, both families agreed to call the barangay "Kabanti-an". When the population is getting bigger, the people choose a leader that will be called "Barrio Teniente". Numeriano Catalan is the one who was elected and "Kabantian" became sitio of Barangay Malajog.

Transcription and Translation of "Tinikangan san Marcatubig"

Tinikangan san Marcatubig

Sadto nga mga panahon, an tubig ngada sa sapa naghahagawak pa, an siring kay may mga panulay. May usa nga babayi nga di sugad sa aton nga kalaba-laba naman la san buhok. Asya iton an iya buhok an nagpupunod san tubig nga tikang sa sapa. San iya gitanggal an iya buhok, kakusog san abid san tubig san sapa. Hasta yana may tubig pa gad nga naabid guti pero wara na gud. Asya manla iton nga babayi an gikakahadlukan ngada sa tubig nga gi-ngaran Busay. An mga parag-uma nakakabati ngada may nanhuhugas mga plato. Katima hugas, mawad'an na tubig. Hasta san yana, may tubig pa gad iton nga sapa pero di na parehas san sadto.

Sadto nga panahon ini nga Marcatubig, diri pa ini barangay. Sitio pala ine san Barangay Malajog. San lumingkod si Magsaysay pagka-presidente, medyo nag-upay-upay an Marcatubig hasta san naging barangay na.

The Story of Marcatubig

Long time ago, the water of the stream flows around. They said there was an enchanted lady who has a very long hair. Her long hair blocked the water from the stream. Until now the water of the stream still flows, but only a little. The only person they were afraid of was named "Busoy". The farmers can hear someone washing plates in the stream and the strong flow of water. When the noise of washing plates is gone, the flow of water was gone too. Until now, there's still water in the stream but not as much as before.

Long ago, "Marcatubig" was not a barangay. It is just a "sitio" of Barangay Malajog. When Magsaysay became the president of the Philippines, the "Marcatubig" developed little by little until it became a barangay.

Transcription and Translation of "Tinikangan san Malaga"

Tinikangan san Malaga

Asya gi-ngaranan ini Malaga kay sadto nga panahon san Hapon, an *second world war*, nagkamay-ada ini nganhi sunog nga nag-iha. Haros nag-usa kaadlaw. An simbahan la an nasalbar sana nga panahon san giyera. Siring lat san iba sadto nga kinasanhi panahon, nagtikang kuno an “Malaga” san umabot an mga espanyol. Usa nga opisyal san espanyol, nagpakiana kan Mang Juan Abonado (an pinakalider san mga barangay) kun nanu kuno an tawag sadto nga lugar nga balin kahayag naman la tas bsumiring si Mang Juan “Malag”. Asya an mga tawo nganhi sa Malaga kun yumakan mga Cebuano kay karamihan kuno sa ira mga tikang sa Cebu.

The Story of Malaga

That is why it is named “Malaga” because long ago, time of Japanese occupation, the Second World War; there was a fire here that it lasted for almost one day. The church was the only thing that was saved during that time of war. Other said, long ago, the “Malaga” started when the Spanish came. One of the Spanish officers, asked Mang Juan Abonado (the leader of Barangay) the name of the place that was very bright, then Mang Juan said “Malag”. That is why the people here in “Malaga” speak in Cebuano because majority of them came from Cebu.

Transcription and Translation of “Kakurian nga Nahingadto Sa Kaupayan”

Kakurian nga Nahingadto Sa Kaupayan

Sa akon 76 ka tuig nga pag ukoy didi sa Naga kadamo man gud san nan hitabo nga kaswerte nga wara na niyo kaabti. Nahinumdom ak sadto nga diri pa ini Naga parti pala ini san Brgy. Kugon, panahon adto san Hapon nga kakuri gud san kinabuhi san mga Calbayognon. Kada oras mayda gin papatay nga wara mabug-at nga rason, mayda tigda mawawara ngan hiagian nala nga patay na pareho san nahitabosa amon patod nga nawara tigda tas nahibaruan nala namon nga gin patay na. Mayda pa sadto nga gin papa pila an mga wara sumunod para usa-usa nga patayon ngan e didiretso sa lubnganan nga ira inukad. Sanglit kun sa ako papakianhan masmaupay amon kamutangan sadton panahon nga gin kadi kami san mga Amerikano. Pero bisan pa nano san kakuri san amon gin agian ngan sa kadamon nga kinabuhi an nawara, an tawo diri man gud mauubos sanglit sadto nga gin balayan ini nga lugar nga parte sa Cugon san pamilya Caleste ngan san iba pa nga pamilya nag desisyon an kapitan nga ig lain na ini nga barangay. Nga gin ngaranan nga Barangay Naga hitungon nga kay sadto damo didipuno nga an ngaran man gud Naga. Sa hasta yana an tawo didi an sya na an nahigaraan nga gin karawat nga ngaran.

From Hardship to Success

In my 76 years of existence here in Naga, there are many lucky happenings that you didn't experienced. I remembered that this place is not called as Naga, this was just a part of Brgy. Cugon. It was during the Japanese times that it was very hard for the lives of Calbayognon. Every hour, there are innocent people who are being killed without any big reason, there are those who suddenly disappeared and found the dead body just like what happened to my cousin. There are times that people are commanded to form their lines, they are those people who disobeyed the rules and then they will be killed and put into their graves. If you will ask me, I can say that our life was better when we were visited by the Americans. Even though it was hard for us because of the happenings, people can't just suddenly decreased. That's why when house was build in this place part of Cugon owned by the family Caleste and other families, the captain decided to separate this barangay. This was then named as Brgy. Naga because there are many Naga trees here. So, up until now the people accepted its name.

HORROR STORIES

Transcription and translation of “An Durudilain nga Engkanto”

An Durudilain nga Engkanto

Diri ak maaram mag storya (nagtawa). Di ak (tawa) Aah. Sigbin nala sigbin (nagtawa). Sa purok dyes ba san Ipao, diba linya ini tas tindahan ni Man Pidya. Sadto ambot kun mama o papa ni Man Pidya mayda daw gin hihinirutan nga sigbin. Nagtagay kuno ini si Ate Pini tapos si Ate Kiray. Mga alas onse daw san gab-e, umiwas anay si Ate Pini sa iya mga barkada kay maihi daw siya. Pag gawas niya sa gate, mao na man iya nakit-an nga sigbin didto sa balay ni Man Pidya. Baga man kuno an sigbin san Kanding nga sige an tuwad. San nakit-an na niya adto, naglaksi siya pagdalagan pakadto sa ira balay. Wara man siya gin anano, basta mao la adto an iya nakit-an. An iya mga kainom, nagpinamiling na sa iya kay wara na daw siya bumalik.

