

being presumed that a butterfly is flying around the different flowers in the room, so that game may be held.

In the above paragraph the king states that the butterfly is on the Sampaguita. Immediately upon hearing that term, the person who possesses the name of the Sampaguita must quickly respond by saying "No, the butterfly is not on the Sampaguita. It is on the Campupot." On the other hand, the person designated as the Campupot must at once respond by saying that the butterfly is not here, but it is on another flower. It is up to him or to her as the case may be to say the name of the flower to which she may like the butterfly to alight. If the name Jazmin comes to his or to her mind, she or he must say "It is on the Jazmin." The whole process of shifting and reshifting the butterfly from flower to flower continues until some mistake has been committed.

Sometimes, the flower last named as the place where the butterfly is, may stall in shifting the butterfly to another flower. For such stalling, corresponding punishment should be levied. How do mistakes come about? Let us take a concrete example, as before. When the butterfly is on the Sampaguita, the flower Sampaguita must immediately respond that the butterfly is not here but is on the Jazmin. Now it may happen that Sampaguita may be slow in naming the next flower, or she may be caught unaware that she may not be able to answer right away, or she may forget her flower's name so that the butterfly may be on her already, yet she does not notice it because she fails to remember her own name. Those are the instances when punishment must be levied.

This game requires alertness on the part of the partakers and also quick thinking power so that at an instant the partakers may be able to name the flower to which she or he likes the butterfly to alight.

For every mistake committed by a player, a corresponding pledge is given to the king. The purpose of the pledge is to serve as evidence that its owner is subject to some punishment. Such pledges are necessary in order to remember those flowers who must be punished. In this connection it should be noted that the game continues as usual after pledges have been offered to the king. The levying of punishment comes afterwards when the game is temporarily stopped to give time to the execution of the punishment of the different flowers who possess pledges in the hands of the king.

Things to be pledged are of various kinds. A ring, a *panuelo*, a handkerchief, a comb, an earring, etc. are acceptable as pledges or *prenda* as commonly known. Only one pledge is asked for each mistake committed. All those pledges coming from the different guilty flowers are placed together before the king. A need therefore arises that proper identification of those different pledges be made by its true owners.

It is up to the king to suspend the games and turn to the levying of the punishment. The king is the sole power who can dictate the kind of punishment that must be given to any guilty flower. Generally the punishment takes the form of some humorous actions on the part of the party punished. The idea is to incite laughter from the guests.

Some of the most typical punishments levied are: If the guilty flower is a young woman and at the same time she is beautiful, the king may ask her to frown and to make herself appear ugly. Really this is very ludicrous and the whole crowd burst into a loud laughter when they witness a beautiful damsel making herself appear ugly. Should the young woman refuse

that punishment, other kind is imposed on her. She may be asked by the king to raise her skirt in order to show her beautiful ankle. This one is very embarrassing especially to a girl just blooming into a beautiful womanhood.

When the offender or the guilty flower has fulfilled the punishment imposed on her, she takes her pledge thus clearing herself from any other punishment. If she partakes in the games that follow and she commits another mistake, then it is natural that she must offer a pledge thus subjecting herself at the mercy of the king for the second time.

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TAGALOG FOLKTALES FROM PINAMALAYAN, MINDORO

BY CARIDAD C. MORENTE

CREATION MYTH

In Pinamalayan, Mindoro, it is believed that the earth came into existence in the following manner:

There was once no earth but only a great, vast, blue sky and a deep, fathomless, blue sea. For millions of years these two alone were present in the universe and remained for that length of time in perfect harmony. But as it is said, "everything has its end" and so, not long afterwards, there ensued a bitter quarrel between the sky and the sea. Storms at sea became frequent the waves rose high, often drenching the sky above. These occurrences irritated the sky beyond limit, and soon the sky decided to avenge itself upon the sea. It so happened that a bird came flying in the air looking for a place to settle down. The sea then tried its best to gain the favor of the tired bird. So it raised itself in storms and sent its waves still higher towards the sky. This behavior of the sea made the sky finally decide to punish the long time enemy. The sky, therefore, dropped an enormous bulk of earth whose weight hurt the sea and whose immense expanse provided ample place for the tired bird to live in. The sea remained peaceful yet always wishing to take revenge upon the sky. Nevertheless, the sky became so high that it was impossible for the sea to challenge it again. From that time, too, the birds became allies of the sky so that until the present time the birds always tend to fly sky-wards as a sign of gratitude to the benefactor of their progenitor.

