

## THE LITERATURE OF BESAO

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THE TEACHERS OF BESAO  
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### Why We Have Mountains (A Payeo Legend)

A long time ago when Cabunian made the world, he made it flat. He was greatly satisfied with his creation – with all the plants and trees growing all on the same level.

The people, too, thought they had a very nice world to live in. When the people began to have children, the children would gather together and play "Hide and Seek." The children would go to hide behind some bushes or trees, and the other children, looking for them, would unknowingly wander far off in their efforts to find their playmates. Many times these children would get lost and could not find their way home. Their parents would also join the search for the children, and would get lost, too. As others would join the search, more people would get lost.

The old men gathered together for a conference about this. They offered sacrifices to Cabunian and prayed to him to find a remedy so that people, especially the children, would not get lost even if they wandered far from their homes.

Cabunian heard their prayers and he sympathized with the plight of his people. He stamped his mighty foot on the ground and, lo and behold!, there appeared mountains of various sizes. Since then people have not been getting lost even if they wander far from their homes.

### How the Barrio of Payeo Got Its Name

Literally, *payeo* means ricefield. The following tale tells how the barrio of Payeo got its name.

A long time ago, during headhunting days, Payeo was called Bagsinget. At that time the people of Sagada and Bagsinget were enemies. They would often meet in combat and always each side would come home with a trophy in the form of the heads of their enemies.

One day, the people of Sagada, being more in number, decided to attack Bagsinget. The Sagada warriors made preparations for the attack. They started out early one morning and when they reached the outskirts of the barrio, they found a man who was deaf and thought they were asking him what he was making, so he just answered, "Payeo." The warriors thought that the place was called Payeo, so they moved on to another barrio looking for the place called Bagsinget.

Meanwhile, the deaf man went back to the barrio and related his story. The old men believed that the word "Payeo" had saved their barrio from attack, so they decided to change its name from Bagsinget to Payeo, and so it has remained until this day.

### The Story of the Palis (a pagan prayer for good health and more production of domestic animals) (A Besao Legend)

Once upon a time there were two brothers. They were orphans and there was nobody to care for them. The older boy was Bogatan and the younger one was Atombangi. One day they decided to drown themselves in the river, for there was no use trying to live uncared for. In the river they met a man all tied up with vines and weeds. This man was Mr. Ageo (the sun).

Mr. Ageo asked, "Will you please be so kind as to remove these vines and weeds from

around my body? I cannot move because of them."

The boys did what they were asked to, and, after removing the vines and weeds, they were surprised to see thorns between his teeth, earthworms in his ears, and big bugs in his long hair! They also removed these things, and then requested Mr. Ageo to eat them. "What, with all your kindness," answered Ageo, "I would not dare eat you. However, if you really want to be eaten, you may go to my brother Bowan (the moon) on the other side of the mountain. He will be willing to eat you."

The boys started for the other side of the mountain. Over the river was a crocodile-bridge. They were terribly afraid because the crocodile was so ferocious. But when the boys got nearer, the crocodile kept very still, so they went over it. They soon came to Bowan's house, but unluckily Bowan had gone to hunt, so they only met his wife, Baglan. They asked Baglan to eat them, but she told them to wait for her husband. She told them to hide under some vats while waiting for Bowan. When Bowan came home, he brought deer, pig, fowl and human flesh. His wife told him of the boys who wanted to be eaten. Bowan invited them to eat first before being eaten. Their food consisted of the different kinds of meat brought home by Bowan. The boys ate only the deer meat as they were afraid to eat the human flesh.

After they had eaten, Bowan told the boys to climb a bamboo tree nearby. When the boys were up in the tree, Bowan called for a storm that lasted all night. The next day he was surprised to find that the boys were still alive in the bamboo tree. He ordered the storm to stop, and called the boys down. They were weak and haggard, and their skin looked like the scales of a fish.

Bowan said, "You will have long life because you know how to protect yourselves, so I will not kill you. Go home and find a bracelet, headband, armlet and necklace. You will need them in your prayer to the *Palis* (a spirit that helps sick people get well), and then your domestic animals will be healthy." So on their way home they got a pig's tusk for a bracelet, a rooster's tailfeathers for their headband, a

horse's mane for their armlets, and a crocodile tusk for making a necklace. They caught a rooster on the way to be sacrificed to the *Palis*. When they reached home, they killed the rooster and cooked the meat. After cooking it, they put it on a place and put the armlet, headband, bracelet and necklace around it. They related their story to the *Palis*, who seemed to be in front of them. A few days later they began to get robust, and their animals increased day by day.

Up until the present time, this has been the pagan prayer in a chicken sacrifice for the sick to get well.

### The Legend of Lake Banao

Once upon a time, long, long ago, the people of Maleng, Abra, suffered a famine. Maleng is a barrio located on the boundary between the Mountain Province and Abra.

One day a woman and her daughter started out with a pig to barter for something to eat. They travelled for two days. They were so tired that they rested on a plateau between Sagada and Besao. While they were resting, the pig squealed. Then an old woman appeared and asked them where they were going. They answered that they were going to find something to eat. The old woman requested them, if they were willing, to remove her lice. Without hesitation, the woman and her daughter began to remove her lice. They were surprised to find that her lice were really snakes, centipedes and other poisonous insects, but they said nothing. Soon they had picked them all off.