Sa Davao la ak may sugad sana nga panhitabo, pero dinhi, wara. Kuan patron adto sadto, harayo kay bukid man adto. Sige kami an baktas pasagka tapos palusad na liwat, tapos sa mga kasighutan. Pag uli namon sadto, mga alas dose ada adto, duiha kmai kapadisa. Mga yagid an amon upod. Sa amon paglakat pauli, masaka man kami bukid diba? Tas sa pinaka-igbaw mayda ngadto balay, buyod pa siya nga balay. May ada kami nabatian nga tingog sankabayo. Nagtutukay kami kay wara gud kabayo nga amon nakikit-an pero mayda kami nabatian. Nagdinalagan kami, malaksi an amon pagdalagan tas nagkaputay kami. Pero kami nga babaye an nagkaputay, an mga lalake adto sa urhi kapot-kapot an bato. Ginpauna la kami san mga lalake. San nagdidinalagan kami, nababatian la gihap namon an tingog san kabayo nga baga an nagsisinunod sa amon. Sa amon gilid an tingog, pero an amon gilid mga kasighutan. San nahiabot na kami sa igbaw san bukid, wara na kami nakabati san tingog san kabayo.

An akon mama didto umistar sa Cotabato, bukid ngadto uraura. An akon sadto ni mama, 3 pala. Panlima man ak. An ira balay adto sa igbaw san bukid. Ini si papa, nag inom daw. Sirom-sirom na adto, haragyo liwat an mga hiripid. Didi na sa balay, gin paanyag la ni mama an akon ate pati akon kuya sa may sala la, kay an usa baby pa man. Si mama nagtuon sa igbaw. San paglusad ni mama, si kuya nala an iya nakit-an. Nagpinamiling na si mama kan ate. Kumadto lat siya sa mga hiripid para magpakiana, an yakan san iya mga hiripid bangen daw may nagkuha kay tungod san kabusag uraura ni ate. An ira ginhimo, nagkuha sira lata tas ira ginpamukpok nga nagsisniring liwat nga “iuli an akon anak, uli an akon anak.” Mga pira ka-oras an naglabay, nakit-an nira an akon ate nga pasagka na sa bukid kun hain adto an amon balay. Nangiana si mama kun diin siya tikang, yakan ni ate adto dawla siya sa may bato, may bato daw ngadto nga dako, gin upod la siya. Pero iton nga bato, balay kuno iton. San ira pagkita, bato gudla adto. Pero yakan ni ate, balay daw kuno iton san nagkuha sa iya. Kadamo daw tawo ngadto (an sa may bato), nag uyag-uyag dawla sira ngadto. Ginpauli nala daw siya san nagkuha sa iya kay kaaringasa daw san mga tawo nga sige an pukpok. Pagkahitabo sadto, bumalhin sira mama balay. Tapos wara na adto mahinabo utro.

Varieties of Echanted Creatures

I don't know how to tell stories. (laughs). Ah “sigbin”. In Zone 10 of Brgy. San Policarpo, there located the sari-sari store of Miss Pidya. A long time ago, I am not sure if it's her father or mother, there is that “sigbin” who is cared by someone. Miss Pini and Miss Kiray got something to drink. Past 11:00 in the evening, Miss Pini left because she has to take the comfort room. As she past the gate, she saw that “sigbin” at the house of Miss Pidya. Sigbin is like a goat which always turn its head below the ground. As she saw it, she runs as fast as she can. She was not touched by the “sigbin”. On the other side, her company tried to find her for Miss Pini did not come back.

I was at the Davao when some of that incident happened to me, but here, I did not experience anything. It was a feast in our barangay. We had our way home. It was very tiring because we need to climb some high mountains. It was past 2:00 in the afternoon. We had our boyfriend with us. As we reach the top, we saw a house. It was then fine, but we hear something strange. We hear some voice of a hoarse. We looked into each other's eye and try to search where that voice is coming from. We held each other's hands while the boys are at the back holding pieces of rocks. As we run, we still hear the strange voice like a horse. The voice was coming at our left side, but as we tried to look at that side, we did not hear nor see where that voice is. We still hear the voice but as we reach the top, the voice of the goat was gone.

My mother was then residing at Cotabato, it was a far-flung barangay. She has 3 children. Their house was then located at the top of the mountain. My father was out for drinking. The dark was slowly covering the place. The distance into another's house was far. So here in our house, my mother let my brother and sister play, while she was cooking a rice. When my mother tries to see my brother and sister, she only saw my brother. My mother was looking for my sister, but she could not find it. So she decided to visit her neighbors. Her neighbors told her that my sister might caught by someone. Her neighbors knows what to do because it was not the first time that some girls are missing. They got empty can and tries to make noisy voice while saying "Return my daughter, return my daughter". Few minutes later, they saw my sister walking on to our house. My mother asked where she went. My sister said that she was just at the big rock. But that rock was a house of the one who get her. My mother and her neighbor went to that rock, as they arrive, they saw a big rock. My sister said that there was a lot of people there (at the rock), they were just playing. They let my sister go home because of the noise which was made by my mother and her neighbors. After that incident, my mother and father went to another place and that incident was never happened again.

Transcription and Translation of " Guin-on: Tinikangan san mga Makapaningod-Barahibo nga mga Istorya"

"Guin-on: Tinikangan san mga Makapaningod-Barahibo nga mga Istorya"

An Guin-on sadto, usa la nga *sitio*, *sitio* la anay. *Sitio* san Brgy. Palanas, Brgy. Nijaga. Iton na kay naging baryo na. An mga sadto nga una sa amon, mga tuminungnong dinhi, iton nga mga sinauna nga mga tawo an nagtukod sini. Gutia y na manla dinhi an mga sadto nga mga tuminungnong, namatay na man si Tay Amping nga Yu. Tapos si Karen, iya mama, mao nala dinhi an nasasalin. Baga duha nala dinhi an nasasalin.

An ngaran nga Guin-on, ginyakan la san kapitan. Kay *appointed* pa manla sadto, tudlok la an kapitan. Diri pareho yana nga mabotos, sadto tudlok la, ikaw kapitan ka na, *okay* na.

Tikang ak nagdako, ini na akon namat-an. *Fifty-four* na ak. Maria Lyn Gadi an akon ngaran, Malyn akon agnay.

An Guin-on sadto, gutia y pala, pira pala an balay ngansan *rough road*. Diri pareho sini nga lawang na, *rough road* pala. Guti pala, guti. Sus, dako na daw ini. Dako na daw an mga pathway. Ngan sadto lapak pala. Lapak ngan waray pa mga balay. Tag usa la nga mga balay. Pero nakatadong na pakadto sa *Happy Valley*. Nakatadong na nga maging *highway* iton para ngadto *Happy Valley*. Iton dida nga katadungan nga nakikita niyo nga may barandilya tikadto, kuan iton dida, бага la an bat-ang ba. Baga la an bat-ang ngadto an amon pag agi san gutia y pa ak.

