

Folktales and Chants of Tadian, Mountain Province *

By
Mary T. Dumanghi†

The folktales and chants is one of the cultures that has been rooted in the life of man since creation. It embodies the ideals, beliefs and values and life patterns of the people that make them distinct from others.

These folktales played a vital role in maintaining solidarity and close knit interaction among the people of Tadian. This is evidenced by the bayanihan relationship system being practiced in the community. Old folks from the neighboring barangays sacrifice to vigil overnight as they take turns to share own folktales and chants. This is one way of not only comforting the bereaved family but also an informal means of learning from each other and internalizing their indigenous practices imbibed by the listeners thereby enhancing g their indigenous personality.

The folktales however, in the past were not so well appreciated. What was local was not given much attention as compared to the foreign write-ups that were readily accepted and recognized by the Filipino readers. Village people regarded the stories being narrated by the old folks as consumption only for them. This misconception was influenced by the colonial mentality of the people. Another misconception is, if you go for local movies and literature such as comics, you are a bakya (*inferior to those who go for foreign stuffs*).

The chants according to Lakay Bayang of Sagada in Aguilan's (1981) study give life to everyday activities. One's potential in music can be developed to compose a chant while performing on the spot. When working, the weariness and boredom of the work tends to be eased out when an old folk starts chanting a dad-at. People working will not realize that they have finished their work not minding the long awaited hours that have passed by.

Change in inevitable. As civilization progresses, man has to live with changing norms which he has to follow throughout life. So that what is emulated, assimilated and practiced by the young generations are either the modified or the authentic.

To date, Tadian is fast assimilating the culture of other people from different localities. Considering its proximity to its surrounding boundaries, the folktales and chants are seldom heard in some of the barangays. The old folks who are very good in chants no longer go to wakes and other occasions where they can share their talents. This is due to the absence of a counterpart to give a chant. This was asserted by Mr. Manuel Ayobo, a member of the Council of Elders of Poblacion, Tadian, Mountain Province, when he tried to initiate the revival of the performance of a ritual wherein

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† Associate Professor, Mountain Province State Polytechnic College—Tadian Campus, Tadian, Mountain Province, Philippines.

they are going to drive away mayas—birds feeding on their crops. They were not able to do so, because the old men were not sure of what to do.

Accessibility to the road had also contributed to the fast pace of acculturation which facilitated the influx of reading materials. The Filipino romance novels by Filipino romance writers have captured the attention of the young particularly the students. The youths/students have become avid readers of these reading materials wherein they learn that premarital sex is a part of the courtship process. They have forgotten the very essence of *inayan* that the folktales and chants contain.

The need therefore, to publish a book on the folktales and chants is vital before the key informants and the authentic culture vanish. These will be used by the young generations as reading materials as well by educators and students as instructional materials in Literature, Music, Social Sciences and Values Education classes. This is in response to the constitutional mandate (De Leon, 1999) which states that, the state shall foster the preservation, enrichment and dynamic evolution of a Filipino national culture based on the principle of unity and diversity in a climate of free artistic and intellectual expression. This will broaden the awareness of the Filipino people that the Igorots, through they belong to the cultural minority, have a rich cultural heritage to be treasured and shared. It would rekindle in them one's culture, enhance cultural identity, and in a nutshell in all aspects of personality development.

Problem and Methodology

This research aimed to document the folktales and chants of Tadian, Mountain Province.

Specifically, the following objectives were attained:

1. Document the folktales of Tadian with regards to socio-economic activities, courtship, healing and death; and the chants in the forms of oggayam, day-eng, daing, liwa and baya-o.
2. Produce reading/instructional materials for use in teaching Literature, Music, Social Science, and Values Education classes.

The descriptive/qualitative method of research was used. Interview of key informants was largely used. This was usually done whenever there were occasions like weddings, wakes, community assembly and by chance. To make the presentation more concrete and reliable, pictures depicting the folktales and chants were taken and the chants audio recorded.

Findings of the Study

1. Folktales in content depicted the Supreme Being, Kabunyan, as the key to economic development in the family and in the community. This is shown by the story, "The Stone at Gao", which narrates that the stone after it was erected and left by Lomawig has withstood the strong winds and water during typhoons. It was never drawn by the water. Even if there were landslides, the Stone can still be seen to where it was erected. To date however, it is found

near to where it was erected. Another, the “GIPI”, also narrates—We are now calling on you Kabunyan to help us also because we are now going to harvest our palay. May it become plentiful. The palay in the entire community, wherever it may be, may it give us bountiful harvest to sustain us in our life.