Then the old woman invited them to her house for lunch. They were again surprised to find that her utensils were the following — a human palm was used for a plate, the pot was a human skull, and the ladle was made of human bones. Still they did not show they had noticed anything strange and did not say a word. After they had eaten, the old woman told them to follow her to her *gabi* field. (*Gabi* is a kind of taro root.) She gave them whatever they could carry, including some bundles of palay (unthreshed rice). She told them, moreover, that the *gabi* and palay would last them until the next harvest, almost five months away.

When the woman and her daughter got home, they put the palay in the granary, and were surprised to see it filled the whole place. They put the *gabi* in the house, and it filled up all the empty spaces. Their neighbors were surprised to hear what had happened, and asked about the story behind it. When they heard the whole story, one of the neighbors called her daughter and the two of them started out to try their luck.

When they reached the resting place, they rested and made their pig squeal. Thereupon the old woman appeared and requested them as she had requested the first traveller. Afraid and too squeamish to touch the centipedes and snakes, these new travellers screamed and wouldn't pick the lice. The old woman did not show any disappointment, but invited them to her house for lunch. The strangers accepted the invitation, but when they were served in such strange utensils, they again showed signs of squeamishness and wouldn't eat. Then the old woman took them to her *gabi* field and told them to take as much as they could carry. They were so greedy that they carried almost more than they could.

When they got to the place just above the site of the present lakes, the old woman said, "For your greediness and impoliteness, you will become lakes so that people will see you whenever they travel this road." Then the woman became the bigger lake and her daughter became the smaller lake. Nowadays travellers can see these lakes between Sagada and Besao. They are called Mother Lake Banao and Daughter Lake Banao.

#### The Legend of the Basi (or Sugarcane Wine)

(A prayer of the old folks of Besao said during weddings)

Long, long ago there lived up in heaven a god named Mababde. He was one of the gods worshipped by the people on earth. He had three sons. One of his sons, Boliwan, was a lazy boy. He wouldn't do any work to help his parents.

One day Mababde went out to the fields to work. His other two sons went with him, but he

told Boliwan, "Boliwan, because you are lazy, stay and guard the house; feed the pigs and chickens and cook our food for tonight." After giving these instructions to Boliwan, Mababde went to work.

Late in the afternoon Mababde and his two sons and his wife came home. All the pigs were squealing and the chickens were roaming around the house. They went to the kitchen, but there was no food cooked. They looked inside the house for Boliwan, and there he was, sleeping.

"Boliwan," shouted his father. "What have you been doing the whole day?" Boliwan answered, "I was just sitting down when I heard the voice of the Earth, and that made me fall asleep."

Mababde told his wife, "I think this boy would like to marry in some other place like Earth. Suppose we get the opinions of our neighbors." The wife agreed, so they called their relatives to say what they thought about Boliwan's case. All the relatives gathered around, and Mababde told them about it.

"Boliwan wants to marry on Earth. He says he falls asleep when he hears the voice of Earth. What shall we do? Shall we let him go?"

All of Mababde's relatives agreed to send Boliwan down to earth. Mababde then gave Boliwan a spear and a sugarcane top and bade him go. Boliwan started out but he didn't know which way to go. He could only go just around the house. His father said, "I think you don't know where you're going." So he got his bolo and parted the tall grass around the yard and said, "There is the way." So Boliwan went through and was on his way down to earth.

He landed in the Ilocos region in a place called Sapowan. He felt cool so he built a fire. Back in heaven, Mababde noticed from the smoke of Boliwan's fire that his son had already landed. Mababde then stopped worrying, for he knew his son had arrived at the place where he was going.

After resting and warming himself, Boliwan stood up. He looked around to select the place where he should go. He looked to the west, but it was wide open sea. He looked to the north, but it was too cool for him. He looked to the

south, but it was too hot. He looked to the east, and it was just the right place, so he started walking east. He kept on walking until he was hungry. Then he sat down to cook. He looked around for water, but there was none. So he took his spear and thrust it into the rocks and water came out of the hole made by the spear. (This place is in Langyatan, and the spring can be seen there today still flowing.) Boliwan smoked and ate his lunch there in Langyatan.

After eating and resting, Boliwan started to walk again. It was very hot so he wished for shade. He looked all around to see if there was any house nearby, but there were no houses at all. All he could see was a betelnut tree. He started toward the tree, and when he reached it he saw a woman named Guipaan weaving. Guipaan's loom had an almost finished piece of cloth on it. Boliwan asked her, "How can I marry in some place far from my own place?"

"Why, don't you know what to do?" asked Guipaan. "If you don't, just wait for me to finish this," she continued. She cut the cloth off the loom and sewed on the border ends and handed it to Boliwan with a betelnut. She told him, "Take this blanket and nut. This blanket will be for you to carry your baby in if you have one, and this betelnut is for you to chew on your way." Boliwan took the blanket and put it over his shoulder and put the betelnut in his mouth, and continued on his journey.

When he reached Gayang, he sat down on top of a big stone to rest. He sat there chewing the betelnut and spitting at the base of the stone. That's why people can now see the marks on the stone where he spit.

He had rested long enough that when he started out again he reached Am-o in a short time. A few minutes later he was in Abatan, and then in Uto (Utocan, Bauko). From Uto he walked until he reached Binik-an (in Bontoc). There he looked around and saw two young women. He went up to them and asked where they came from and what they were doing there. The women answered that they were from Binik-an and they were gathering black mongo beans. Boliwan then asked them where that place was, and the women told him it was

just on the other side of the hill.

Boliwan said, "Let's go to your house then." The young women answered, "We have not completed our load yet."

"I'll help you, then," said Boliwan.