Durdoamo ngan iba-iba nn akon mga nababati didi nga mga istorya, бага di na man yana tinutuod an aswang di ba? Di mo ngani makita, diri. Pero an urog yana nga nababati, danay uso-uso man, an mga nababati nga pag iton mag-kikik, adi iton sa ubos. Sa tawo. "Wakwak" Pag harani ngani, aswang ngani, an tingog siton "wakwak", adi iton sa tuna. Sumiring ngani nga "kikikik" maharayo iton, harayo iton iya kakadtuan. Didto siya. Sumiring ngani nga "wakwak", harani iton, tawo iton nga ada. Anhi la iton dinhi. Sumiring ngani nga "kikikik", harayo iton iya kakadtuan. Didto siya kun mag-aanano siya didto. Nagkaada di ba sadto El Niño? Nakikita mo iton nga katadungan nga mayda atabay, iton ba nga nakasemento, sadto didto nagpipila kami. Usa kabeses, nag-aalog kami, kaagahon. Pag alog namon, syempre adi bukid, nag-nagkawig an puno, nagkiwa ba an kahoy. Bagan nahahawi ba siya, edi tumutok ak sa igbaw. Sumiring ak "Nano ba ini?" Edi pag gikan ko, nan-girabo ak siton. Tulo manla kami, puro babayi, gikan kami. Pag gikan namon kay gin-pamateran man iton amon mga *watercan*, taralbo! Taralbo. Pero aadi la kami sa *highway*, nagpasalamat ak iton nga nakadi na kami sa *highway* kay kun nano adto, kun dako ba nga tawo adto, basta talbo an mga *watercan*! Talbo. Waray magpakita basta talbo, talbo! Basta an mga nangadto nga nanpila, ginturuhay. Taodtaod, may bagan sinisiring sira nga aswang nga nalawit ba ini nga tina-i, sindo maagi-an siton talaga mapatay. Baga ba an manananggal? Tawo ngadi pero an tina-i

nalawit. Asya iton an nahitabo sadto gud, ini yana nga pag-El Niño. Waray iton siya napatay. Pero kay kun posible may-ada sadto didto tawo sa alugan, may namatay. Posible may-ada nahitabo. Gumikan man kami. Kay kun adto kami sadto, waray na kami.

Tapos sa bukid, bagan didi man, didi iton namon agsub makita nga sinisiring tikbalang sa iyo, ano? Iton ba nga kabayo nga nasiring "hohoo" di ba? Baga iton siya an may gahum. Iton ba nga bagan di nakikita. Bagan may gahum ba liwat siya. Nahibar-an nga mwyda sugad kay an tingog man, halimbawa may nagkokopras, tigkada man. Naharani man. An mga nagkokopras, nadalagan nala kay papatayon man gud, nadalagan. Bisan yana kun madukloy ba, kun karuyag gud magpakita, mao iton. Adto sira sa bukid naistar, di man didi sa mga paya. Didto la iton naiistorya kay an mga nangongopras sa bukid, nag iistorya. An mga nagkokopras didto sa bukid, nababati la nira. Nababati ngan *nadedetect* nira nga kabayo gud. Sanglit, baya-i na gud la iton dida nga kun nano, larga na gud la kay patayon gud kam. Pira ba kam dida pamateran. Damu baya iton yana didto, didi liwat sini nga luyo la san *tower*. Pag nagsasaka imo iya tito, nagpapakita iton dida.

Mayda liwat usa nga babayi, nga ada an dugnit sa *tower*. Baga ginpatay iton sadto, mga pira na ka-tuig. May nangangahoy ngani iton dida o nasaka, adto iton didto manaraka, naagi gud siya. Pero bagan nalutaw sa tuna. Babayi, bagan *white lady* ba. Baga ginpatay ada iton nga babayi kay ada, ada an iya bado. Syempre an bado diri gud iton dayon natutunaw. Oo, ada. May bungo ngani, ira nala ginlubong, ira nala ginpakaupay. Nadukloy ngani iton dida halimbawa mga magsasaka, iton dida la sira nagpaparamdam. Diri iton siya taga didi, bagan gindara la nga patay na. Kay waray man didi sa amon nga gin-kuno nga asya iton nga tawo nga kilala. Bagan gindara la dida pero maiha na nga panahon. An agsub siton magpakita, uran-uran ngan kulop. Kay asya iton, bagan karuyag ba niya gumawas sa mapinit nga panahon. Mapinit nga panahon an iya karuyag igawas, ngan бага makulimlim, asya iton. Asay pa kun gab-i ngan mauran-uran. Bisan akon asawa nangangahoy didto, danay ngani diri na kay iton ngani nga pag nag-aagma didto. Masaka iton aga, di na iton sira magpakaabot alas singko. Basta uli na dayon. Basta alas tres na, mapinit na siton didto kay syempre kahoy. Baga ba an, basta mapinit. Iba nga pagkapinit. Usa la nga lugar iya ginpapakitaan tapos tulos-tulos, kun sino iya karuyag maparamdaman, pero may beses na man nga di, wara. Danay may nakita, pero diri siya nanlalabot. Nagpapakita la iton siya. Syempre kun ikaw mahadlok, maduroy la liwat, syento-baynte liwat imo kuyap.

Guin-on: History and Goosebumps Stories

Guin-on before was just a sitio, it was only just a sitio. Sitio of Brgy. Palanas, Nijaga. Then it became a barrio. The first people before us, the first inhabitants here, they were the first people who built this barrio. Now, there are only a few first inhabitants here, Tay Amping Yu already passed away. Then Karen, her mother, are the only ones left. I think there are only two of them left.

The name Guin-on was only appointed by the baranggay captain. Sinner all were just appointed back then, the baranggay caption was also appointed. Not like nowadays that we vote, before it was only finger pointing, you would be pointed as baranggay captain then it's already okay.

Ever since I grew up, this is what I opened my eyes to. I'm fifty-four years old. My name is Maria Lyn Fading; my nickname is Malyn.

Guin-on before was small, there are only a few houses and the road was rough. Not like this which are wide already, the road was rough before. It was very small. This is wider and bigger. The pathways you see are bigger. Then before unread pure mud. Only mud then there were no houses. There were houses, but only a few. But the road to Happy Valley was already done. The pavement was straight to Happy Valley. The straight path you see with the signage, it's was just a narrow pathway made out of mud. The pathway we walked on back then was just narrow and it was just made of mud.

I hear a few and different stories here. Nowadays, the things we call aswang are not anymore believed in, right? If you wouldn't see it, you would not believe in such. But the most common story I hear now, sometimes it

depends on the trend, is when you hear the sound "kikik", it is right here on the ground. With the people. If the sound "wakwak" is heard, it is near, and its sound is "wakwakwak", it is here on the ground. If the sound is "kikikik" it is far, and its destination is far. It would go to a far place. There it would do whatever it would like to do. An El Niño occurred before, right? Do you see that straight pathway where there is a well, the one which is in cement, before we were in a line there? One time, we were fetching water at dawn. When we were fetching water, there is the mountain, the tree swayed, the tree itself swayed. It's like it's being pushed and pulled, so I looked overhead. Then I said, "What's that?" Then I left the place, I had goosebumps. There were only three of us, all were girls, and we left the place. When we left the place, our water cans were hit. It flew away. But we were already on the high way, and I thanked God we were already on the highway because whatever that thing was, if it was a huge person, the water cans flew away when it was hit. It never revealed itself. The people who went back there rearranged their water cans. Then later on, there is something that they call aswang in which the intestines are hanging and whoever was to be touched or laid upon would die. It's like a manananggal. It's a person in its upper part but the intestines are hanging. That was what happened before, during the El Nico. It never killed anyone. But there was someone there, the person would be killed. It is possible that there would be something to happen. We left the place. If we were there, we would be dead now.