2. Courtship was simple, practical and free from deception. These are reflected in the Stone in Gao wherein Lomawig said in their course of conversation, “Would you like to be my wife?” and the lady answered, “Yes, if you like me.”; and in the story of Madolawan and Gatan, when Gatan said, “That is not the point my dear young lady. To me, what is important is that, it is you whom I like. My parents understand how I feel. They don’t have standards when it comes to the lady I court to be my wife.”
3. Healing is a narration of how the healing practice evolved. Examples of these are the folktales in, Two Orphan Brothers, and the Kaykaybo.
4. Orphaned children being exploited and abused by their relatives experience economic prosperity and abundance if they adhere to what the old folks taught them. Example of this is the story of “Entegtegey”.
5. The various forms and context of chants (oggayam, day-eng, daing, liwa and baya-o) differ in the melody pattern depending upon the occasion.

The oggayam and the the day-eng are usually done to entertain oneself and other people during programs or special occasions.

The daing is only held during wedding, while the liwa is done when somebody performs the senga. This is the occasion when a family butchers pigs and chickens in thanksgiving to Kabunyan for a bountiful harvest or any fortune bestowed upon the family or to celebrate any occasion. The baya-o on the other hand, is done during vigils. It is however done if the dead is either an old man or old woman with children.

Conclusion

Based on the results of the study, the following conclusions were drawn:

1. The people of Tadian have similarities in the folktales and chants. The slight difference lie in the terminologies used and the pronunciation of the letter “s” to “h”.
2. The people of Tadian have a set of folktales and chants with regards to socio-economic activities, courtship, healing and death for social, mental, spiritual, and moral personality development.
3. The folktales are either narrated or chanted depending upon the occasion.

Recommendations

Based on the findings and conclusions, the following recommendations are given:

1. Schools like MPSPC should document more folktales that can be used in Literature and Values Education classes, and chants in the Music classes to sustain it.
2. There is a need to publish the folktales and chants as reading materials.
3. A follow-up study on the content of the Folktales and Chants, and on the notations of the chants of its melody pattern.

Excerpt of Bato ed Ga-o and some Folktales and Chants in this study:

Gipi
(Gipi)

By
Yasen Diwayan of Poblacion

Wada kano nan apon di i-Cagubatan ay nabakes. Umey kano isin ninsiyanan di danan ay mensesed si omey men-ani. Loma-os pay kano nan ado-ado ay omey men-ani yaket kanana kano, "Maka-eyek kad ta enak maki-ani."
"Ay maka-ani ka et abe issa," kanan da kano danda et malaos danda pay mentogtpa.

(There was an old woman from Cagubatan who went to the junction waiting for people who will go and harvest palay. When a group of harvesters passed by, the old woman said, "May I go with you? I'll join you in the harvest."
"You cannot harvest!" they said and spat before her then off they went.)

Wada et kano san menbanat, "Maka-eyak kad?"
Kanan kano nan menbanat, "Umalika adi, at-atik man-adi dat ulay umalika ta enta menbadbadangan." Omey dapay kano domadak, somigbo san menbanat ay dey et men-ani dapay itotokdon din nabakes isnan baneng.

(There was a mother who left her young baby at home because she was going to harvest palay. The old woman said again, "May I go and harvest palay with you?" The mother said, "Yes you may come, if you like. I have but little to harvest, however you may come and help me harvest it." So the mother and the old woman went and started harvesting palay. The mother began harvesting palay, while the old woman sat down at the rice paddy island.)

Kanan din menbanat isdin nabakes, "Nay di pangbedbed mo sina aniyem."
Sumungbat pay din nabakes yaket kanana, "Ulay, wayak si ikkak."
Ilan pay din menbanat sidin nabakes yaket tobtobpa-a na dana pay alan nan bu-ok na et siya di pangbedbed nas inanina.

(The mother offered the old woman bamboo strips to use in binding what she will harvest, but the old woman said, "Don't mind me. I have my ways."
When they were harvesting, the mother saw the old woman using her saliva and her hair to bind what she harvested.)

Wada kano ay map-mapno din baneng ya din taban da si pagey ay inani na dapay maid ma-ila si na-anियana isnan payew. "Tomakdeg ka et ta mangan ta no waday baon mo," kanan kano din menbanat. Tomakdang et mangan da. Dengnge na pay kano san kankanan din nabakes yaket sika, gabay, tago, ya oban.

(The rice paddy islands are being filled with harvested palay, yet the area where these were harvested was narrow. This surprised the mother. After some hours of work, the mother told the old woman to join her in eating if she has provisions. The old woman said, "I have." When they were about to eat, the old woman prayed for abundance, prosperity, good health and long life.)