"All right," replied the young women.

So Boliwan simply moved his right hand, and the load of the older was completed. He moved his left hand and completed the load of the younger. Since the loads of both sisters were completed, they started for home.

When they were nearing the barrio, Boliwan asked the two sisters if their father was still living. The two young maidens told him that he was still living and that he was at home. Boliwan requested them, "Tell your father to come out and meet me here with fire." They agreed and went home.

At home the two sisters told their father to go and meet the stranger and to take a torch. The father did as they had told him, and when he got near where the stranger was, with the torch in his hand, he asked, "Are you the man who wanted me?"

"Yes," Boliwan answered. "What is your name?"

"My name is Batoon. What do you want me for?"

Boliwan answered, "I wanted to see you to tell you I want to marry one of your daughters."

"Marry one of my daughters? Which of them, then, would you like?"

"I'd like the middle daughter of yours," replied Boliwan.

Now the middle daughter was the younger of the two whom he had seen. Batoon agreed to his marrying one of his daughters, so they went home together.

So Boliwan and one of Batoon's daughters were married. The following day Boliwan asked his father-in-law if they had a *kaingin*. (A *kaingin* is a garden on the mountainside.) His father-in-law pointed to one of their *kaingins* nearby. Boliwan went and placed the sugarcane top he had been carrying from above, and it did not take long for it to multiply and spread out until one whole hillside was covered with mature sugarcane.

Boliwan asked if Batoon had any relatives. Batoon told him that he had many, and Boliwan then told him to call for them.

When the men arrived, Boliwan told them to go to the forest to get wood to make a sugarcane press. The men went to the forest, but they came back empty-handed. Boliwan said, "I guess you don't know how to find the materials we need. I will go and get them myself." So he went to the forest by himself.

In the forest Boliwan saw a big monkey and caught it. He took the body of the monkey for the rollers of the sugarcane mill, the legs and arms for the posts, the tail for the long handle to turn the rollers, and the skull he made into a container like a vat for boiling the sugarcane juice. He brought the parts of the press home and set it up near their house. Then he told the relatives to go and cut sugarcane.

Then they milled the sugarcane, and afterwards Boliwan boiled the juice. Then he cooked the juice into a wine called *basi*. Boliwan put this boiled juice in a container and had it kept for sometime. In a few days the juice was already fermented. They tasted it and found it sweet wine. Batoon then suggested that Boliwan be *madawac*, that is wedded, in a proper feast, so they could invite all their relatives and many other people to introduce the new wine that had been made.

### The Stone that Fathered a Child

Once upon a time there was an old man named Lumawigan. He once went to the river to take a bath and he saw two women, young women, washing clothes, so he went upstream to bathe. He noticed that one of the women was very beautiful. He took a pretty round stone and made a mark on it; then he rolled it down to where the women were. The beautiful woman, whose name was Bogan, saw the pretty stone and picked it up, and tucked it under her belt. Because the stone was so beautiful, she prized it highly, and carried it about with her wherever she went.

After a few days, Bogan became pregnant, and only a week later delivered a healthy baby boy. She named him Liwan. Every time she

bathed him she would whisper, "Grow up fast so you can go and find your father." In a few months he grew up into a handsome young man. Bogan got a *gabi* leaf and beat it on a stone, and it became a G-string for Liwan. She got a banana leaf and beat it on the stone, too, and it became a beautiful blanket for Liwan.

One day there was a festival dance in the barrio. Bogan and her son Liwan went to attend the dance. When Liwan went to dance, the ground seemed to move as if following his movements. Now, Lumawigan, who had rolled down that stone that had made Bogan pregnant, was one of the spectators. He was delighted with the dancing of the handsome young man so he inquired from a woman sitting near him who he was.

The woman replied, "He is my son, but we are still looking for his father. One day when I was washing clothes I saw a very pretty stone, so I picked it up and hid it under my belt. In a few days I became pregnant and in only a week delivered a child — the one you see dancing there now."

The man laughed loud and long and said, "What a lucky man I am! I was the man who rolled the stone down — the stone that made you pregnant."

Then he went and embraced Liwan, and the son found his father, the father found his son. They went to live in the middle of the barrio and became the richest family.

### The Origin of Rice

Long long ago the people of Besao did not have any rice. Their main food was camote.

One day the goddess Meg-ey took pity on the people of Besao for having only camotes as their main food, and came down to earth dressed in ragged clothes. People who saw her passed her by and didn't bother to talk to her.

Then it happened that a young woman by the name of Calindo saw this woman as she was on her way to dig camotes. She asked the ragged woman why she was just sitting by the wayside. The ragged woman answered that she was waiting for somebody to give her something to eat, and that she was very hungry.

Calindo was a good-hearted girl so she gave her all the cooked camotes that she had with her.

When Meg-ey had finished eating, she asked where Calindo was going. Calindo answered that she was going out to dig camotes for her three-month-old baby. The ragged woman asked if she could go along and get some camotes, too, but Calindo at first politely refused since the field was only a few square meters large, but then she said she might follow. So Calindo and the goddess went to the camote field.

When they got to the field, Meg-ey said, "For all your kindness and hardship, I touch this weed that it may become *paguey* (rice)." The weed turned into palay, and then Meg-ey said, "Calindo, take this home and one grain will be enough to cook a big pot full. Get some of the other grains and sow them in the *kaingin*."

So that was what Calindo did, and that was the beginning of rice in Besao.

