

THE UNDOCUMENTED FOLK LITERATURE OF PINUKPUK, KALINGA

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ABSTRACT

Folk literatures are oral in nature, so it is impossible to transmit exactly the original literature from one generation to another. It is also dependent upon the existence of a living culture to carry on a tradition. If any item of ceases folk literature exists within the memory of man, it is completely lost. This study aimed to document the undocumented folk literatures of the two tribes of Pinukpuk, Kalinga: Limus and Cal-owan. The study was conducted at the two tribes of Pinukpuk, Kalinga. The study utilized the qualitative type of approach using ethnographic method. The researchers were immersed in Limus and Cal-owan tribes as active participant and recorded the data gathered. It was found out that Limos tribe has three literary types namely: Short stories, legends, and Riddles. The study also revealed that Cal-owan tribe has four literary types such as: Short stories, legends, songs, and riddles.

Keywords: *Folk Literatures, Limos tribe, Cal-owan tribe, Legend, Short stories, Riddles, Songs*

INTRODUCTION

Literature as an expression of folklore develops the culture of a group of people. Beliefs, folkways, ideas, emotions, aspirations, customs, and man's relationships in his society are contained in its folklore (Guzman, 2013). Folk literature are being passed on from generation to generation through oral tradition or oral lore. The oral lore as a form of literature acts as a mirror that realistically reflects man's innermost desires, thoughts and emotion. It is also interpreted as reflected norms and values as revealing the ethos of culture, the process of struggle and certain types of social facts (Pannoga, 2014). Unwritten literature is that the recording of which has been prevented by such circumstances as unfavorable environment or primitive culture, but which, nevertheless does truly express the varied and life of a particular group (Cagurangan, 2014).

In understanding man's culture and values, folk literature can be a good source of information. Culture is the aggregate whole of the social, ethnical, intellectual, artistic, governmental and industrial attainments, characteristics of a group or a state or a nation and by which it can be distinguished from or compared with the other groups, states or nations. It includes ideas, concepts, usages, institutions, associations and material objects. The folk literature of any people then is very important for themselves to know who they are and for other people to understand them. Folk literature is a form of folklore. Folklore is the traditional learning of a group (Overall, 2014; Ramaiah & Shimraya, 2017). Folk literature has everything about human being himself and his existence. It is a manifestation of the culture of a group of people, a popular and traditional culture that changes in the course of a group's history. It changes by the group remains strongly attached because it is the source of its community life (Cuarteros, 2016; Billy, 2010; Astillero & Ocbian, 2015).

The Philippines is composed of different tribes. These tribes have their own literature that need to be discovered. However, due to modernization, there is a tendency that these literature will be forgotten (Aryani, Kraxenberger, Ullrich, Jacobs, & Conrad, 2016; Williams, 2010). Thus, the researchers decided to document the undocumented folk literature of Pinukpuk

so that the next generation will not disregard the importance of those folk literatures. The Kalinga are one of the major ethno linguistic groups inhabiting northern Luzon. "Kalinga" comes from the common noun "*kalinga*" which means "*enemy*," "*fighter*," or "*headtaker*" in the Ibanag and Gaddang languages. The inhabitants of Cagayan and Isabela considered the Kalinga as enemies since they conducted head taking attacks on Ibanag and Gaddang territories. As such, the name is considered a misnomer since it has no geographic or ethnic basis. Yet the term has become the official ethnic name accepted even by the natives themselves (Billiet & Lambrecht, 1970). Furthermore, the Kalinga divide themselves into the southern Kalinga who reside in Lubuagan, Pasil, and Tinglayan; the eastern Kalinga living in Tanudan; and the northern Kalinga who live in Balbalan, Pinukpuk, and Tabuk (Dozier, 1967). Pinukpuk is a first class municipality in the province of Kalinga, Philippines. It was divided into tribes namely: Limus tribe and Cal-Owan tribe.