Then in the mountains, somewhere here, it is where we always see that thing they call tikbalang, right? The one which is horse like and sound out "hohoo" right? It possess some kind of power. Something we could not see. It has some kind of power. We knew that there is such kind because of the sound, example is the farmers, it always run toward them. It comes nearer. The farmers run because they will be killed, they run. Even now when it wants to be seen. They live in the mountains, not here in the lands. It is where the story originates because those who climb the mountains are telling stories about them. Those who go up there hear it. They hear and they can sense that it is some kind of a horse. That's why they leave what they have worked because they will surely be killed. They will just be simply hit and then be killed easily. Those things there are many, even here behind the tower. When his uncle climbs up the mountain, that thing is seen.

There is this girl, and her clothes are there in the tower. She was somehow killed there a few years back. If there would be people climbing up there, she always pass by. But she's like floating from the ground. White lady! It's like she was killed there because her clothes are there. We know that clothes are pretty much difficult to decompose. Yes, there. There's also a skull there, and they buried the skull to give respect. When she wants to be seen, example for those climbing up there, it's when she is clearly seen. She's did not live here, she was brought to the tower dead. Because there was no one here who was said to be that girl and no one knows who she was. She was like brought here and couple of years back. The time when she always let herself be seen is on rainy afternoons. It's just her way maybe she likes to be seen or to go out during cold times. Cold and a bit humid. Even when my husband goes up there, sometimes he does not even proceed when he feels something unusual there. But, he goes there in the morning and he would not be there when it is five o'clock. He goes home immediately. When it's three o'clock, it is already cold up there because it's surrounded by trees. It's like an unusual coldness - different kind of coldness. There is only a certain spot where she would always be seen and not to everybody, only to those segments would like to see her, but there are times when she is not seen nor felt. Sometimes there are those who see her, but she never hurt anybody. She just lets herself be seen. Of course if you'd be frightened, then the fear would worsen, and it's a definite 120% fear.

Transcription and Translation of "An Tinikangan san Tabawan"

An Tinikangan san Tabawan

Sadto nga mga naglabay nga panahon, ine nga lugar madagmit bahaon. An mga adto sa bukid, dire nakakakadi kay tungod san baha. Antis maging barangay, ginngaranan anay "Bisita", hasta san naging baryon na tapos naging barangay na. pag nagbabaha, madagmit la lapwason. Tubigon an bug-os nga lugar. May mga sapa sa luyo, sa may danao dapit sa mga libon. Asya gintawag nga "Tabawan" kay sadto nga panahon, an mga tawo nagsasarok, nagamit tabaw kay para makatabok tungod san baha.

History of Tabawan

In the ancient times, this place was prone to floods. Those people who lived in the forest cannot go here because of the flood. Before it was called a barangay, this was originally named as "bisita" and then it became a barrio and turned into a barangay. When flood came, it's easy to clean it. The whole place was covered with water. There are lakes in the backyard, in the field near the house's property. The reason why it is called Tabawan because in the ancient times, the people are fetching, with the use of boats to cross the place covered by flood.

MYTH

Transcription and Translation of "Istorya san Binaliw"

Istorya san Binaliw

Sadto may usa nga babayi nga pauli na sa ira balay tikang sa ira baybay nga namanti. San iya pamanti, wara niya mapansin nga an langit nagdudulom na. Nagkasubasko ngan nagkamay-ada makusog uraura nga dalogdog ngan kumidlat. Pagkatapos san makusog nga uran, umadlaw na nga pagkahayag-hayag naman la. Pero an babayi nawara. San pira kaadlaw nga pagbiniling sa iya, nakita nala siya nga naging bato na. Tungod kay ginbaliw siya. Tikang sana nga panhitabo, gebalyo na Binaliw an Sitio Buri.

Story of Binaliw

Long before there was a woman that was heading to their house from their farm. She was collecting seashells in the seashore. While she was collecting seashells, she didn't notice that the sky was getting darker. There was a heavy rain and a very loud thunder and terrifying lightning. After the heavy rain, the sun shone very bright. Then the woman was gone, she was nowhere to be found. After how many days of finding her, she never came back. The people saw a rock formed like a woman. They believe that the woman turned into a rock. This is due to the reason that she was struck by the lightning or so called "gebaliw" in their vernacular language. Right after that phenomenon, they changed the name of their place "Binaliw" from "Sitio Buri".

Transcription and Translation of "Estorya San Danao"

Estorya San Danao

Sadto sitio pala ini nga Barangay Danao, an pinaka barangay sini an Malajog. Asya ini gitawag nga Danao kay an tuna puros kadanawan, mga kahumayan. Wara man gud nganhi istorya nga urusahon. Mingaw manla ini nga sitio. Harani gadla ini nga barangay sa dagat pero an amon gud nganhi pangabuhi an pag uma; pagtanom humay, mais, balanghoy, kamote ngan botig. May-ada manlat kami nganhi "tinago" nga tikang sa dam nga asya an gesusupply sa Tinambacan sadto nga kasanhi panahon. Mayda liwat nga kami nganhi kuweba nga siring gi-iistaran san mga panulay, diwata, mga di sugad sa aton pero wara man ak nabatian nga giusa sana ngada nga kuweba.

Story of Danao

Before, "Danao" was just a "sitio" of Malajog. It is called "Danao" because this place is a rice field. There is no enchanted story in here. This is a peaceful "sitio". It may be near the sea but the major living in here is farming; planting rice grains, corns, cassava, sweet potato and "botig". We have here a reservoir that came from the dam that supplies the Tinambacan in the past years. We have here a cave that said to be enchanted because mythical creatures inhabited the place but I never heard of something happened bizarre.

Transcription and Translation of "Igang"

Igang

Ini talaga nga Malopalo, urusahon talaga ini nga lugar labi na an igang tas an tulay ngada sa igang dapit. San diri pa gud damo an tawo, damo an nauusa sa igang kay may mga panahon nga tigda nala nagkakalugsad an mga ulot tikang ngadto. Diri kami maaram kun nano kay an mga tambalan kuno sadto nga panahon nga panahon nasaka ngada sa igang pero diri na nakakabalik, kun makabalik man, namamatay dayun. Maski san yana nga panahon, urusahon talaga iton nga igang. Usa kabeses may bata nga nada-ay nga kumalit nala tabok maski nakikita man nga may tiarabot nga bus. Maski an tulay ngada dapit, kaurusahon lat kay kadamo ngada nadidisgrasya. Sadto nga 2012, may-ada ngada nagcamping nga mga estudyante tikang sa RLMSF. Pagkagab-i sana nga ira camping, buyod pa man adto an panahon, kumalit naman la umuran kusog tas an hangin kakusog baga san gibabagyo. Tungod sana nga nahinabo, an mga estudyante ngan kamaistrahan nanguli, tas bumuyod an panahon; umundang an uran. Danay pa may nakikita ngada an mga tawo sa baybay, dako uraura nga barko nga gold nga nadaung ngada sa may Bolongto Bridge dapit tas may nagkakalusad nga mga tawo nga kag-upay kuno san sul-ot. Pero san paglabay san panahon, bagan nagmingaw naman ini nga barangay.