#### A Myth about the Thunder

Long, long ago, the thunder and a man named Comellab had a little quarrel.

Comellab said, "Why do you strike animals and trees and people?"

The thunder replied, "Nobody can prevent me from striking anything I want anywhere. I can even crack rocks."

"I will do something to prevent you from striking people and animals. Then you will only strike the rocks and mountains."

So Comellab took some ginger, seashells, pepper and human skulls and burned them together. The thunder and his family up in heaven thought they were suffocating. They began to have all sorts of skin diseases and stomachache. When they could not stand the pain any longer, Mr. Thunder came down to earth.

When he met Comellab he said, "Now that you have been so cruel I won't show you any consideration at all. I will make a loud noise to frighten you and your people."

This is the reason the thunder has such a loud noise and strikes trees, animals and people as it passes by.

#### A Myth about the Sea

Long, long ago when there were few people in the world, life was easy and happy. There was plenty of food growing in abundance. People did not do much work.

Up in heaven, a god named Bukangan had been watching these happy-go-lucky easy-going people. He did not like their laziness so he made a long dry season. The brooks and rivers all dried up. The plants all died and there was no food for the people. Many of them died. Others prayed to God to give them water, and on the twelfth day there was a heavy rain. It lasted for five days. All the rivers, lakes and springs rose so high that all the land was covered with water.

At last the water subsided, and the mountains, land, rivers and springs took their own forms again. All this water then met and formed the great sea.

#### The First Man and Woman

Long ago the world did not appear as it is now. There was nothing that could be seen. God, Lumawig, created the earth and the water.

Now, the earth and the water were not on good terms. They were envious of one another. The earth wanted to occupy all the places occupied by the water, and the water wanted the same. Neither of them would give in.

One time the water rose up angrily, throwing itself over the land. It was the first great storm, and the earth was greatly changed in shape. The earth was very discontented and avenged itself against the attack by the water by throwing big rocks and stones, and trembled in anger. That was the origin of earthquake.

Lumawig felt bad when he saw what the water and the earth had done. He said, "There must be peace between the earth and the water. Let there be light!" At once the sun appeared and there was peace. That was the first day of light.

God then ordered that there should be darkness and instantly there was darkness. The moon and the stars were seen. It was the first night. Then God created the plants and the animals of different kinds.

God noticed that all that he had created was not enough. He saw the need of a man of his own figure to take care of the animals. Therefore he moulded a clay figure with his own appearance, and God blessed the figure and breathed forth the breath of life. That was the first man and he was named Gatan. Gatan lived with the animals and took good care of them.

But Gatan was very lonely with the animals, and God knew that he was unhappy. He told Gatan to sleep, and he did. God then removed one of his ribs and put it into some moulded clay. He blessed the clay and a woman was formed. She was Bangan.

God then woke up Gatan and said, "Here is Bangan. Take good care of her and you will no longer be lonely."

Gatan and Bangan were the first man and woman in the world.

#### How a Man of Agawa Fought with the Lightning and the Thunder

In the eastern part of Agawa is a high cliff. Malot, a strong man, built his house near the foot of this cliff.

One day Malot went out to hunt. On his way he saw a big snake crossing the path in front of him. A few meters from that spot he saw a big lizard crossing his path from right to left. Malot knew that this was a bad omen, therefore he returned home without delay.

Just then a heavy rain began to fall. The rain forced Malot to walk faster than usual. Just as he was about to reach his home, the earth trembled. The hills and mountains seemed to fall. There was an earthquake. Suddenly there was flash of lightning followed by the roar of the thunder. Malot's house was struck by lightning and set on fire.

This made Malot very angry. He armed himself with his sharp bolo, which was called *delopa*. He went to the cave to wait for the lightning and thunder to return.

When the lightning and thunder returned, he shouted, "*Ba-oska ay kido!*"<sup>1</sup> with his bolo up in the air. The lightning flashed here and there, and everywhere. It was followed by the roar of the thunder all over the land. Malot jumped

high with his sharp *delopa* to cut the lightning. Then he hid himself in the cave. The next time the lightning and thunder appeared, Malot thrust his bolo up into the air and a tooth of the thunder dropped down. Malot got the tooth of the thunder and used it to sharpen his bolo.

Not long after that, Malot got sick. His neighbors gathered in their council house to solve the matter. They decided to have a *camiao* to cure Malot's sickness, so they did. They butchered a pig near the cave where he had fought with the lightning and the thunder. They sprinkled the pig's blood at the opening of the cave. They begged the lightning and thunder to let the sickness of Malot be cured. They prayed to God to spare their barrio from the destruction of earthquakes and lightning.

The cave is named Dogudogan. It is used now for keeping the dead in. The remains of Malot and some other men are there. The tooth of the thunder is now in the possession of a man who is the official keeper of a sacred basket called *takba*.

#### The Man Struck by Lightning

Once upon a time there lived a man in Agawa called Bagsalay. One day he went to the woods to gather fuel. It rained hard on his way home. On his way he kept shouting, "*Cota porao, cota garit,*" which was a common saying for the prevention of destruction by lightning. *Cota porao* means "Come, my white dog," while *Cota garit* means "Come, my striped dog."

When he reached his yard, he immediately put down his load of firewood. Suddenly the lightning flashed. It struck Bagsalay, and he was split into pieces.

His wife, who happened to be in the house at the time, was amazed to see her husband's body split into pieces and scattered around in the yard, but she kept quiet. It was not long before another flash of lightning happened. The wife saw the lightning in the form of a big smoke. It gathered up the scattered parts of her husband's body and slowly put them together again. In that way Bagsalay came to life again.