In the community of Pinukpuk, it is very important to study, collect, record, and document its folk literature before the next generation will forget it due to cultural diffusion and intermarriages to other tribes. There are no studies yet pertaining to the folk literature of Pinukpuk, and most of the studies conducted focused on ceramics, pottery, and tattooing (Salvador-Amores, 2007, 2013; Stark, 1992; Longacre & Hemes, 2015) so the researcher decided to collect, classify, and document folk literature present in the two tribes of Pinukpuk. The purpose of this study was not merely on the gathering of folk literature but it can also serve as instructional material for teachers later on as they teach Pinukpuk literature.

METHOD

This study employed an interpretive approach in research utilizing an ethnographic method of research. The informants of the study were the elders of the Limus Tribe and Cal-owan tribe of Pinukpuk, Kalinga who were at least 60 years old and above as sources of literary pieces. They were chosen because they were knowledgeable on Pinukpuk folk literature. Key informants were also chosen in the study such as members of the Local Government Unit of Pinukpuk and also teachers of Language and Literature for the validation and verification of the gathered results.

In-depth interview as instrument to gather data and to substantiate more the details given by the folks. To ensure reliability of the data, the researchers used recorder to document the interview session. The researchers translated the gathered folk literature into English then one native English teacher of Pinukpuk validated the translation. The participants gave their interpretation about the collected folk literature and deduced the cultures, values and the various literary types that are present. The researchers went back to the locale of the study to validate the results through the help of the informants, elders, and some of the key officials of Local Government Unit of Kalinga. Ethical consideration was practiced by the researchers such as keeping the confidentiality of the respondents, key informants and the elders. The researchers also gave a consent to the informants before having the interview.

RESULTS AND DISCUSSION

Undocumented Folk Literature of Pinukpuk, Kalinga

A. Limos tribe

1. Short Stories

Limos tribe usually calls their short stories as “Allalim or Um-umag”. They use the same with the other tribe which is the Cal-owan tribe. They use “Allalim” as their way of convincing their children to fall asleep. Allalim also depicts some of the good values of the people of Pinukpuk which are very much evident in their everyday lives.

Natoy (Istoryan di Bongol)

Utdit osan aagaw, nantulag knu datum manggayom un manabot dat din osan luga. Utdin umoyon dit aagaw un nantulaganda, nid dit lalaki ta natoy. Mapalabas kad tallun aagaw, awad nantuktuk utdin onob. Utdi nilukta na man tun onob, nakigtut syana ta nailan na dit gayyom na un dummatong kad awad awit na un “Bongo”. Kaan kanun tun lalaki, “Pakawanonak ta madi tun gasat ku. Dummatongak ta tigammuk un man uuway ka.” Pinalhok tun babai uray nu tigammuna un natoyon dit lalaki ta maanguton siyana. Naka ogyat yun babai ngim mogyat un bumtik ta baka dogdogana syana. Inturiturid nan a din ogyat na aginggana un inyawat dit lalaki dit Bongo. Utdit pinakanan tun babai dit lalaki sina naninana, naotdag tun babai dit adun un bongo, katam kanda wad apuy na un kayu. Imbaga na dit lalaki un moyna alan dit naotdag un katam ta usarona un mangwa si mama. Utdi awadsiruk dit babai, inggalut na tun kayu un awad apuy na tun ipus di borok un nakagalut utdin siruk di boy da. Inayagan tun lalaki din babai ta mantuntungda. Summungbat tu babai, “Un, sooni ta inapok yan dit katam.” Nanbutik tun babai ngim magngo na din umumoy un pakuy dit lalaki. Utdi dummatong kad utdin boboy di tagu, imabagan un mansagan ta awad dumogdogdog un banig kan siya un pionan syanan maasawa. Insaganan dan tagu dadit nangkaddaku un batu utdin sogon di abut. Utdi imuson din lalaki nu kwad dit babai, intudu da dit ugaw di natoy un naabutan. Lummagtu tun lalaki ta kaana nu awad utdin abut dit babai. Inpisuk da amin un nangkaddaku un batu un kamat nailobonon un natoy.