Igang

Malopalo is actually a mysterious place especially the "Igang" and the bridge near it. "Igang" is the marble park found near the bridge. People were wondering about the "Igang" because there were times that they saw monkeys abruptly going down from it. They also don't know, but whenever quack doctor climbed up to the "Igang", they can no longer return; once they die right away.

Even today, "Igang" is still mysterious. One time, there was a child being spellbound who abruptly crossed the street spite to fact that the bus was seen coming. Even the bridge near on it was mysterious because it was prone for accidents.

While on 2012, there were students from Rafael Lentejas Memorial School of Fisheries (RLMSF) who went there for a camping, on the night of their camping, the weather was good, but then a heavy rain came and the wind blows hard like a there is a typhoon coming. Because of what happened, students and teachers went home, the weather became calm; the rain stopped.

Sometimes people saw a golden ship in the shoreline that docks in the Bulongto Bridge in which people where seen descending from it wearing elegant or beautiful clothes. But as time passed, the barangay seems to be peaceful.

Transcription and Translation of "An Ginsakupan san Tabawan"

An Ginsakupan san Tabawan

Pag tubo ko dinhi may ada na tulo na nga room. Oo may skwelahan na kuan tulo nga room tapos Grade 1 to Grade 6 an estudyante Grade 1 tapos Grade 2 padis la san usa na room. Grade 3 tas Grade 4 dikit la ba usa la ka room. Bale gin didivide ba la siya, an Grade 5 tapos Grade 6 tig-ob la liwat sira. Asya iton akon gin kuanan nga tikadto tikadto na dudugngan na kay nag titikadamo naman liwat an mga estudyante.

Kuan man la sadto an kabataan ine nga bola ba nga lokay, labay labayo, inter winner. Mao iton sadto an nauuso didi tapos oh waray. Tapos san nag kuan na kami. Nag kuan na kami basketball. Iton na tournament. Sa eskwelahan tournament san basketball. Usa man la anay sadto an ring hasta yana nag duwa na. mao man la an kalibangan san tawo didi.

An pangabuhi gud didi san mga tawo an pag copras pati pag danaw. Mao gud iton didi an pangabuhi san tawo. Oo na haros san amon Baranggay na kukuanan san salog. Mga isda sa tambang damo. Mga haruan, kasili, tilapia. Oo may nan ngangawil. Oo deri. Pan kaon lugod. Yana ngane kay deri ko na

gud ma pugngan kay makuri damo manggud an nanngunguryente. Oo gin babaha baa! Deri bug-os gud kay ine dinhi nga puro dos pati didi sa amon an kalsada deri manggud na aabot. Pero an purok uno didto sa tulay kay ginkukuanan, apo iton.

Ine kuan, istorya ine sa akon san gwardya nga nag duduty dida sa eskuwelahan. Last year la ine siya na pan hitabo dda sa eskuwelahan. Nga бага mayda sira inaabatan nga nag-lilinakat lakat sa igbaw pero kun gin kikita nira waray man, tapos an usa naman nakaturog gin titiklo siya. Oo, mayda gud kuno nag titklo sa iya. Mao adto nga pumarak sya kay бага manggud an ungod nga gin titklo ba sya. Tapos may nakikitan liwat sira . Pero deri an nag duduty dida. An anak ba liwat ba nga na iskwela dida. Nakakita sira didto babaye didto pero deri nira kilala didto sa iskwelahan nga naka busag. Oo tawo siya oo. Asya mao adto

Tapos may nakikitan liwat sira. Pero deri an nag duduty. An anak na liwat ba nakakita didto babaye didto deri nira kiala sa eskwelahan. Naka busag. Oo tawo siya oo. Asya mao adto nag kuan na gud kami san pag duty san pag bantay san gabe kay bangin kun, may computer kami dida tapos may mga wifi naman ngane didi, mao iton nga nag kukuan kami. Kailangan bantayan na gud namon iton na eskwelahan. Kay bangin mangarawat la liwat iton. Pa kuan-kuan la tos nyan mangangawat. Mao iton gin bantayan ko pero mao iton ira istorya sa akon nga na hadlok sira pag duty kun sira la kay бага an mayda sira naabatan ngada sa skwelahan. Ambot daw kay pag kuan ko dinhi kay an waray man dinhi waray man iton dinhi signgo nga namatay, wara man. Lugod may nag tatarabaho dida sa swelahan mayda namatay. Si rico na akon umangkon pati si Danilo. Nag iinom sira kay deri sira na hihingaturug. Kay basta meda ddida nag lilinakat lakt. Tapos ira ispatan. Wara man, mao iton ira na kuanan, oo naabat sira. Kay bagan pumitik na la iya hawak tos na paralyze iya tiil wara na mka lakat hasta san nan gugti iya tiil. Adto, mga unom ada adto ka bulan namatay siya.

Aw may ada gad liwat didi an sadto san kuan ba si Daisy ngane Lee. Adto nga taga Cebu, nakakita sira san gin sisiring nira nga “TAMBALUSLOS”, Kuan ba, ambot maraot ngane an itsura. Nakakita siya kay nag pinarak ngane nga kita kuno adi an maraot an tawo nga dako an baba. Sugad siton. Didi ba pag tabok sa Masalong siton nga may salog makikita iton dida niyo. Mayda liwat nangunguwa harigi, mayabas. Tos nag paparak nga mayda kuno didi tawo nga karaot dako an baba. Mao ira siring. Mao la iton liwat, wara na man iton signgon nga may nag papakita didi. Ah waray man.

Last.. siguro mga 15 years old na ak liwat ada sadto. Basta an akon manghod si Mancol, Rio ba? Nag tugway kami karabaw, nakita niya nga nag duwa na ak kuno nga tawo. Mao duwa iya nakita. Dida sa katapusan sa molinohan an karabaw sa ubos. Kauy an karabaw sadto san gutiay pa ak gin gagarahi namon. Tugway san aga, sirong pag ka kulop, tugway tos pagka gabe dadon na namon sa amon balay. Usa ka beses nag kuwa ak tika sirom na. gin upod ko siya kay para malaksi an karabaw, may taga tugway sa luyo. Hasta adto na. Ambot deri ak maaram kun nano adto na tuiga kay basta gutiay pa ak. Mga na iskwela pa ak sa Baranggay Tabawan. Deri na siya na apike sa akon kay duwa na kuno kami. Adto nag una gud siya pag uli. Wara na siya maka apike kay siya unta sa akon luyo. An mag duduso san karabaw. Mao iton iya yakan.