Bagsalay and his wife were grateful to God Lumawig so they gave him a sacrifice. They butchered a pig when they had the *caniao*, an offering to God.

At present, whenever lightning strikes an object within the territory of the barrio, the old men of the barrio, led by the village priest, or *mamakdo*, go to offer a sacrifice or *caniao* in the place where the object was struck by lightning.

### Why There are No More Giants

A long time ago giants lived in the forest around Mount Sisipitan. These giants were sometimes harmful and the forest where they dwelt was dangerous. People would only go to this forest if they were twenty or more and armed with sharp bolos and spears and accompanied by dogs.

Once there was a couple who had three children whose names were Tolakep, Alaladan and Abo-uwan. These three boys were known for their good deeds.

One day the three brothers went to gather fuel. On their way they passed by a waterfall. At the base of this waterfall is a lake called Intaptap. The three boys stood at the edge of the cliff above the lake. Now, it happened that a giant was taking a bath at the base of the waterfall. He saw the shadows of the three boys, so he swam out into the lake to catch the three boys' shadows, but could not. He climbed out on the bank of the lake and thought how he could catch the three boys. But the three boys just then sat down, so their shadows disappeared.

The lake was soon filled with water. The boys stood up again and so the giant saw their shadows again. The giant was so anxious to catch these people that he drank once more of the water in the lake, drank and drank until it was empty. But the shadows disappeared again.

Now the giant became very angry. He could hardly bend over, his stomach was so full of water. He happened to look up and saw the three brothers looking at him. He stretched out his hand and grabbed one of the boys. The boys were very frightened. The other two brothers

wanted to escape, but the giant said, "Don't be afraid. I'll do you no harm."

Then the giant noticed their bracelets of boar's tusks. He was very interested in them. He asked, "How did your father place these good bracelets on your arms?"

The oldest boy replied, "First of all our legs were tied together. Then our hands were stretched forward and tied to a tree. When we were tied to the tree, they built a big fire around us, and the bracelets and necklaces appeared.

The giant was anxious and happy to have bracelets, too, so he ordered the three brothers to tie his legs and hands, and tie him to a tree. Then they gathered plenty of fuel and built a fire around him. The fire burned rapidly, but the bracelets did not appear.

The giant shouted, "Put out the fire! Put out the fire!"

The three brothers all shouted, "Have more patience, have more patience; the bracelets are coming."

The giant shouted once more, "I don't want the bracelets any more! I'll surely die!"

All the other giants heard their companion shouting in agony. Every one of them fled to the thick forest on the mountain side. But no bracelets were formed and the giant was burned to ashes.

The three brothers were happy. They went home and told their father about the death of the wicked giant. When the people of the neighboring villages learned about the death of the giant, many of them migrated to Agawa, because there were no more giants.

### The Origin of the World

In the beginning of the world, God created the sky, the water, and the earth. Both the surface of the water and of the earth were flat. The sun, the moon, the stars and the other heavenly bodies were in the sky. The sun and moon were interested in the world, so they sent out their light to light all the surface of the world. The moon was envious, so he shaded the light of the sun. Suddenly there was darkness. The sun was stronger, so it poured much heat



on the moon. The heat of the sun was so strong that it made the surface of the moon spotted. The light of the moon was reduced. The earth and the water lamented. They knew that the moon and the sun had fought, and afterwards the light of the sun disappeared. This was the first eclipse.

God Lumawig went at once to the sun and the moon to settle their dispute. He told the sun to give light during the day and the moon and the stars at nighttime. That was the first day and night.

Lumawig knew that there was nobody living on the earth. He took his spear and his bolo and went down to the earth. He created the rivers, the lakes, the brooks, caves, hills, plateaus, mountains, rains, clouds, winds, storms, lightning and thunder, earthquakes, the plants of different kinds and the millions of animals which are now roaming in the world.

While God was walking one time, he passed a banana tree. He stopped to rest near the banana tree. He struck his spear into a rock. When he drew his spear out, clear water came out of the hole. It was the first spring for drinking. God cleared the spring, therefore he cut down the banana tree. Suddenly a man and a woman came out of the stumps of two trees. They were the first man and woman. God named the man Alelayo and the woman Aremaya.

#### **How the Climate Changed**

Once upon a time there lived in Agawa a man named Padogan. Padogan had a wife and three children — two boys and one girl. The boys were Altaban and Boliban, while their sister was Bangan.

One day Padogan prepared a wide rice seedbed. After he sowed the seeds, he called his three children. He showed the seedlings to them and said, "This is your seedbed. Divide it equally among yourselves, and then each of you must take care of your own seedlings."

Altaban, the eldest, said, "All the seedlings are mine. I'm the eldest, therefore I ought to inherit all the seedbed and the seedlings."

The second brother answered, "If you aim to have all the seedlings, you alone will live and

the rest of us will die of hunger. Suppose the seedlings will all be mine, while you two divide the seedbed."

The sister was sorry to hear how her brothers were arguing. They were both being selfish. She said, "Let the seedbed and the seedling be divided equally among all three of us so that each of us will have an equal chance to make a living."

But the two brothers did not give up their arguments. They both insisted on their own ideas.

Padogan was sorry about this trouble between his children, and he said "If you continue this quarrelling and quarrelling without using any common sense, all of us will die. This is so because the weather will not change so the plants will not grow. It's always cold and windy; our plants are about to wither away."