Ekkon

Utdit mangwat bituu man si Ekkon un tummupok sin ngatu hadidit ummoyan day tagu tapnu moyda makiiara udsi kompolme un makakakan sidin ngatu. Utdi dan ngatun manga si makan ta naid kanud pagoy kan, maid dad asu, kusa, un kanon. Utdi ummoy man si Ekkon, hadin nan aara nat dit pagoy innig na kanu dit kulsup di utin na. Haidn utin nassya bukona natulgiyan, nakulsup. Gapu ta si Ekkon nalla di umo umoy sidi ata syad nangwa garud sidin bituu. Innigga na kanu din pigan boras sa pagoy un makaya di suput di utin na un masakbunan. Utdi dumoba, immura da din din pagoy. Tummubu kad yoong sadin pagoy maid kanud ukis na. Han pagoy kanu kit nipakot ulla dit boyting un syad nikapotanat dit mam mungaan dit pagoy. Utdi man, mailan kanun kad dat tagut dit langit, “Ay ay nakaipuslit dain tagud doba datun pagoy taku won ah. Lanyu kad dan pagoy dad dobat lau laus”, kaan da kabunyan utdin ngatu. Hadin kingwan kanun Kabunyan, nangitdag da si asu un manbantay utdan animal sidi un mangamet sidan pagoy data maasiyan da kanda Ekkon. Inyotdag da kanudat asu kanda kusa din doba. Yoonga, satun pita sadit kit napnuwan di animal un mangyang en si mura kanda kayu. Naid dad animal un un manbantay utdan mura da un padan di asu, kusa, kan utut. Nan iyotdad da kanu an, young awad kanu kad pe tun Gimbangunan, “Ili piok pay umon utdin ngatu”, kaana kanu. “Umoyak pe ngatu, adikayu umoyan ne babai ta nu makonaw kyu netot nankulikulis kyut net

tummagadaan yu, madugadug tun batu ot adun matoy,” kanan knud Ekkon. Madina kanu pion ta mankulakuas knu nu adida da ipuyut. Utdi kad, “Umoyak, bukona gumgumingaak ana un kumyang,” kaan kanun Gimbangunan. “Di ingkanon, ngim imimaam ah, adika mampappakuy nu kumnaw ka, mangkiddom kalla,” kaan knun dat tagu. Kesan da kanu an. Unngaw da knu kad sit damun maillongan ta awad kanu pay immulan ud Kabunyan un danum sidiyon tapnu uminoman dat tagun mangoy tapnu adida kaasin manlablabnas din sangi dan dumatong. Nan illong da kanu man, uminom kanu man si Gimbangunan. Kinubut da kanud atan Gimbangunan tapnu adina kumnaw. Umminum kanu kad, inlukngit na dit bungut na. Umila kanu young, nanggilalawong manta ilan na yoonga kamasi anditdin lawalawanga maid ud maipanadan di ata na, nagkulakulassag kanu un nan ibil. Utdin, nadugadug din bituukad ammin dan nangkaotdag.

2. Legends

According to the informants, legend serves as their guide in tracing the origin of something. It may serve as a guide for them but they still believe that all things have one origin and that is God.

Legend of Taga

Utdin namnagon al-algaw, maid ngadan di igaw, young si tago un kinwan kabunyan, siyad nangtod si ngadan di kaig-igaw. Kamat to pay ton boboloy un Taga. Nanligwat sin ugoda “Tagak” din ngadan un Taga. Piyoonan ugodon si English kit “Remnants.” Utdit umado daton padatong un baliwon, nakaan din letra “K” ta adin dadit daddaan un tago ingingimao dit mangbosanda utdit ngangay un ngadan ton Taga. Napippiyan igaw ton Taga. Si agaynan ma-uma amina bateled, napoong un ginubat ton Taga. Adun kalasin di siswit dat maila. Awad ugsa, baboy, agtalun. Adun ikan, lagdaw, igat, kolidaw, tilapia, gawong kan aggola sidin wang wang Saltan. Adun pakpako, latong ili utdadin sadog di wang wang kan sulong.