Ah wara. Wara ak kumita. Oo kay an karabaw namon nga gin dadara namon duwa gin papalamba ko siya san usa kay para ba maglaksi pag uli kay tika sirom na. wara nman kuno siya maka kuan kay nahadlok naman kuno siya kay duwa naman kuno siya nga nag lalagdas san karabaw. Duwa na nga tawo pero deri siya maaram kun sino pareho bado ngatanan pareho. Mao la iton an kuan. Ah wara man kami siton dinhi. Ine la akon yana nga eskwelahan. Yana bago naman lat an nag duty sira Bornoc, dida бага wara man mag istorya sira bornoc sa akon. Nahadlok ada sira sumulod sa eskwelahan.

Territory of Tabawan

As I grow up here, there's already a 3 classroom. Yes! There's already a school with three classroom and then pupils from grade 1 to 6 in which the grade 1 and grade 2 are paired in one room. Grade 3 and Grade 4 are also

in a room divided by a certain thing, that's it and later on the number of room's increases as the number of pupils also increases.

The children before used to play "bola nga lukay", "labay- labay", and the inter winner. Those were the popular games. Then later on, we played basketball, the tournament something. In School-basketball tournament also. Back then we only have one ring and as of now we have two. So that's the past time of the people here.

The livelihood of the people here is the Copra and the planting of rice in the fields. That is really the source of income here. [Yes! Almost of the barangay was covered by the river]. We got some fishes (haruan, kasiliw, tilapia) usually we catch some fishes for food.

This is the story of the guard who's in duty there at the school. This happened about a year ago at the school. They feel something just like someone is walking above but then they try to see it- they discover none/nothing. And then the other one, when he was sleeping-he was strangled. Yes! Someone is strangling him. That's why he shout because he felt someone is strangling him.

And then, the son of the guard saw an unfamiliar/unknown girl inside the school. That girl is wearing white. Yes! She is human. So that is why we hire someone to secure the school during night time because we have computers and Wi-Fi for the pupils. That's why we really need to secure the school. Perhaps those people whose roaming around have the intension of stealing something. So, we secured the school but based on the story of the guard- they are afraid when they are in duty because they feel something horrible. My nephew Rico and Danilo drinking because they can't sleep when suddenly they feel that there's someone who's walking but when they focus the flashlight to the place- they see nothing. Before, we have a worker at the school, he suffered something on his back, he was paralyzed and after a 6 months he died. We have here peculiar story experienced by Daisy Lee from Cebu. And according to her, she saw a "Tambaluslos"- an ugly creature. She saw it and she shouted loudly "look at this creature who's having a huge mouth"-just like that. You will see it as you cross the "Masalong" at the river area. There's also someone who's trying to get a post and some guavas then suddenly screamed that he saw an ugly creature with a huge mouth. But as of now, that creature no longer appear in our barangay.

The last time, I think I was 15 years old that time. You know my younger brother Mancol, Rio? Taking our carabao for a walk, He saw me starting to look like two people. He saw two of me. It was there by the Mill, where we put the carabao. Our carabao before, when I was still young, we were used to take it for a walk in the morning, place it by the shed in the afternoon and guide it back to our house at night. One time, I went there late in the afternoon to get the carabao and it was about to get dark. I asked my brother to come with me for it would be faster if we herd the carabao together.

Then it happened, I don't recall what year that was, all I know is that I was still a young boy, I was then studying in Barangay Tabawan, my brother started to move away from me for he was seeing two of me. He was supposed to help me push the carabao but when he saw that there was two of me already he ran and went home ahead me. That's what my brother said.

I didn't know, didn't see a thing. We were herding two carabaos that time. He was supposed to herd and hit the other carabao so it would move faster for it was getting dark. He didn't do anything because he was frightened of what he saw, there were two people herding the carabao. He saw two people but he doesn't know who, both wearing the same shirt, the same in everything. That is all.

Ah we don't have that here, all I know is this school. The new watchman, Bornoc, I think there are some but until now Bornoc haven't told me a thing. All I know is that they are afraid to enter the school grounds.

Transcription and Translation of "An Gin-dudyong ni Apoy"

An Gin-dudyong ni Apoy

An istorya ni tatay an hiunong samon great grandparents. An sigad kuno sanhi rough road pa iton mga bagangbang pa, 1903 nahinganhi sira sa Carayman. Ini kuno nga iya amay ni tatay na akon na lolo (tatay man akon ngaran) iya pa tatay. Niyan kay adto kuno na iya amay may kalalaki, nakakatambal ba.

Inin usa kabeses nagpakadto siya sa Calbayog kay nakadto pa man sira sa ira tatay, paguli niya gabi na, baktas la kay waray naman sarakyan. Pag abot kuno niya dida sa Akasya, nakita niya in dida sa may boundary diba dida may kuwan imburnal. Nakita niya maitom na бага kuno an payong nga nakulob sa sigad.

Di san tikaharani na kuno siya nakikita niya nga bagan nag titikabuhat kuno iton na bagan payong, naalsa na. Pumurot kuno siya sin bagangbang kay an sigad sanhi bagangbang pa man, bato-bato pa. Pumurot iton bagangbang, niyan kay kugang kuno adto na amon great grandfather, katapos san tiharani na kuno siya dida, naalsa na. Apiki na sira mga pira nala ka-metros TAWO NA! babaye na. Dida siton nga imburnal pagimadaphag kuno sa iya tawo na gud!

Halaba an buhok kuno nasiring si tatay namumukalkag an buhok. Tapos pagimadaphag sa iya labayon dayon niya san bagangbang. Nagtulirik kuno iton nga babaye, nakita niya nga taga tabok kuno dida sa tabok naistar. Dida sa tabok kay sanhi kuno kargado kuno dida aswang dida sa tabok. Nasiring kuno unta, nasiring kuno dayon na pasensya ka, pasensya ka kuno kay imo kuno ak gin-unay na taga dinhi man la kit sa Carayman nasiring, ta pabay-an iton niya. Pagkabuwas kumada siya sa tabok nakilala niya kumada siya sa tabok. Pakiana siya sa lalaki san asawa nga hain si madi? Nasiring man “Aadto sa sulod nahubag an baba kay an tango nahubag.”

Katapos kuno siton na akon apoy, an ira salog sanhi nga kawayan man la tapos an balay kuno siton nga gutiay la na balay tapos waray mga bintana siring ni tatay purtahan la. Niyan kay an lalaki nakadto kuno didto ba sa ira kusina nga suya-suya man la an kusina. Ta an iton na iya madi nakadto sa sulod may pabyon di man niya makita. Inkuwan niya an ira salog siring ni tatay ginbalikad, ginpahuyang katapos may ada siya ginpamulong. Medyo adto turotambalan na akon apoy, iya iton ginpamulongan niya katapos lumarga siya.

Mga pira kaadlaw siring ni tatay namatay adto nga babaye. An ngaran siton dudyong, gindudyong niya an ira salog, waray na adto kaupay hasta san kamatay.