So Padogan offered a sacrifice. He built a fire and took one of his fat chickens, killed it, and when it was cooked, prayed to God Lumawig, the creator of heaven and earth and of all things found in the universe, to help him in his troubles. Padogan's prayer reached the God's ear. God understood Padogan's wish.

God said, "You are a mature man. Your first and second children's wishes are not good. Your daughter's wish was perfect — equality among all three."

With that, Lumawig ordered the wind to gather all the clouds. The clouds struck one another and rain fell out. That was the beginning of the rainy season.

Padogan was very happy and they planted all the seedlings in their field. The rice plants grow fast. When they were about to bear heads, God stopped the rain. The weather changed. It was now the beginning of the dry season. Padogan soon harvested his palay and his children never quarrelled anymore.

The three seasons are now the rainy season, the windy cold season, and the dry season.

#### **The Story of the Flood and the First People (An Ambaguio Legend)**

Cabunyan looked down and noticed that there was no increase of people and animals. He

came down and asked why this was. The people answered, "There is no increase of people and animals because when they go outside they always lose their way." When Cabunyan learned this, he send *eyo* to block the outlet of the water, thus causing the earth to be flooded.

Now, one girl happened to stay in a place called Kalawitan and one man in a place called Sisipitan. One night during the flood, the man saw a light far from him. As he looked around, he saw a piece of *awsaney*. He took the *awsaney* and used it as a raft to go over to the place where the light was. When he reached the place, he saw that it was his sister who was there. He asked her how she had produced the light. She told him that she had produced it by rubbing her hair against her belt. The brother and sister then stayed by the side of a tree for some time.

When Cabunyan saw this, he came down again and sent a crab to pinch *eyo*. As the crab pinched *eyo*, it wriggled out, leaving the outlet of the water. So the water subsided and the world was no longer flat. Now there are high mountains, hills, valleys, plateaus and plains.

Cabunyan then went to Kalawitan where the brother and sister were living. He told them that they should be husband and wife, but they refused. Cabunyan then told them that there was a remedy. He touched the man's navel and from it came handsome men. Then he touched the woman's navel and out came beautiful women. Cabunyan took these men and women and put them in other places where they became the world's first inhabitants.

The people now believe that some of these children came to the highlands and the rest remained in Napnap (the lowland plains).

#### Moon, Moon, overhead

*Bowan, bowan, angyoan*  
*Ekdagem san kamoan.*  
*Te-ak ibaybayowan*  
*Is menbaon Oliwey.*  
*Oliwey tawatawa*  
*Tawatawas bacwawa*  
*Bacwawas mangabenben*  
*Mangabenben si sabog,*  
*Sabog domandanogdog.*  
*Inilak si Domakog*  
*Asnan payewnad Basog*  
*Daket menbangkog.*

Moon, moon, overhead,  
 Do drop me the basket.  
 I'll pound rice and fill it  
 For Oliwey's lunch  
 When she sows millet.

I saw Domakog  
 In his field in Basog  
 So I throw down some stones.

#### Ricebird, ricebird

*Tillin, Tillin ammoklin,*  
*Ikotkotowak sik-a.*  
*Nabsogka binomtacka.*

Ricebird, ricebird, *ammoklin*,  
 I'll pick off your lice.  
 When you're full, you'll burst.

#### The Spaniard's Crowbar

*Kogkogkokek nan tambol.*  
*Ta bomalas binyadol.*  
*Ay mang-ipatos basol*  
*Basol di kakapitan.*  
*Menbadoka ta entan*  
*Ta nabalod si aman,*  
*Ngan di nabalodanna?*

Kog! kog! kog! I beat the drum.  
 The Governor's coming out  
 To try the crimes  
 The crimes of the big-shots.  
 Get dressed and let's go  
 For your father's in jail  
 For what was he put in jail?

*Inbangking nay ballita,  
Ballitan di Kastilla.*

He gambled away that crowbar,  
That crowbar of a Spaniard.

### Rainbow Kopan

*Ladagan Kopan, Kopan,  
Adim pakodiyaten  
Nan matam ken dakami  
Ta adi kanan inam  
Tintinbekmi nan tiyam.*

Rainbow, rainbow in the sky,  
Don't stare  
At us with your eyes  
Lest your mother say  
We pinched your stomach.

### Wedding under the Banana Tree

*Gana-ek di gana-ek  
Inabetkos Mangomek.  
Kananda en asaw-ek.  
Awni ta masikenak  
Sapay ayag ya dawak  
Is po-on di bab-a-at.*

I met Mangomek.  
They said we should marry.  
Wait till I grow up  
Then we'll have our wedding  
Under the banana tree.

### Lullaby

*Ay lalli lalli,  
Adika men-ag-aga.  
Ta inayan si padi,  
Padid Santa Maria,  
Ngan di isdana?  
Isdana nan itlog,  
Itlog Kapitan Botyog.*

Lula, lula, lullaby,  
Don't cry.  
Ah, just think of that priest,  
The priest of Santa Maria.  
What does he eat for meat?  
He eats eggs,  
Captain Fatso's eggs.

### Let's Eat

*Esa, doa, badoya,  
Tolo, epat, patopat,  
Lima, enem, dinengdeng,  
Pito, wa-o, gina-o,  
Siyam, po, mangantako.*

One two, rice-cakes,  
Three, four, rice-candy,  
Five, six, vegetables,  
Seven, eight, dish it out,  
Nine, ten, let's eat.

