

FMA Informative

Propagating the Filipino Martial Arts and the Culture of the Philippines

PHILIPPINE

Informative Issue No. 200
2015

MYTHOLOGY & FOLKLORE



Philippine Mythology and Folklore include a collection of tales. Some Filipinos, even though heavily Westernized and Christianized, still believe in such entities.

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The FMA Informative has always been interested in a good story.

Philippine Mythology and Folklore include a collection of tales. Some Filipinos, even though heavily Westernized and Christianized, still believe in such entities. The prevalence of belief in the figures of Philippine mythology is strong in the provinces.

Because the country has many islands and is inhabited by different ethnic groups, Philippine mythology and superstitions are very diverse. However, certain similarities exist among these groups, such as the belief in Heaven (kaluwalhatian, kalangitan), Hell (impiyerno, kasanaan), and the human soul (kaluluwa).

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Folklore is usually transmitted by word of mouth. Oral traditions is very common among the indigenous tribes still existent in the Philippines. What students of folk literature do, basically, is transcribe and interpret what is related to them by the storytellers of a tribe. The preservation of the knowledge of the elders can be carried out in many ways, and they are not inaccessible to anyone who would seek them.

Interest in folklore seems to have diminished. With the swift pace of modern living, looking back at the roots through spyglasses such as the study of folklore seems more and more difficult, if not pointless. The Filipino youth, especially, are more concerned with looking forward as the rest of the world hastens toward a technological future. No one wants to be left behind, after all. But if was never meant to look back, why does the ancient saying “Ang siyang di lumingon sa pinanggalingan ay di makararating sa paroroonan (Whoever does not look back at a starting point, will not arrive at a destination)” remain in scholars lips? Why do people have to remind others of the necessity of stopping to pay respect to the forebears and the advice they could still give?

Visit Dr. Damiana Eugenio website at: folklore.philsites.net. There you will find some great pieces on myths and legends, fables, tales of the supernatural, heroic tales, and tales of laughter.

Each issue features practitioners of martial arts and other internal arts, other features include historical, theoretical and technical articles; reflections, Filipino martial arts, healing arts, the culture of the Philippines and other related subjects.

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There are many different creation stories in Philippine mythology, originating from various ethnic groups.

How the World Was Made

By John Maurice Miller

This is the ancient Filipino account of the creation.

Thousands of years ago there was no land nor sun nor moon nor stars, and the world was only a great sea of water, above which stretched the sky. The water was the kingdom of the god Maguayan, and the sky was ruled by the great god Captan.

Maguayan had a daughter called Lidagat, the sea, and Captan had a son known as Lihangin, the wind. The gods agreed to the marriage of their children, so the sea became the bride of the wind. Three sons and a daughter were born to them. The sons were called Licalibutan, Liadlao, and Libulan; and the daughter received the name of Lisuga.

Licalibutan had a body of rock and was strong and brave; Liadlao was formed of gold and was always happy; Libulan was made of copper and was weak and timid; and the beautiful Lisuga had a body of pure silver and was sweet and gentle. Their parents were very fond of them, and nothing was wanting to make them happy.

After a time Lihangin died and left the control of the winds to his eldest son Licalibutan. The faithful wife Lidagat soon followed her husband, and the children, now grown up, were left without father or mother. However, their grandfathers, Captan and Maguayan, took care of them and guarded them from all evil.

After a time, Licalibutan, proud of his power over the winds, resolved to gain more power, and asked his brothers to join him in

an attack on Captan in the sky above. At first they refused; but when Licalibutan became angry with them, the amiable Liadlao, not wishing to offend his brother, agreed to help. Then together they induced the timid Libulan to join in the plan.

When all was ready the three brothers rushed at the sky, but they could not beat down the gates of steel that guarded the entrance. Then Licalibutan let loose the strongest winds and blew the bars in every direction. The brothers rushed into the opening, but were met by the angry god Captan. So terrible did he look that they turned and ran in terror; but Captan, furious at the destruction of his gates, sent three bolts of lightning after them.

The first struck the copper Libulan and melted him into a ball. The second struck the golden Liadlao, and he too was melted. The third bolt struck Licalibutan, and his rocky body broke into many pieces and fell into the sea. So huge was he that parts of his body stuck out above the water and became what is known as land.

In the meantime the gentle Lisuga had missed her brothers and started to look for them. She went toward the sky, but as she approached the broken gates, Captan, blind with anger, struck her too with lightning, and her silver body broke into thousands of pieces.

Captan then came down from the sky and tore the sea apart,

calling on Maguayan to come to him and accusing him of ordering the attack on the sky. Soon Maguayan appeared and answered that he knew nothing of the plot as he had been asleep far down in the sea.

After a time he succeeded in calming the angry Captan. Together they wept at the loss of their grandchildren, especially the gentle and beautiful Lisuga; but with all their power they could not restore the dead to life. However, they gave to each body a beautiful light that will shine forever.

And so it was that golden Liadlao became the sun, and copper Libulan the moon, while the thousands of pieces of silver Lisuga shine as the stars of heaven. To wicked Licalibutan the gods gave no light, but resolved to make his body support a new race of people. So Captan gave Maguayan a seed, and he planted it on the land, which, as you will remember, was part of Licalibutan's huge body.

Soon a bamboo tree grew up, and from the hollow of one of its branches a man and a woman came out. The man's name was Sicalac, and the woman was called Sicabay. They were the parents of the human race. Their first child was a son whom they called Libo; afterwards they had a daughter who was known as Saman. Pandaguan was a younger son and he had a son called Arion.