Sadadit nanangsana lalaki, nalahpot dan mangoma, mamaksiw, manlingon, mangatig, mamalaybay, ta siyad magal-anda si ikatagoda. Sa paydan naangsana babai, bokona abus man odon koonda da ta nalagpotda paya man ani, mambayo, managoy, man matipoy, ta syad loogdan isatak sidan asawada. Sadan babai din man inap si koondat badotda. Ingaw osan algaw, inommoy daun babai din ginubat ta ida mangila si “Tolak: un koondat silupda. Bokbokonda dato un tolak dalapnu lumam-ok asida koon si salin dat lon-agda. Mangulinda man si masdom, ma-id dinakkanda ut dadit tinengyanda ta inalan dadit busul dida. Si kimot da un ulinon dadit busu, umoyda da nansuluk sidin ginubat palling.

Koma pay awad lumaos un manligwat laguda umoy mangayaw daya, ot mangoyda palling, mampakoy da ono mamkawda un mampatigammo kad awad tumbang un ayaya. Siyad mangimatunanda un sadadit dua un “Tagak” ono natengyan na babain di Taga.

3. Riddles

The two tribes of Pinukpuk usually call their riddles as “Ap-apuk”. According to them, ap-apuk may just be a puzzle, but it shows how positive they are in life. The two tribes use ap-apuk to set a good aura and also to make fun. Thus, ap-apuk served as their past time especially if they want to rest after farming.

Riddles	English Translation
Ognam tun awak ku - Ta lumagtu wak un lumagtu - Lusung	<i>Hold my hips Because I'm jumping continuously -Mortar</i>
Awad boy ama Osaan tukud na - Uung	<i>My grandfather has a house With only one foundation -Mushroom</i>
Awad kabayuk Manila Un nandutdut si lansa - Pinya	<i>I have a horse from Manila Who has feather with nails - Pineapple</i>
Ognam tun ipusku Mangaak si sida yu -Tabukul	<i>Hold my tails And I'll get you food -Fishnet</i>

B. Cal-owan tribe

1. Short Stories

The folks of Cal-owan tribe also termed their short stories as “Allalim or Um-umag”. Just like the Limos tribe, they use Allalim in convincing their children to fall asleep. As stressed by the informants, the values and cultures that can derive from the short stories of Limos tribe are the same values and culture they have in their Allalim. They just differ in the terms that they used.

Gawan kan Gammelayan

Utdin osan agaw, awad mangkapinsan un mannagan si Gawan kan Bittawa. Si gawan kit nalagip na un pion un man asawa. Utdit inimus Bittawa nu ngannet piona maasawan, si Gammelayan net insungbat na. Inummoy da Gawan kan Bittawa innila si Gammelayan. Innan Gawan dit gaman na kan inan pelan pay Bittawa dit kwana. Dumatong da kanuman utdin boy Gammelayan, dagus un imabagan Gammelayan un piona na un makiaasaw. Ngim awad yan koonan Gawan tapnu maasawa na si Gammelayan. Umoy syanat din boy da Ibbituwonan ta moy na an dit silaw un batu. Hadi un batu kit awad managtabulanglang na un silaw. Madanagan si Gawan ta kumat narigat un maana din batu gapu ta hatun Ibbituwonan kit maingil un tagu ud si sabalin tribu. Nid makaoy utdin ugaw na ta hadin gibaw na un nanlitmut kit naplawlawan di uwog un gwardiya. Utdin ugaw Ibbituwonan kit awad danum un maoy ngim pasiga buwaya. Hatun Bittawa kit madanagaon ta kumat madida kayan umoy utdin ugaw Ibbituwonan. Ngim hatun Gawan kit napigsad nakom na un umoy kumat nid danag na. Napigsad pakinakim Gawan agdipud ta awad pay anting anting na. Dumatong da kanuman utdin wang wang un maoy man pa ugaw da Ibbituwonan, gining an Gawan dat buwaya un mapalepad da ta syad mangoyan da din odog da. Pinatin dan buwaya dit imbagan Gawan sunga syad nangoyan da dit odog dat buwaya. Dumatong da man utdit arad un adun uwog un nasusuwag, oggoman kad Gawan dan uwog kit madida kuman ta wad anting anting na. Kadon nakaoy dat din boy Ibbituwonan kad naila da dit batu un managtabulanglang. Inrason Gawan un binisita da si ibbituwonan ta nabayag un adida da syana nabisita. Utdit dummatong da Gawan, binaun Ibbituwonan si buwinganga un man isna. Namati si Ibbituwonan un tuttuwa nin un uwitog da si Gawan. Masuwsuwit kad, imbagan Ibbituwonan kan Buwinganga un man isan syana ta asad suyop Ibbituwonan. Itattan, inyam amog gawan si Ibbituwonan. Binakag Gawan dit tongod Ibbituwonan un usar na dit gaman na. Imbagan Gawan kan Ibbituwonan un gingat da syanat