### Star, Star

*Talaw, talaw ad daya,  
Ekdagem san ganggangsang.  
Tenak iyaggodongan  
Is isibon Akdongan,  
Adiyak agtan si Bagtan  
Tay napaggapaggatan.  
Agtak pay si Lomeyeng  
Mensala et mentiyeng.*

Star, star in the sky,  
Throw down that little gong  
And I'll fill it with snails  
For Akdongan's soup.  
I won't give any to Bagtan  
For he's a spikely fellow.  
But I will give some to Lomeyeng  
When he dances he's really wonderful.

### Swallow, Swallow

*Pingew, pingew ad tondo,  
Into nan ay-ayenyo?*

Swallows, swallows up above,  
Where are you headed for?

*Omeykamid Gawa  
Enkami makibonga,  
Bongan di alomani.  
Nag-ed di pag-ikingmi  
Inyakiyakikingmi.  
Ngan di pangastako?  
Et nan taban di aso?  
Adiyak tay menpangso.  
Et nan taban di beteg?  
Adiyak tay men-angteg.  
Et nan taban di manok?  
Adiyak tay mennoknok.  
Et nan taban di kosa?  
Sia, sia payet sa.*

We're going to Gawa (i.e., Sagada)  
We're going to get fruit,  
The fruit of the blackberries.  
We hurt our little fingers  
So we're limping all the way  
What'll we use for medicine?  
Is it dog fat?  
No, that smells bad.  
Is it pig fat?  
No, that tastes bad.  
Is it chicken fat?  
No, that's too fatty.  
Is it cat fat?  
Yes, yes, that's just right.

### A Love Song

*Longlong Ayban,  
Sak-en man si Altaban.  
Ay anak di menkolang  
Sa-et abes solagang.  
Sid-a pay Bogan,  
Ay anak di menkolang,  
Is-isok ay solagang  
Da-et kinmabahayan.  
Ayyekadet, Bogan,  
Ay anak di menkolang,  
Set adwanid soganyan  
Enta kadet madeynan  
Atag as nakotsonan.*

Ayban's cigarbutt,  
I'm just Altaban.  
Son of a poor man  
And also ugly.  
And you, Bogan,  
Daughter of a poor man,  
You're ugly like me  
And may become an old maid.  
So, my dear Bogan,  
Daughter of a poor man,  
Now is the time  
For us to sleep together  
On a bed with a mattress.

### Puzzles and Riddles

- Omalamidkas bayaya, esaka pay ken. (Ba-at)*
  - Wada san esa ay ka-iw, bomgas isnan tig poso. (Mangga)*
  - Wada san esa ay bey padi ay naliliwas isnan ado-ado ay lagadi. (Pangdan)*
  - Silaw, silaw ad Amerika, silawana am-in nan batawa. (Kimat)*
  - Manokkos golgollikey, mo sipgadem et matey. (Gasengseng)*
  - Wada nan esa ay ba-ey ay nakkowakowalto ngem mid sepgana. (Kawayan)*
  - Wada nan ka-iw ay bomgas sinan lobid, nan lobid ay bomgas sinan patadem, nan patadem et bomgas sinan ma-isda. (Bani-it)*
1. Make a flower before you eat it. (Banana)
  2. There's a tree that bears fruit like a heart. (Mango)
  3. There's a priest's house surrounded by many saws. (Pineapple)
  4. Light, American light, it lights the whole world. (Lightning)
  5. My little chicken pet, if you touch it, it will die. (Young squash)
  6. There's a house with many rooms but no door. (Bamboo)
  7. There's a piece of wood that bears string, a string that bears a piece of iron, iron that bears meat. (Fishhook)

8. *Itokdon nan anakna, menkodong nan inana. (Kalobasa)*
9. *Wada nan doway ay sin-agi ay menlinlinnas-i. (Siki)*
10. *Gen-am nan ikok ta menala-ak as isdata. (Tawing)*
11. *Menwatwat si Sakiwat, menkimit nan mangdawwat. (Saplit)*
12. *Sinkabokbok ay etag ay mentagtagtag. (Gaki)*
13. *Mo adim se-en, adi mangam. (Lakem)*
14. *Sinkabedbed ay sapi-il, nangpos ay ili-ili-il. (Sagad)*
15. *Sopsopam saka pay ken. (Agodang)*
16. *Awawitem sak-en ta awawitek sik-a. (Sapatos)*
17. *Wanan esa ay ba-ey ay mangisolo isnan ipogaw. (Liblo)*
18. *Liyang ay napnonapno isnan tolang. (Topek)*
19. *No menpagoyodka isnan ka-iw omon-ona. (Dagom)*
20. *Egnam nan gitangko ta lagtowak nga lagto. (Al-o)*
21. *Wada nan palyok napno isnan ballitok. (Daya)*
22. *Doway ay cabalyo ay menlom-lomba. (Siki)*
23. *Mo inomem, matawawka. (Arak)*
24. *No tomakdeg apti-aptik, no tomokdo ando-ando. (Aso)*
25. *Kalobasa ad wanga, mid kapotingana. (Itlog)*
26. *Nan matana sia nan tean nan talina. (Dagom)*
27. *Wada nan esa ay ipogaw ay mangmangan sinan awakna. (Kandila)*
28. *Gipan allapo ay natiko-tiko. (Da-an)*
29. *Sinkasigit ay obi nallo ad sidisidi. (Mata)*
30. *Esa nan topekna ay songgipan nan kenna ya bomala nan takkina. (Botilla)*
8. While the child sits, the mother crawls. (Squash)
9. There are two brothers that go after one another. (Feet)
10. Hold my tail and I'll get us some meat. (Ladle)
11. When Mr. Sakiwat distributes, you close your eyes to receive. (Whip)
12. A piece of meat that runs all around. (Crab)
13. If you don't squeeze it, it won't cut. (Harvesting knife)
14. A bundle of sticks destroyed by constant use in cleaning. (Broom)
15. Kiss it before you eat it. (Snails)
16. You carry me and I'll carry you. (Shoes)
17. There's a house that teaches people. (Book)
18. A cave full of bones. (Mouth)
19. If you haul wood, it goes first. (Needle)
20. Hold my waist and I'll jump and jump. (Pestle)
21. There's a vat that's full of gold. (Sky)
22. Two horses racing. (Feet)
23. If you drink it, you'll go crazy. (Brandy)
24. When he stands he's short, when he sits he's tall. (Dog)
25. A squash in the river, with no petals. (Egg)
26. Its eye is where its tether is. (Needle)
27. There's a person who's eating his own body. (Candle)
28. Grandfather's curved knife. (Road)
29. A slice of camote gone far, far away. (Eyes)
30. It has only one mouth where the food goes in and comes out. (Bottle)