This is the creation myth which is so common among our old folks at home that many children love to hear and even believe it.

THE MIRACLE OF STA. CATALINA

In a town of Negros Island, Sta. Catalina is a very well-known patron saint. During the days when piracy was at its height of destruction, a band of pirates ransacked a town of Negros. Among the prisoners whom they captured and robbed of their belongings, was a pious young girl. From the time that she fell into the hands of the pirates, she did nothing but pray and uttered not a word at all. When the vinta that was taking the pirates and the prisoners to Mindanao was nearing port, this girl jumped into the

water and disappeared in an instant down to the depths of the sea. The pirate leader ordered her rescue but she could not be found. Not long afterwards, a few divers saw this same girl walking on the sand beneath the water. After several months, the same band of pirates who captured the girl came back again to pillage the town of the girl. But it so happened that the natives of the town discovered that a certain woman of wondrous beauty was often seen among the mountains with regiments of Negritos and millions and millions of bees. As soon as the pirates arrived at the shore of the town of this girl, they were met by this beautiful woman with her companies of bees and Negrito warriors. A fight soon ensued; the bees stung the pirates, the Negritos fought against the pirates and the beautiful woman saved the town from the bandits. All the pirates were killed and thus, the girl who died became much revered by the people of the town by the name of Sta. Catalina.

BELIEFS CONCERNING AGRICULTURE

When planting a "maca-punō" plant, the one who plants it must fill his or her mouth with soft-boiled rice and should not look up. This is done to make the plant grow fast and bear well-filled nuts with meat.

In planting bananas one should not do so while hungry in order that the bunches will be round and full.

A planting season without loud thunder is prosperous and plenty.

During harvest time when the rice grains are ripe, the children are not allowed to play with the straw as whistles for if they do so, destructive insects would attack the rice grains.

When acacia trees are planted, the one who plants them should not sit nor stand straight after planting but instead walk around the newly-planted plants and walk around it in the same position with hand outstretched. By this, it is said that the trees do not grow too high nor too low but with many out-spreading branches that give much shade.

In planting red melons, the one who plants them must wear a red dress in order that the fruits may be red.

When corn is planted, only those persons who do not have decaying teeth should be allowed to do the planting in order that the ears of corn will all be filled with grain.

BELIEFS REGARDING DOMESTIC RELATIONS

During thunderstorms, the mothers do not permit their children to stand or sit near the posts for fear that their children will be attached to them. The children are not allowed to laugh, for they are likely to be struck by lightning if they do so. They are always warned by their mothers to keep away from dogs and cats for these animals are said to be associated with lightning.

Do not sit at a table set for 13 persons. One of the 13 persons will die a week later.

Do not comb your hair at night for you will become an orphan.

When a member of the family sweeps the floor at night, the family will become poor.

If there is a sick person in a house and it happens that a hen within the neighboring place cackles this sick person will die the next day.

When a family is eating while thunderstorm occurs, eating should be stopped.

If you cut your nails on Friday, you will have "hang-nails".

When a person has white spots on his nails, these spots correspond to the number of the sweethearts he has.

When the corpse is left unwatched at night, it is likely to be taken and eaten by the *asuang*.

A person who has wide ears is supposed to live long.

When a person dreams that some of his teeth fall out, some members of the family to which he belongs will die.

When a girl sings while cooking, she will be married to an old man.

When a cat rubs his face, some visitors will come.

Do not pay bills at night for you will lose your fortune.

If a lizard ticks faintly at the top of the house, the family would experience death or misfortune of some kind, but if the lizard ticks happily at the door of the house, some visitors will come.

BELIEFS REGARDING MARRIAGE

During marriage ceremonies while the bride and bridegroom are in front of the altar, they should try to hold their candles as high as possible, for it is said that the higher the candle the longer will be the life.