The Hexed of Great Grand Father

In a place called Carayman, I had spoken with an old lady. I made her tell me a story from her past, Stories of people from way back and so this is her story. This story came from her grandfather which is a story of her great grandfather. This is what she told me ...

The story of my grandfather was about our great grandparents. The road back then was still rough, it was all rocky. Then on 1903 they came here in Carayman. Now the father of my grandfather was very manly.

This one time he went to Calbayog because back then they were still living with their father. When he went back home it was already night time, he was just walking because there were no more vehicles to ride on. Then when he arrived at the Acacia tree, he saw something right there at the boundary near some canal. He saw something black like an umbrella that was facing down on the road.

So when he was getting closer he could see that the umbrella was slowly standing up. The road back then as I said was still rocky so he then picked up a rock because he was brave enough to pick up a rock and get closer to it. Then when he was getting so close, it stood up and from just a few meters away he saw that IT WAS A HUMAN! A lady! Right there at the canal as the lady was also coming near them he was sure that it was a lady.

Grandfather said she had a long and messy hair. Then as the lady was trying to catch him, my great grandfather quickly threw a rock at the lady. The lady twirled, and then he recognized that the lady was from tabok where she lives and back then right there in tabok was full of aswang(s).

The next day my great grandfather went to tabok because he recognized who the lady was he went to the lady's house. He asked the husband of the lady, "Where is your wife?" Then the husband replied "She's inside and has a swollen mouth because her teeth were also swollen up."

After that my great grandfather waited. Back then the floors were just made up of bamboo sticks and their house was small, had no windows and only a door. Then the husband was finally occupied in the kitchen that was just somewhat an extension of a kitchen. While the lady went inside the mosquitero and he couldn't see her.

He then quickly flipped one of the bamboo sticks of the floor and then he whispered some kind of incantation because my great grandfather was somewhat a shaman. After the incantation he left.

My grandfather said that a few days later the woman died. We call that “Dudyong”, He hexed their floors and the lady did not recover until such that she died.

Transcription and Translation of “An Naga”

Ako si Adela Vitorico Solomon, an akon edad sitenta (70) nak yana. An akon birthday August 10, 1946. An trabaho ko san nanganganak pla ak iton na mag tanom, mag uma mao gihapon. Didto ak nag daraga sa Manila. Daraga nak pag uli ko dinhin, disyembre. Ginkaruyagan, asawa gihapon hasta nga nanganak ak mao na iton wrai na. Dinhi man ak makaasawa sa Carayman. An akon kakuan gane, ginkasal ak siton 1966 pero pagkasal sa amon sa huwes la nean ini nga kasal namon wrai bas ring pa nira ginpapaskil daw knu iton sa huwes. Wrai na namon iton mabalik. An akon pagkuan wrai naman la iton sa akon na kasal. Mao wrai ko nation mabalik. Yana na damo na nagkukuan sa akon gin lalinakad lakad na marriage contract, wrai maagihi iton. An ngatanan ko na anak pito, pero an buhi la tulo.

An ako dre ak taga dinhi an akon lugar, dre ak dinhi natawo, sa naga ak dumako, nakaasawa ak ngadi nak. Dre sanaga ak dumako pero dre, didto ak gin anak sa Weste Trangnan Samar. Dinhi nak dumako, dinhi nak umiskwela. Nag-aalaga ak sadto baboy, ayam, misay wrai man iba. Strikto akon kaganak. Nangingiskwela gane kami wrai balon, pagkaon lugod sinugba na camote, balanghoy makuri gud sadto. Wrai nak nahiahot sa akon tatay ginbuburod pla ak. An akon nanay lumakat siya ginbilin lak sa akon maghurang na bugto. Adto na nalagas na ada sa balay, nakitan mo? Mao iton dida an akon gin matan na iroy ky wrai naman ak iroy.

Wrai ky dinhi nman ak nakuanan sa akon buot. Wrai man ak dida na. iton lugod nga, kunsabagay pereho lugod sa, ambot kun nakikilala mo iton na disperduna Omok na siring pa nira gin day knu siton nga puno sa naga. Omok Alvarez oo. Kun ky may ada knu sa iya nagkuha na tawo, nawara na iton siya tapos may agihan liwat, aw umuli sa ira balay nadiskobrehan nira na adto na sa kwarto. Oo gin dra knu siya didto ambot kun ngain. Mao la iton akon nahihibaruan.

Wrai man ak mangiana sa ira kun nanu iton siya na klase san panulay, nahibaruan ko naman la sa gin istorya nira. Nawara man iton siya siguro umuli nla. An tawo pag nawawara gane bga sira san ginkakatok an mga lata ‘tok! tok!’. Sugad ba sa amon na nawawar-an anak, gintutuktukan an lata siring nira kontra daw iton san mga panulay. Iton na istorya didi iton sa Naga-Carayman.

Naga

I am Adela Vitorico Solomon, seventy (70) years old. I was born on August 10, 1946. The only job I had after giving birth was farming, that’s all. I grew up in Manila, and was a teenager when I came back in our province. I was wooed, got married, gave birth, then that was it for me. It all happened here in Carayman. Because of my very young age I didn’t know what I was doing, all I know is that we got married on 1966. I thought that was it, we were wed by the judge and we are officially married. Little did I know that what we had was only a civil wedding, i didn’t know that our papers has to go to other offices for it to be binding and official. I didn’t mind the papers, all I know is that we were a married couple. I have been told several times of the need of those papers to be processed for it to be official but after all those years, I think misplaced or lost it already. Out of my seven (7) children, only three (3) are still living.

I am not from here, I was not born here, but I grew up and got married in Brgy. Naga. I was born in Brgy. Weste, Tarangnan, Samar but I grew up and studied here in Carayman. I used to have pigs, cat and dog. My parents were very strict. When i was still studying, we didn’t have money for snacks. All we had was grilled camote and sweet potato. It was that hard. I didn’t have the opportunity to meet my father, for I was still in my mother’s womb when my He died. My Mother left me together with my older brother. That old lady you see in our house? She took us in, cared for us, and came to be our mother.

Im not form here but I grew up here. The only story I heard is about the late Omok. I don't know if you knew him, they say He was taken by those unseen enchanted beings living in that tree. They say his name was Omok Alvarez, and he was taken by enchanted beings that appeared in a guise of a man. His family never saw him for a while until that day when they found him in his room. He told them that he was taken to a place he had no recollection where. That is all I know.

I did not ask them what kind of evil beings are they, who are capable of doing those things. I just found out and learned after they had told me those stories. But there is a possibility that maybe Omok just left and just came back, I don't know. All I know now is that, when a man vanishes or gone missing, they had to knock tin cans to drive evil spirits away. Just like what had happened to my son. These are all the stories here in Naga-Carayman.