buwaya. Kad utdin natoy si lbbituwonan, imbaga na kan Gawan un syanalla net nakatwat kumatdi kansyana. Kad sidin, inyam amog kanun Gawan non un hat boy lbbituwonan kit gummuung kanu un inummoy utdin Babangan un boy da Gammelayan. Syad inusar da Gawan dit boy lbbituwonan un inummoy ugaw da Gammelayan. Hat nabati dillan kit si Buwinganga un asawan lbbituwonan. Utdit nailan Gammelayan si Gawan, nas om syana kan kaana un ginngat Gawan non. Mangekeket dit ayayan Gammelayan utdin soom na. Misaag knu dit boy lbbituwonan utdin sang on boy da Gammelayan. Inkugtut da kanun nanimbitar utdadit amina kalkaluba da ta kotwan di asawan. Kingwa da dit asawan ta nid makodaw Gammelayan kan Gawan non ta impon na dit boy lbbituwonan kan syana. Nan asawa da Gawan kan Gammelayan kan nambiyag da un naragsak.

Gammelayan kan Dongayan

Utdin osan aagaw, awad man asawa un mannagan si Gammelayan kan Dongayan. Awad kad tun Gammelayan kit manginaw. Hatun manginawa kianu kit hadadit syotan. Ummoy knu dit Dongayan nan inap si syotan. Tattan, nanga kanuman sina tinibawu. Yoonga si Gammelayan mo nananum kan si Dongayan umoy pay nangayu kit natangyan din tinibawu da. Hatun Ekkan, naila na knu din tinibawun da Gammelayan kan Dongayan. Ina kanu inna asina sinukatan si kolang. Dumatong knu kad si Gammelayan, nan isna on ta manutu si sida. Utdi maabus knu di isna, nan akudon ta mangan da kan Dongayan. Utdit ila kanu man tinibawu kit kolang. Namadid riknan Gammelayan kan Dongayan kan ta sabali din ina ipakan kan siyana ta kolang. Nantodong kad tun Gammelayan asina lummawan kan napon utdi boy dan. Dumatong kanu kad Dongayan, nid si Gammelayan utdin boy dan. Nadanagan si Dongayan ta nid si asawa na. Oongan kanud nan imusa nan, ammin pati da dit kaboy dan. Yoong nid odasana kan Gammelayan. Kadon, gaputa naodasan Gammelayan tun daku un kayu un dau, ummoy kanu nangwat alligang na. Kad syad inaggawan na din alligang un kingwana. Utdin, nan anak si Gammelayan non ta nabugi gayam. Kad otapon na kad din uma da, nautun young si Dongayan amod kanu din naniinuka na kan Gammelayan. Pinaanin Dongayan dit umada utdadit tagu ta imadina kayan maani. Yoonga hatun Dullas, moykanu nanlallaus utdin ugaw Gammelayan. Binaun Gammelayan si Dullas ta moy mga si moman Dongayan ta makamommomaan kanun si Gammelayan. Ummoy kanu tun Dullas kad nangkadaw si moman Dongayan. Yoong madi mmati si Dongayan ta kumat bukona man mommoma ussa si Dullas. Kad initdan Dongayan si Dullas si moma. Binaun ubos Gammelaya si Dullas un manga si moma. Yoong masdaaw knu tun Dongayan non. Initdana na an sin pidwana. Pitlu na kanu kadon, sinitapan knun Dongayan, initdana knu di moma asina knu namugus si apu insilu na knu dit ikina asina inabutan dit bugus un nan iggaana. Tattan, utdi mapon si Dullas, nan ototdag knu dit apu un oggom nan a ta naabutan di nan igga na. Inunud knun tun Dongayan tun inummoyan Dullas. Utdi tumangad kanu si Dongayan, naila nan aad bolboloy utdi dau kad ustun tumman aw knu si Gammelayan. Nailan Dongayan si Gammelayan. Imabagan Gammelayan un nantodong syana ta hadit pasida na kan syana ki kolang. Kad natiggamuwan Dongayan un nanpasugnud gayam tun Gammelayan. Imbagan Dongayan un bukona syana dit nangiggat dit kolang ut din tinibawu da. Inawis Dongayan da Gammelayan ubos utdin boy da Kad dummaku di abeng da un mannagan si "Gawan". Nan ugwid da Gammelayan utdin boy da kad rummagsak dan buun pamilya.