In the marriage ceremony, the couples are each given a candle. They must watch the light, for the one whose light goes out first will die first.

When a girl is to become a bride, her wedding dress or anything that she has to wear on the wedding day must not be put on for trial, for if she does it, something evil will befall her.

During the marriage ceremony, when the ring is put on, the bride and bridegroom as well as the priest who gives them, should take care lest it fall. If it falls on the floor, something bad will occur in the life of the married couple.

If the veil of the bridegroom and bride falls after having been placed on their shoulder as a sign of their eternal union, a very great misfortune will befall the bride and bridegroom.

If a girl sits on the table, she will marry soon.

BELIEFS REGARDING COURTSHIP

During "Good Friday," young men go out with roosters in their hands. At the instant the bell strikes 12:00 o'clock noon they throw the roosters into the air. Then they watch carefully the first thing which the roosters pick when they are on the ground. This thing is preserved by the young men. Then, when they want to win the love of the ladies and in order to be sure of their love, they just wash this thing in a glass of water without the knowledge of anybody and then offer the glass of water to them. The ladies after drinking will instantly or in a very near future yield to their love.

When young men want to write love letters, they must wait until they see that the moon is being escorted by a star, because they believe that they will surely win the love of the lady if they write their letters at that time.

On Holy Thursday or Good Friday, one who is successful in cutting a head of a snake with a frog in its mouth will be fortunate in love affairs.

During courtship, if the father of the girl asks the young lover to build a house for the girl and if within the specified time for building there falls a lizard from the roof of the house during construction, the father suspends the courtship. The falling of the lizard is a bad omen for the lover and

the girl, hence, to prevent any evil, the father curtails the growing relationship between the youngsters.

WHY THE CHICKEN SCRATCHES THE GROUND

It is said that a very long time ago, the hawk and the chicken were very good friends and as a token of that much developed comradeship, the hawk gave the hen a beautiful gold ring. The hen upon its receipt was overjoyed and wore it with much pleasure. It so happened that one beautiful day, she took a walk and unfortunately lost the ring. She regretted it very much and because of her earnestness to have it again, she set to work to looking for it. From that time on, she scratches the ground, for until now she keeps on looking for it although her search seems to be in vain. Hence, the chicken scratches the ground today.

As a punishment to her seeming unappreciativeness for the gift given to her, the hawk was angered upon the discovery of the ring's loss and from that day on, vowed to destroy the hen's chicks and became the hen's greatest enemy.

WHY THE TURTLE CARRIES HIS HOUSE ON HIS BACK

Long ago, the turtle and the fireflies were not good friends at all, nor did they know each other. One day, the turtle left his home on the bank of a river for he wanted to take a bath. He finished bathing and then returned to his old house. Everyday he used to do the same thing but one evening his place came to be invaded by small, light-bearing animals that only fly at night, the fireflies. They were so many that they seemed to be sparks of fire coming from afar. The turtle who has just been for a walk heeded not the light and instead went to bed carefree. Not long afterwards, when he was about to sleep, he happened to throw a glance at the open window and to his great surprise, he saw fire everywhere. He was alarmed and at an instant was right away out of his bed. He was so very much frightened that he started to leave that place, bringing his home on his back. He started walking but because of the heavy weight on his back he was unable to walk fast. From that time on, he never left his home behind him even if he would go to take a bath, in the river. This was due to his insurmountable fear of losing his old, sweet home which took him a long time to build. Hence, all turtles carry their homes on their backs.

THE CARABAO AND THE COW

In one of the southern islands of the Philippines there lived a very rich man whose servants were all animals who were dogs, carabaos, cows, domesticated deer and the like. Among these were a favorite carabao servant who acted as butler and a favorite cow servant who acted as doorman.