DIDACTIC STORIES

Transcription and translation of "Lulugayan Falls"

Lulugayan Falls

May-ada babayi nga naistar nganhi San Joaquin nga kahusay ura-ura. An iya ngaran Carolina. Anak siya ni Rumohr. Ginpaiskwela siya didto sa Cebu. Sa iya paggikan, an iya nasakyan gay-an kanan engkanto barko. Mao iton nga wara na siya makauli. Adto na siya sa lugar san mga engkanto. Basi san ira mga siring, nagkaruyag sa iya an hadi san mga engkanto nga siya igin himo nga reyna didto. Mahilig siya pumasyada sa biskan diin nga mga lugar. Kilala na siya san nga tanan nga mga engkanto sanglit kun magpakain man siya, ginrerespeto gud sya. Kun nakadto siya sa Lulugayan upod an iya mga kaupod, nagpapakita siya nga sul-ot an usa nga halaba nga busag nga bado nga sugad liwat kahalaba san iya buhok.

Iton kuno nga Lulugayan, may-ada panahon nga natigda pagbuhos an tubig kay kuno mao iton an nahihinabo kun gintatangal niya an iya buhok san pagkapunod. May mga panahon liwat nga naabot sa bungto an tingog ni Carolina. Mayda ngani nganhi gihahakitan, pirmi si Carolina an nasasabihan, kay masiring nga gisugo sira ni Carolina. Pag may-ada namamatay sa Lulugayan, si Carolina pirmi an may sala kay iya man gidada-ay.

Lulugayan Falls

There was a beautiful girl named Carolina who lived in San Joaquin. She was the daughter of Ruhmor. She was sent to Cebu for college. When she already in the ship the extraterrestrial creatures that's why she never return. She was already in a different dimension where the extraterrestrial creatures live and she was hailed to be their queen. Wherever she comes, they respect her. She barely had seen in Manila wearing a white long dress and having a long hair. There were times when the flow of water in Lulugayan Falls is very strong, that is because her hair was being pulled from blocking the flow of the water. There were also times that their voices were heard in distant, even in the proper of San Joaquin. If there were people who got possessed, Carolina is always the one who is suspected. If there were people who got killed mysteriously in Lulugayan Falls, Carolina is always the reason.

Transcription and Translation of "Pagbari san Panuuran"

Pagbari san Panuuran

An pinakauna nga tagdumara sadto dinhe, maupay man an padara san pagtoo. Pero san umabot an mga Espanyol, nag-iba na. kay an Espanyol, labot san Kristyanismo, an ira liwat primero nga intension nganhi kay negosyo. Tunod sine, an mga tawo natoo na sa usa sa mga puno san kagurangan nga mayda kuno tawo nga naistar. Nga an mga paratanum san abaka ngan humay sadto nga panahon an mga biktima san panguha ngan ginkukulong sira sa dako nga puno. Pero, wara ak tumuod sa ira. Sa kaiha iha ko natawo sa kalibutan, nahingadto na ak sa iba iba nga kagurangan pero wara ak bisan usa nga nakit-an nga

mapapatud-an nga ira mga inyayakan sadto ungod. Nauso liwat sadto an da-ay. An akon patod alas dose siya umabat san iya sakit, pag alas dos san kaagahon namatay siya. An akon pamilya nasiring nga ungod kuno adto kay urusahon an iya pagkamatay. Pero, ginsisiring ko sira nga oras na ngane san tawo, oras na gud niya ngan wara sana makakapugong. Usa pa liwat nga istorya sadto anay nga mayda kuno luho sa ilarom san puno dinhe nga pagkadako dako ura ura nga abot sa usa nga barangay. Pero san gin-ukad adto nga puno, mayda ma gud luho pero dire dako ura ura ngan dire siya halaba nga maabot sa usa nga barangay. Adto nga mga gintutuuran san mga tawo dinhe, natuod ak nga himo himo la nira. Sanglit ginyayakan ko sa ira nga matuod nala kami sa Ginoo kay siya an ungod.

Breaking the Belief

The first managers in this land were great faith-takers. However, when Spaniards came, everything changed. The Spaniards, aside from Christianity, their prime intention in coming here was business. Because of this, people started believing that one of the tress in the forests was inhabited by people [which we do not see] and those abaca and rice planters were its first victims; they were trapped inside the tree. But, I did not believe them. I have lived quite long already, I have been to many forests, but I never witnesses anything that would prove their real existence. Then, there came a time when abduction was talked by the people. They also believed in it. My cousin felt something strange in his body at 12:00 o'clock but, immediately, at midnight, he died. My family said that it was true because what happened was very unbelievable. But, I always told them that if it is time for a person, it is time for him and no one could ever stop it. Also, one story that was so popular then was that there was a very hole in one of the trees here, very big and long that it its hole reached to another barangay. But, when I dug it, there was really a hole but not too big that it could reach another barangay. All those things that people keep on believing here are just merely creations of their minds. That is why I always tell them that I will rather believe in God, whom I know is true.

4. Conclusion and Recommendation

Folktales encompass a unique body of stories from all people in all places, told throughout the existence of humankind. There is something very exciting and powerful about this idea. When we explore folk stories, we explore ourselves and our many facets as human beings. We see the reflection of humankind: its strength, flaws, fears, and hopes. The settings and characters may change but the heart and soul feelings are always there. They are timeless; they are ageless.

The very existence and longevity of the countless number of tales told and recorded today attests to the power of this very special means of expression. This research gives the premise that in folk stories, we encounter a mirror in which we can see who we are and what we have been. It is a mirror charged with echoes of the past and hints of the future.

The stories help in showing how society views itself and also conveys their notions of justice, rights and social obligations of its citizens. Further, these are told in order to educate children into cultural values of the society as well as give them motivation and a sense of well-being.

Nowadays that media is so powerful that stories of non-sense catches the interest of young minds and eventually dominates everybody, oral traditions can easily be forgotten. And it will be heartbreaking if this more sensible and moralistic stories will be gone forever.

Calbayog has so many stories that are just kept in smaller groups. These aren't yet discovered and they are needed to be documented and studied for everybody to benefit. Definitely, it is important to note that these oral forms of literature traditionally passed from one generation to the next by spoken word has to exist in written form before everything is too late.

5. Acknowledgment

This research came into reality with the help of people who contributed knowledge and expertise in the preparation of this study. Without them, this study would not have been completed. The researchers express their deepest gratitude to following:

To Dr. Marietta L. Espina, Vice President for REEA, for her untiring support and expertise of this study;

To Dr. Ernesto J. Guades, Director for Research and Development Services, for his substantial and intelligent suggestions in the improvement of this study;

To Dr. Bejar and other panelist, for their positive criticisms and valuable suggestions which added substance and quality to the work;

To the Barangay Officials of Calbayog City for assisting us in our journey in the conduct of this study;

To our informants for being so warm and accommodating in the conduct of our depth interview and focused group discussion.

To the SPE 15 class of 2017 for their support as tour guide, photographer, and volunteer assistants; and,

To our parents, siblings, and loved ones, for their love and moral support that has also contributed much in the realization of this research;

And above all, the Almighty God, the ultimate source of knowledge for giving her enough strength, courage and spiritual guidance to make this research possible.

A million thanks to all.

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