Mangan da pay kano yaket, ati-atik din baon da dapay napitong da ya egay ka-abos din baon da. "Siya san iyat yo di tasay adi kayo ka-owat," kinwanin din nabakes. "Anggay soma-a ta et. Alam adi din lagbom," kanan kano din menbanat issan nabakes. Dat kanan san nabakes, "Adi tan menbadbadangak et anggay. Soma-a ka kadet ta kanam din ap-om ta umali da ay mang-obo issan inani ta, ta mai-isa-a isin baey yo."

(They began eating their provisions and it was surprising that they were full and yet there were still plenty of leftovers. The old woman said, "This is what you should do so you won't go hungry."

Then the mother said, "You get you pay." But the old woman refused telling her, "NO, I am only helping. You better go home and tell your grandchildren, your children and husband to come and carry home what we have harvested.)

"Ipa-ey yo sin da-o ya sin agamang yo et mapno da et adi kayo ma-aw-awanan si ka-eyo," kanan kano din nabakes. Sida pay iyat kano din inidton din nabakes et tet-ewa ay sinmika din pagey ay inpaey das nan da-o yanan agamang da. Danda et igdang isnan Tadian et ipeyas da isnan ipogaw. Nay pay ay inayagan mi abe sik-a ay Kabonyan, badangam abe dakami ta nay ay men-ani kami isnan pagey isna Tadian. Olay no into di kad-ana, somika koma di kaniyana.

(You shall put them under your house and in your rice granary. Those shall be filled and you will have excess food," said the old woman. They did just what the old woman told them. It was true that they had more than enough than what they needed. Then they brought it to Tadian and shared it to the people. We are now calling on you Kabunyan to help us also because we are now going to harvest our palay. May it become plentiful. The palay in the entire community, wherever it may be. May it give us a bountiful harvest to sustain us in our life.)

Bato Ed Ga-o
(The Stone in Ga-o)

By
Felix Napaldet and Jacinto Balitog of Bantey and Masla

Ad sang-adum, wada nan ik-ikkan di a-amam-an di i-Masla, i-Sumade, i-Bantey no tumiyagew tasay umudan.
Nan istorya ay nay et menlugi issan dinmatingan si Lomawig ed Bantey ay nagapu ed Besao. Issan dinum na-ana ed Bantey, wada san bato ay ginagatinana danapay papay-yongan san nalawa ay um-a. Nan um-a ay nay et wada ed Taban-an isnan nen baetan di Sumade ya Bantey. Nalayda-laydan si Lomawig isnan i-ilaena ay um-a isunga dat lomayog et ena lebba-en. Linebba na san nalawa ay um-a et nenbalin ay payew. Wada et san babassang di i-Sumade ay mang-iyadi tay um-a na san linebba

Lomawig. Kinwanin Lomwawig issan babassang ay ta men balinena es payew tasay ad adu ma-apit na. Nilayad san babassang ay menbalinenda ay payew san um-a na.

(The story started when Lomawig arrived from Besao and erected a stone in Ga-o.

In the story, Lomawig stepped on a rok at Ginawang (a creek in bantey). He was viewing the scenery of Sumadel and Bantey. He was attracted by the site of a crops field in Taba-an, so He went down to the crops field and started working on it. While He was working, a lady from Sumadel came and asked Him, “Why are you working on my crops field?” Lomawig told the lady, “I would like to turn the crops field into a paddy. The farm would have a better yield than if the land remains to be a crops field.” Then the lady said to Lomawig, “If that is what you think, you may go on with what you are doing.”)

Daet kanan si Lomawig ken siya en, “Ay laydem ta men-asawa ta?” Nakayat san babassang et men-asawada.

Kana net san babae ay asawan Lomawig, “Ta suma-a-ak ta umeyak men-uto si esa ta kanen ta, ituloy mo pay ay lebbaen nan payew ta.” Kanan et si Lomawig, “Owen suma-a ka, ngem no umalika mem-eskag ka sakapay umali isnan men leb-lebba-ak.”

(In the course of their conversation, Lomawig asked the lady, “Would you like to be my wife?” The lady answered, “Yes, if you like me.”

After sometime, the lady said, “Lomawig, I will go home and cook for our food while you continue working in the field.” Lomawig answered, “Yes you may, however, every time you come, you cough before coming to the field.”)

Mawakas pay et umey san babae ay asawan Lomawig et nasda-aw tan aped nalawawawa nan linebban Lomawig dampay es-esa na. Kanan et san babae isnan nemnemna, “Ta kad si-imek ta tungoek nan sekreto na.”