One day, these two left the palace and went for a walk instead of staying to perform their respective tasks. Their main purpose in going off their duty was to enjoy a good bath in a big fresh-water river near the palace. This river was so big, so still, so clear and so very inviting that the two favorite servants escaped from the palace for a nice bath in that said stream. As soon as they arrived at the place, they took off their coats and plunged into the water. While enjoying their nice, cool bath, the palace was turmoiled looking for the butler, for the master called for him and for the door servant because of some visitors who had come with no one to

receive them. Half an hour passed, none appeared. One hour passed, none still and after an absence of three hours, none still appeared. The master, irritated and made furious by disobedience of the two to his bidding, went himself around the palace to look for them. Unable to find them inside the palace he went to his gardens then to his orchard, still he was not able to find them. He then shouted and shouted calling for the two. The master, shouting as loud as he could, came to be heard by the two who were having a very enjoyable bath in the nearby river. Soon the master thought of going to the river and not long after he with his long whip was seen by both servants. Their fear was much increased when on approaching they saw the angry and maddened face of their usually complacent master and the long whip he carried. The two did not know what to do upon perceiving their angry master. All this time the master has not yet seen the two, for both of them were in the river with only their heads out. They were both nervous but the carabao was so afraid to be beaten when overtaken that when he saw the master fast approaching, he got out of the water. He was then followed by the cow and both hurried to put on their coats. Because of their hurry and fear, the cow happened to take the carabao's coat and the carabao happened to take the cow's coat. The latter had a great difficulty in putting on the coat but because of fear he did not think of exchanging with the one the cow took. The cow was not whipped by the master for he was able to run right away as fast as he could while the carabao was overtaken and much beaten, because he could not run fast due to his tight coat. Hence, the carabao came to have a tight skin while the cow his loose one.

THE SEVEN CROWS

A very long time ago there was a very rural village along the eastern coast of Negros Island. It was a beautiful place to live in and everything around this rural community was fresh and enlivening. In this luxurious setting lived a happy couple. These two lived in peace and happiness. They had nothing to hinder their joy but their great wish to be rich, for they were poor. But in spite of their poverty, they lived happily and when in their joys and duties, all wishes for great wealth disappear from their minds. It so happened that after three years of married life, they had a son born to the family. The parents were all glad and with the course of time they had more and more children. After ten years of marriage they had seven sons. To the great dissatisfaction of the two, the mother and the father, God seemed to have been angry with them, for they had had not one baby girl. Soon the seven sons grew to be strong, well-built young men but unfortunately the mother got sick after some time. She became very ill and stayed in bed for four weeks, almost always lifeless. The husband had been to all the different towns of the Island of Negros looking for a doctor who would be able to cure his dear wife. It seemed that he was without luck, for after spending three long weeks looking for an able medicine man, he came home without any one. All the doctors of the other towns were too busy to leave their patients who, too were all ill and needed the doctor's attendance. After a week from the husband's arrival, the poor, beautiful and attentive wife passed away leaving her husband and seven handsome young sons. She died and all the members of the family mourned greatly for her loss. Thus the father and the seven sons lived along by themselves with no wife and mother to keep house and to give the right atmosphere of the home.

They were often sad and when not at home, they were often found at different places of the community performing their respective duties. But they lived dryly, that is, no harmony and much concord could be found in that sad home. Years passed that way and after a time of five weary years the father came to love another woman. They were then married after a year and half of courtship to the dissatisfaction of the seven sons who loved their poor mother immensely. They didn't want their father to choose another woman to take her place, but what could they do? Their father, though poor, was absolute. They did not love their step-mother but they were very civil to her because of their father.

Not long after, the second wife gave birth to a baby girl. All the brothers were then overjoyed, for they, too much coveted to have a sister to love. Their disapproval to their father's second marriage was not forgotten and instead they took care and loved the little baby girl of their step-mother.