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| <p>31. <i>Mainom ay tineppeng, mangited as goliweng. (Arak)</i></p> <p>32. <i>Wanan asok ay bolbolan, beynad kapagpagan. (Koto)</i></p> <p>33. <i>Wanan tolo ay onget ninsoso-op damet; adi men-is-iso danda pay ninsosolpo. (Ipogaw)</i></p> <p>34. <i>Mo na-anamong nan tolo ay bayaya, mawada nan batawa. (Bandila)</i></p> <p>35. <i>Tebtebken allalabaga si alalangisit. (Apoy ya banga)</i></p> <p>36. <i>Ka-ew ay ninlinaga, mensangsang nan begasna. (Sili)</i></p> <p>37. <i>Tanagadan alingadangad, adika makatangad. (Kitong)</i></p> <p>38. <i>Sinagida as middowana, ngem man assilaida. (Siki)</i></p> <p>39. <i>Sinagida as middowana, ngem olay tomakkida si mapno nan batawa, adida menkassi-ila. (Enga)</i></p> | <p>31. Measured drink that gives dizziness. (Brandy)</p> <p>32. I have a little chubby dog that lives in the forest. (Lice)</p> <p>33. There are three joints joined together; they're not the same though they're connected. (People)</p> <p>34. When the three flowers group together, there becomes a world. (Flag)</p> <p>35. The Red's piercing the Black. (Fire and pot)</p> <p>36. Tree with many branches, whose fruit is hot. (Pepper)</p> <p>37. It's up there but when you look up you can't see it. (Forehead)</p> <p>38. They're surely brother and sister, yet they go one after the other. (Feet)</p> <p>39. They're surely brother and sister, yet if they go to the toilet till the whole world's full they can't see each other. (Ears)</p> |
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#### Conundrums

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| <p>1. <i>Wada nan esa ay kawayan ad Dandanak, wada abes nan kawayan ad Panabongan. Into nan ikakkan nan ododa ay men-abet? (Menasawada)</i></p> <p>2. <i>Apay nga omey nan nowang isnan ginawang? (Tay adi-omey nan ginawang isnan nowang.)</i></p> <p>3. <i>Ingganat nagapoka ed ba-eyyo ay omey ad Payeo, ka-ison nan logam ay sinipsipgadmo? (Ingganat nagapowak ed ba-eymi, inggana ed Payeo, ma-id sinipsipgadko as logam.)</i></p> <p>4. <i>Esa sapay ma-itapi nan esa sapay ka-anen nan esa, ka isona? (Tolo)</i></p> <p>5. <i>Wada nan esa ay tasa ay danom, wada abes nan galot; no mentiponem da-ida, alamidem to nan gawis ay sabong. (Silaw)</i></p> | <p>1. There's a bamboo tree in Dandanak and another in Panabungan. How can the ends of the two bamboo trees meet? (Marrying)</p> <p>2. Why does the carabao go to the river? (Because the river doesn't go to the carabao.)</p> <p>3. When you started from home to go to Payeo, how much grass did you touch? (When I started from home for Payeo, I didn't step on any grass.)</p> <p>4. Take one, add one, then take away one, how much is it? (Three)<br/>(That is, a man and a woman marry, a baby is born, and that makes three.)</p> <p>5. There's a cup of water and a piece of cloth; if you join them together you'll make a beautiful blossom. (Lantern)</p> |
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*Notes*

"The Literature of Besao" is an abridgement of the literary sections of "History and Cultural Life of the Town of Besao," a compilation of data made by the public school teachers of the schools of the Municipality of Besao, in the Sub-Province of Bontoc, Mountain Province, in 1952, as directed by Mr. Benito Pangilinan, Director of Public Schools, in Memorandum No. 34 of April 28, 1952, carrying out President Elpidio Quirino's Executive Order No. 486 of December 7, 1951, which required, in part, "that data

on the history and culture of each barrio, town, city and province be collected and compiled."

The Besao data were compiled under the chairmanship of Mr. Pagat Villanueva, and ran to more than 150 pages when typed, including information on local names, historic sites, important incidents, folkways, popular songs, games, proverbs and sayings, etc. Sections pertaining to history have already appeared as "The History of Besao," No. 5 of this series.

1. "Vengeance be taken of you, O Lightning!"

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