2. Legend

Legend of Pinukpuk

Awad kad da dadaana tagu, nangwada si boboy dat din kaan "Tungpad Pinukpuk". Hadatu un tagu kit maingil da. Madida pion na maan di sabali din ugaw da. Hadin "Tungpad Pinukpuk" un kaan da kit napalawlawan di chico, saltan, kan mananig un wangwang. Kad nid makaoy un moy mangayaw ata napalaalawan si danum sunga syad namboyan da. Hat usaron danu moy dat din domang kit lakit. Kad nu labin, amina lakiton umoy utdin padeled din tungpad

pinukupukon. Awad kanu kad datum sabalin tribu, ununay da kanu. Kad pana din inna da ta kayawon da dan tagud tungpad Pinukupuk. Han kingwa da kanu ta nangatu sa din tungpad Pinukupuk, padason da kanun gabbaon ta binaligungung garud di danum Nambangka kanu dat sabalin tribu un ida kanu pokpokon knu dit tungpad Pinukupuk. Yoong adida kanu maggaba ta natwat kadaku na un pinas. Kadon utdin nailan kanun dat tagu dit tungpad pinukupuk da sabalin tribu, ammin da kanu didan pinatoy. Nu manpokpok kanu dat sabalin tribu, manipuwig pay si batu dat taga tungpad pinukupuk asida mankatoy dat sabalin tribu. Nu panaon dat sabalin tribu dida, adina umabut ata nangatu sa. Duwan agaw dadit nagayaw inggana si nangkatooy dan ammin. Hadat nagkatoyon un mangayaw kit nangkaiyanud dat din wang wang. Utdin, nawara wara dat tagun din tungpad pinukupukon un nasinasian dat lugaron. Ingganat din, pinabang og da dit nagan dit lugar agigggana nan balina “Pinukupuk” ulla din nagan din lugar un syan nanbalin na nagan di Pinukupuk utdin Kalinga.