After a month, this baby had to be baptized as it was the custom of the place to baptize any new-born baby after one month. Since she was the first baby-girl of the family, the father and all the other members of the family were very enthusiastic to have the baptism as a very grand feast. Soon preparations had been made and not long after the blessed day came when another of God's creature was solemnly entered in God's flock of Christian Catholics. The day of the great feast came, and many friends were invited. To the preparations, the seven sons were those who were much interested in making the affair a great success. It so happened that on the very day of the celebration, the father badly wanted a jar of water to be brought to the guests' room. He asked for this, for the supply tell short. All the seven sons then rushed to the well of fresh water for drinking with one of them bringing the empty jar that was to be filled. When they arrived at the well all of them wanted to fill the jar. Finally it was filled peacefully but all were eager to carry it to their father. There then ensued a little struggle to obtain the jar. And because of each other's desire to carry it, the jar filled with water was broken. During all this time, the father was waiting very impatiently for his seven sons who were taking the water to drink from the well. Because of the great length of time he was kept waiting in vain, he stood up, for he felt ashamed in the presence of his thirsty guests. He left the room with an excuse and went himself to search for his sons. Upon his arrival at the well, he found his seven sons all stupefied upon seeing the jar broken with their father looking very sad. The old man then scolded his sons at the end cursing them saying: "May all of you cease to be men but may each and every one of you become dirty birds, the crows." At an instant all the seven young men disappeared and in their stead, were seven crows ready to fly.

"SI MARIANG ALIMANGO"

Once there lived a very poor old woman who had an exceedingly beautiful daughter. But in spite of her beauty and goodness, her cruel mother did not love her as much as she loved two of her nieces whom she had adopted before she came to have her only daughter. Both these nieces were not as beautiful as the daughter and not as good as she. But in spite of all this, the mother was more attached to her nieces than her own daughter who loved and honored her as much as she could. This daughter was very industrious and served as the cook and housekeeper of the family.

Because of the affection that the mother bestowed and showed toward her nieces, these nieces treated their cousin very unjustly too. In short, the life of Rosing, the daughter of the woman, was all misery and love unreciprocated. Yet with all these, she was the most busy woman in the community, the most dutious daughter and the best of friends to all. All that she did was to try to win her mother's as well as her cousins' love as she loved them, but all her efforts were in vain.

Because of her beauty, talent and goodness, she was more loved by the people than her cousins. So that to the great disgust of her cousins, what they did was not to take her with them anywhere they went, for they were sure that Rosing would surpass them all in beauty and graciousness. Thus she suffered and suffered patiently without telling anyone about her pains except her beautiful flowers which grew in her gardens. To these lifeless things she breathed her bitter pains and thus she lived a very resigned life.

But one afternoon, while watering her plants in her little garden she was attracted by a noise at her back. Turning her head back, she saw a big hole where at its mouth, she saw a big alimañgo (crab). Upon looking back, this Alimañgo spoke to her and asked her what she was doing. Rosing was not afraid but she was very much astonished at this, being her first time to see a crab speak. She answered the crab who then asked for a drink. Rosing satisfied the crab's wish and for this polite and hospitable character, the crab promised Rosing a beautiful gift. Soon the crab disappeared without Rosing's knowledge. The next day, at the same hour, Rosing heard the same call as in the previous day and looking back, she saw again the crab who had promised her a gift. As she had promised so did she fulfill it and to Rosing's good behavior she received a beautiful necklace of gold. After thanking the crab, the crab disappeared once more without Rosing's noticing her. Almost every day this crab came to pay Rosing a visit and ask for a drink of water and Rosing always treated her courteously. Not many days after, she asked Rosing why she cried, for that afternoon her eyes were swollen. Finding this crab a very kind friend Rosing gave vent to her griefs and out she poured to her new friend, the lady crab, all her pains, abstinences and sorrows. The lady crab comforted her and promised to be like a real mother to Rosing. The latter then felt very grateful to this new friend of hers whom Rosing found out to be a possessor of magic charms.

It so happened that a grand Carnival ball was to be held in the community where they lived. Everybody in Rosing's house was invited but because she did not have any beautiful dress to wear except her ragged daily dresses, she cried all her sorrows away and went to bed, downhearted. Both her cousins were busy preparing for the big affair except the poor miserable but beautiful Rosing. How she envied them, for she, too, was a woman and therefore possessed that vanity every fair woman has. The night of the Carnival ball was fast approaching and the afternoon of that same night, she went to her garden, sad and not gay in her ways. The lady crab came too and wondered. She offered her help, and Rosing, having made her wish known to the crab, was much overjoyed when she received the promise of the crab to help her, go to the ball with the right presentation. At about eight o'clock that same night the crab called on her at her room bringing with her a beautiful coach, a radiantly-beautiful dress, a pair of silver shoes, and gold embroidered shawl with all the other