Et isnan ena nangyan isnan kanen Lomawig san mawakgat, egay nen-eskag. Inmey nen gago tai la-ena san ik-ikkan Lomwawig. Nakigtot san babae tan am-in nan parting di awak Lomawig et wada ik-ikkana. Nan bu-okna yanan losina dampay men-ob-obla.

(In the morning, the lady brought the food for Lomawig to eat. She was surprised to see what Lomawig had accomplished. The lady was telling to herself, “Oh My God, what Lomawig has accomplished cannot be finished in a short span of time. This is impossible for one to have finished such a wide area of land. I will try to discover his secret.

The following morning, the lady went to the farm where Lomawig was working. She did not cough, instead, she hid herself and saw what Lomawig was doing. She said, “This is unbelievable! All the parts of Lomawig’s body are working including His hair and penis.” She then discovered the secret of Lomawig.)

Makwas pay ay mangan si Lomawig issan inyey san babae danat kanan, “Ngawi ka obpay si asawa, adi ka katalek. Taynak et sik-a.” Menbab-babawi san babae ngem epdas et kinma-an si Lomawig. Adina tinungo ay wada pannakabalin Lomawig ay mangtungo isnan nemnemnemen di ipogaw ya ikakkan da ulay egay na ilan.

(After Lomawig had eaten, He told the lady, “I have to leave you because you cannot be trusted.” The lady was saying, “I am very sorry for what I had done.” She didn’t know that Lomawig has powers that human beings don’t have.)

Tinaynan Lomawig ed Sumade et umey ed Ga-o below Masla. Ed gao, inalan Lomawig san pilad ay bato et ipadsek na isnan igid di ginawang ay mendad-anan di nadum. Nalpas nay tu-uden san pilad ay bato ed Ga-o daet menka-os ay koma-an menliblib isnan bil-bilig et umdan ed Kay-ang. Isdi san ena naki-asawa-an issan anak Batanga et mawada san anak na ay esay lalaki. (.)

(When Lomawig left Sumadel, He passed at Ga-o (a creek below Masla). In Ga-o, Lomawig got a flat stone (boulder) and erected it before going to Kayan where He again go married to a daughter of Batanga and had a son.) (.)

Kaykaybo (Kaykaybo)

By
Wanay Songag of Poblacion

Wada kano si Bangan ay baey da ed Balaoa. Inmey kanon nangidis yaket igibek na pay yan mensaksakit san eges na tay bomala obpay san anak na.

(This kaykaybo is a practice of the i-Tadian when a woman gives birth. This started long time ago when Bangan went to the fields to gather field peas. While gathering field peas she had a severe stomach ache. Bangan realized, she was about to give birth.)

Yaket papayongan kanon ama na ay si Lomawig, sana et akopanen san etag ya makan et enan datngan si Bangan. Sipay bakwa-en Bangan san anak na et soma-a da, ib-a da si Lomawig ay amana. Umdan da pay ed baey da et pabalaen kanon ama na ay Lomawig san inakopna ay etag ya makan et menkaykaybo da tay binmala nan onga.

(While Bangan was on labor, her father, Lomawig, was looking down upon her. So, Lomawig got his acupan and put some salted meat and rice and then went to see Bangan. After Bangan gave birth, Bangan carried her baby and together with her father went home. When they reached home, Lomawig brought out the salted pork and rice which he placed in his acupan and performed the kaykaybo. The prayed to Kabonyan to stop undue bleeding and to restore the woman’s strength after giving birth.)

Kinwanen et kanon ama na ay Lomawig, “Adi takon bokodan na, ta ikewag tako et si bawawa. Ta no way omanak ya menkaykaybo da tasay sumaldeng naburos ay panapadara, ya pomigsa nan ina ay omanak. Ipaytok da et kano ed Tabeyo sipay dawaten Kaldo-ongan et no omanak da pay danda et alaen din etag ya makan et mankaykaybo da.

(Then Lomawig said, “Let us share this to other people of the earth.” They brought it down to Tabeyo, a place where the people of Tadian originated. It was received by Kaldo-ongan so that when a woman gives birth, he gets some salted meat and rice and performs the kaykaybo.)

Nay omanak kami pay isna et ta mankaykaybo kami. Dakayo ay apo mi ay nindemademang, dakayoy nangyanangyat isnan naey ay kaykaybo, nay menkaykaybo kami isna yaket say kas-iten di asi-asi mi, say bomsilan mi. Kaman kami egay omanak tay wiswisingam dakami.

(Now, if somebody gives birth in Tadian, they perform the ritual. They include in their prayers that their great ancestors of both sides who have done this before will be the ones to guide them in their performance. Since they had performed the kaykaybo, all undue bleeding and discharges shall stop. It shall restore the mother’s strength, as if she had not given birth. She shall be fit and look good again.)