Legend of Bananaw Bonnong

Osan agaw kanu, naulnu ulnung kanu dadit boboloy utdin kwadan di Bananaw. Sya kanud nan boboloyan dat ummununan tagut din Bonnong. Utdi, nakalagip kanu man un moy manganup datun duwan lalaki. Awad kanu man osan bakbakot un adud asu na. Hadadin asu na kit nalainga manga si alingu. Kadon, moykanu datun duwan lalaki binulud din asun din bakbakot. “Buludon mi mampe net asum ina ta kami pay iyanup sidi ta adun alingu,” kaan dan duwan lalaki. “Ot aan yu ana, yoo bu ilan yu ana ta bukona makaoyak sinet boboy yu. Nu awad ana, mangidatong kyu,” insungbat di bakbakot un unggaw utdin bananaw. Kadon, intallay da kanu kad an duwan asut di, utdin mabigat ida inyanup dida, nangada da. Imabaga baga da utda din bun da un nakaa da si alingu. Moyda kinullating dat naa dan bok utdi ugaw di surung. Utdit osan aagaw, nu awad naalam un bok kit iwating danet duwan tinnungpus da un karni. Osa osaan nanga si kwada dat karuba da nangibati dat dit bakbakot knu nid dummatong kan siyana. Mangwa kanu kad dan duwan lalaki si kwan di bakbakot, nasadut da umoy itulud ta nabannug datun duwan lalaki un nanganup. Sunga han kingwa da insilu da kanu net kallating di bakbakot utdi bagang di asu asida binagbagaan un syad mangiturud ta nabannug dan nanganup. Utdi idatong di asu dit kullating dit bakbakoton, “Tape nu, kooan dan insabit utne bagang nu net kullating ku nu”, imus di bakbakot. Summungbat di asu, “Nabannug da kanu apu sunga insabit dattun bagang ku”. Nabegut kanu tun bakbakot utdin kingwada. Nangkokkolop kanuwon kan ummudan knu si napigsa. Utdin gaggawa na kanun dat boboy, lummasuwak dit danum utdi sogwab dat tagu gaput din kinapigsan di udan kanda kidul. Kadon ammuna nangkailusong dat boboloy utdi ya dissu. Hat danum lummasulasuwak ingganan nangkailusong dat boy kanda tagu. Utdin, isung naawadan si danum din Bananaw. Mamati dat tagu un nanliblibu di kingwa dat dit karning insabit dat dit bagang di asu.

3. Songs

Songs	English Translation
<p>Dang dang ay (Adan kan Eba)</p> <p>Dang dang ay si dong ilay Insali dommay ay dilay Dang dang ay sidong ilay Insali dommaay diwas</p> <p>Piok umoy utdit ngatu</p>	<p>Dang dang ay (Adam and Eve)</p> <p><i>Dang dang ay si dong ilay Insali dommay ay dilay Dang dang ay sidong ilay Insali dommaay diwas</i></p> <p><i>I want to go up</i></p>

<p>Utdin kwadan di Eden Un syad boy da adan kan eba Un didad ummunan nakabasul</p> <p>Yak lawad mamponas Sin atak na nga a dopras Gayamman si mi agas Tun bogas di i malas</p>	<p><i>In the place of Eden The house of Adam and Eve Who first committed sin</i></p> <p><i>I want to see The new kingdom That will remove The content of bad luck.</i></p>
<p>Dang dang ay (Dang dang ay di Laklakay)</p> <p>Ila ila ila lay Antuwak man dang dang ay Dang dang ay di laklakay Dang dang ay si dong ilay Insali Sali i dommay Madomdom tad kaabang og Man mong ad tad din impuwog</p>	<p>Dang dang ay (Dang dang ay of Old men)</p> <p><i>Ila ila ila lay I am here singing dang dang ay Dang dang ay of old men Dang dang ay si dong ilay Insali Sali i dommay Everytime I recall my childhood I feel like I want to go back</i></p>

4. Riddles

Riddles	English Translation
<p>Awan osan Parsua Ipuppuyut na din boy na -Dogga</p>	<p><i>There is one creation Who carries his house everyday - Turtle</i></p>
<p>Awad osan prinsesa Mantutupak si tasa -Pingki</p>	<p><i>There is one princess Who sits in a cup - Lamp</i></p>
<p>Simbakkasan un mutit Manpawitwitiwit -Latud</p>	<p><i>There are group of birds that are dancing - Taro</i></p>
<p>Awad osan parsua Ipuppuyut na din apuy na -Kukudung</p>	<p><i>There is one creation Who carries his light every night - Fireflies</i></p>
<p>Baknang nu aagaw Pobre nu labi -Sabsabbitan</p>	<p><i>Rich in the morning Poor in the evening - Clothesline</i></p>

Folk Literatures of Pinukupuk, Kalinga

Folk literatures are oral in nature, so it is impossible to transmit exactly the original literature from one generation to another. It is also dependent upon the existence of a living culture to carry on a tradition. If any item of ceases folk literature exists within the memory of man, it is completely lost (Tanggawohn, 1983). That is why, the researchers collected and recorded the folk literature of the two tribes of Pinukupuk before it will be forgotten.