necessities of a lady who attends a formal dance. Soon she was attired in that beautiful costume and she looked radiantly beautiful that evening. She then went to the ball with her mask on, so that her cousins and mother might not know her. As soon as she arrived, her beautiful figure and graceful way of carrying herself attracted all the prominent men at the dance. They all wanted to be presented to her and everybody wished to dance with her. Thus she enjoyed the evening very much more than her cousin and unknowingly these cousins of hers blamed her for having robbed them of that night's pleasure. They blamed her immensely but now knowing that it was their poor cousin. At midnight she was at the height of her glory and at dawn she soon found herself very satisfied lying flat on her miserable bed ready to sleep.

Some way or another, the mother learned that it was her own daughter who robbed her nieces of their joy with the aid of the friend lady crab of Rosing. Unhappy became Rosing, for she heard the bitter curse of her mother on the lady crab. The cruel mother thought of punishing the benefactress of her daughter, so she uttered a curse on the poor crab who was very willing to help and comfort the unhappy Rosing. Soon after the mother uttered the curse on the poor crab she was caught into a trap and ordered to be chopped into small pieces. But instead of throwing the cut pieces, Rosing planted them and after two weeks, it grew into a big tree which did not bear any fruit at all during its whole life.

Once more the poor Rosing suffered and once more she suffered uncomplainingly. Again the poor lady crab who has now been changed into a tree saw daily the pains and the sufferings of her young friend and could not stay a minute quiet. So what she used to do then was to give her beautiful things and beautiful dresses in return to her patience and her resignation. All these while on the other hand, she, the lady crab used to let fall worms on the head and arms of every one of the cousins and the mother whenever they happen to pass under the tree which before used to be the lady crab. Thus Rosing began to live happily without the four walls of her home altho within, she was very miserable.

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SOCIAL ACTIVITIES IN CUENCA, BATANGAS

BY PETRONILA C. MARASIGAN

THE HOLY WEEK

The most widely observed fiesta in my town is Holy Week. Lent is a period of six weeks, but I shall confine my discussion to the Holy Week since it is most important. Every Christian town in the whole Philippines observes the Holy Week but its observance differs from town to town.

PALM SUNDAY

Early in the morning of Palm Sunday an observer can see people dressing up to attend the mass. Streams of people from everywhere can be seen converging upon the Church. The elder folks bring their children with them while the young ladies are followed by gentlemen. It is a jolly group. On reaching the church the young men are left behind and placed themselves on each side of the entrance door as if they are body guards. Only the old men, the women and children with their palms enter the church earlier. When the church bell rings announcing the beginning of the mass all people enter.

A keen observer will see that now and then the palms are waved which merely signify the happy coming of the Lord. One can also observe that from the Palm Sunday up to Easter Sunday no people work. It was strictly prohibited to work on Sundays during the Spanish time and until now some of its traces remained in my town. An observer can also see that nearly every people from head to foot are wearing all new things.

After the mass is over, people go home. In the evening after their supper they go to different chapels within the town. Again one can see the different jolly groups. The aristocrats of the town go with the aristocrats and the common people among themselves. One thing I can be proud of to say is that all people in my town are friends despite their standing in the community and disregarding their party affiliations. The moon is usually very bright during the Holy Week that is why ladies can walk around.

People flock to see the competition in the reading of the "Pasion" or the History of Christ. The competitors are usually women and they sing at the top of their voices. The by-standers admire the winning woman and often times they bring her to another chapel to compete. While the competition is going on the young boys are outside playing what is called "Tuktukan". That is an egg is handled by a boy such that there is a small portion to be seen. Then the other boy with another egg strikes the former. The egg which is broken will be given to the boy whose egg wins.

At the "Cristia" or the part of the chapel where the priest dresses and undresses himself up, there is a committee of three or four persons composing the "Pakain". They offer food to everybody especially to those who compete in reading the "Pasion". Everybody can eat freely. At midnight there are persons assigned for lunch which is called the "Merienda."

Everybody may come and eat.