Based on the findings of the study, the Limos tribe has three literary types such as: Short stories, legends, and riddles. The Cal-owan tribe has four literary types namely: Short stories,

legends, songs, and riddles. The short stories of the two tribes are mostly about supernatural heroes that reflect their values and cultures as tribes. Previous studies found out the same elements of folk literature would include Proverbs, Riddles, Tales, Songs, Pomes, and epics (Sto. Tomas, 1999; Cagurangan, 2004). The two tribes call their short stories as "Allalim" or "Um umag". Gawan and Gammelayan are the most prominent characters of their short stories. These two characters are the legendary heroine of the two tribes of Pinukpuk. The informants believed that these characters exude their values that are being practiced nowadays. In addition, the two tribes used their "allalim" to convince their children to sleep. Consequently, the children of the informants were able to preserve in their mind the stories of their forefathers. Indeed, Kalinga is an untapped source of native lore for learning the ways of life of the Kalinga people (Tovera, 1987).

The legends of the two tribes basically depicted the origin of their places. It also mirrors their everyday routines such as farming. Legend serves as their guide in tracing the origin of something. It may serve as a guide for them but they still believe that all things have one origin and that is God. Legends are prose narratives which like myths, are regarded true by the narrator and his audience but they are set in a period less remote, when the world was such as it is today (Pascual, 2007).

The songs of the two tribes usually use "Dang-dang ay" which means "To be happy." The two tribes usually sing Dang-dang ay during special occasions such as wedding celebration and some other occasions. Dang-dang ay has different versions. The version of Limos is different from the version of Cal-owan. However, they have the same meaning and implications. The adi is for ritual and healing activity. Cal-owan tribe use adi to place blessing to a person in politics, person who is studying, and to married couples. The singing of adi was believed as their way of calling acknowledging the presence of gods during their ritual activity. The healing ceremony is called Anito. The Anito is done to appease or ask the spirits to restore good health of a sick member. The adi is being sang in some part of the "Anito." Due to science and technology, the use of adi was gradually decreasing. But, there are still natives of the two tribes who use it for healing purposes.

The two tribes of Pinukpuk usually call their riddles as "Ap-apuk". Riddles belong to the large class of enigmatic and puzzling questions that one person poses to another during a riddling session. They rank with myths, fables, folktales, and proverbs as one of the earliest and most widespread types of formulated thoughts. Further, ap-apuk or riddles do not reflect any of their cultures but they use it to set good aura and also to make fun. They use to have riddles when ever they want to rest after farming. Likewise, they also use it for their children to think critically.

CONCLUSION AND IMPLICATIONS FOR FURTHER RESEARCH

This study documented the different folk literatures of the two tribes of Pinukpuk which are Limos and Cal-owan tribes; then identified their different literary types. It was found out that Limos tribe has three literary types namely: Short stories, legends, and Riddles. The study also revealed that Cal-owan tribe has four literary types such as: Short stories, legends, songs, and riddles. The short stories of the tribes generally talk about heroes with supernatural powers. The study also found out that their legends depict the origin of their places. It may just be a story but for them those legends served as their guide. Moreover, the study revealed that Cal-owan songs are usually "Dang-Dang ay" and "Adi". These two songs are being sang in special occasions and rituals. The riddles of the two tribes were intended for fun and humor. Furthermore, these riddles served as their past time and used as an instrument for their children to think critically.

In the light of the foregoing conclusion, Pinukpuk folk literatures should be incorporated to the subject of the teachers through mother tongue. Doing such will help the children better understand and appreciate their own culture and values. The teachers should use the gathered literatures as reading materials for children. The Local Government Unit of Pinukpuk should also give emphasis on researches about folk literatures and used it as their guide in implementing programs, rules and regulations of the community. In addition, similar studies on other ethnic literatures in Kalinga should be made to help collect and preserve Kalinga Literatures and to give deeper understanding into the cultural practices and values of other ethnic groups.

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