Pandaguan was very clever and invented a trap to catch fish. The very first thing he caught was

a huge shark. When he brought it to land, it looked so great and fierce that he thought it was surely a god, and he at once ordered his people to worship it. Soon all gathered around and began to sing and pray to the shark. Suddenly the sky and sea opened, and the gods came out and ordered Pandaguan to throw the shark back into the sea and to worship none but them.

All were afraid except Pandaguan. He grew very bold and answered that the shark was as big as the gods, and that since he had been able to overpower it he would also be able to conquer the gods. Then Captan, hearing this, struck Pandaguan with a small thunderbolt, for he did not wish to kill him but merely to teach him a lesson.

Tagalog Version

A popular legend tells the story of how Bathala created the people of the islands.

In the beginning when the Earth was still young, the gods, Bathala; Aman Sinaya; and Amihan, were the only beings that existed. Bathala was god of the Sky (Langit) and Aman Sinaya was goddess of the Sea (Dagat). The two have been fierce rivals for a long time, and everyday, they would try to outdo each other. Bathala used his lighting bolts and thunder, and Aman Sinaya used her waves and typhoons.

One day, Aman Sinaya decided to send her tempests into the Sky to cause a wild commotion. In order to stop her, Bathala threw giant boulders that came from atop of the mountains. It created thousands of islands onto the surface of the Sea, which became the Philippine archipelago. Amihan, the North-east Wind in the middle of the two realms, decided to stop the battle

Then he and Maguayan decided to punish these people by scattering them over the earth, so they carried some to one land and some to another. Many children were afterwards born, and thus the earth became inhabited in all parts.

Pandaguan did not die. After lying on the ground for thirty days he regained his strength, but his body was blackened from the lightning, and all his descendants ever since that day have been black.

His first son, Arion, was taken north, but as he had been born before his father's punishment he did not lose his color, and all his people therefore are white. Libo and Saman were carried south, where the hot sun scorched

their bodies and caused all their descendants to be of a brown color.

A son of Saman and a daughter of Sicalac were carried east, where the land at first was so lacking in food that they were compelled to eat clay. On this account their children and their children's children have always been yellow in color.

And so the world came to be made and peopled. The sun and moon shine in the sky, and the beautiful stars light up the night. All over the land, on the body of the envious Licalibutan, the children of Sicalac and Sicabay have grown great in numbers. May they live forever in peace and brotherly love!

once and for all by taking the form of a bird. She then flew back and forth between them. This made the Sky and the Sea closer than it was before. At the point where the two realms met, both deities agreed to end the fight and become friends.

As a sign of friendship, Bathala planted a seed underneath the ocean floor. It soon grew into a bamboo reed, sticking out of the edge of the Sea. Amihan had gazed upon it one day and heard voices, coming from inside the bamboo. "Oh, North Wind! North Wind! Please let us out!" the voices said. She pecked the reed once, then twice. All of a sudden, the bamboo cracked and slit open. Inside were two human beings; one was a male and the other was a female. Amihan named the man "Malakas" (Strong) and the woman "Maganda" (Beautiful).

She then flew them onto one of the islands where they settled, built a house, and had millions of offspring that populated the Earth.

Then, it finally came when the children were too numerous for Malakas and Maganda to control. One day, they were ordered to work in the fields, but instead, they did nothing. When the parents arrived home, they noticed that their instructions weren't followed. Asking for some guidance, they prayed to the great god, Bathala, and he came to them and said, "Let your anger be shown to everyone and it shall make them into what they are meant to be." So out of their anger, they grabbed spoon ladles and began to give blows to everyone.

All the children started running away. Some hid under the bamboo tables and became slaves. A few of them went inside the

burning cauldron and turned into the Aetas of the islands. Others climbed up the rooftop and became the datus of the villages. While

some climbed on top of the trees and were believed to have become the commoners. Those who fled to the mountains turned into hunters

and the ones who ran to the sea-shore turned into fishermen.

Visayan Version

This is an ancient Visayan account of creation.

Thousands of years ago, there was no land, sun, moon, or stars, and the world was only a great sea of water, above which stretched the sky. The water was the kingdom of the god Maguayan, and the sky was ruled by the great god, Kaptan.

Maguayan had a daughter called Lidagat, the sea, and Kaptan had a son known as Lihangin, the wind. The gods agreed to the marriage of their children, so the sea became the bride of the wind.

A daughter and three sons were born to them. The sons were called Likalibutan, Liadlao, and Libulan, and the daughter received the name of Lisuga. Likalibutan had a body of rock and was strong and brave; Liadlao was formed of gold and was always happy; Libulan was made of copper and was weak and timid; and the beautiful Lisuga had a body of pure silver and was sweet and gentle. Their parents were very fond of them, and nothing was wanting to make them happy.

After a time Lihangin died and left the control of the winds to his eldest son Likalibutan. The faithful wife Lidagat soon followed her husband, and the children, now grown up, were left without father or mother. However, their grandfathers, Kaptan and Maguayan, took care of them and guarded them from all evil.

After some time, Likali-

butan, proud of his power over the winds, resolved to gain more power, and asked his brothers to join him in an attack on Kaptan in the sky above. They refused at first, but when Likalibutan became angry with them, the amiable Liadlao, not wishing to offend his brother, agreed to help. Then together they induced the timid Libulan to join in the plan.

When all was ready, the three brothers rushed at the sky, but they could not beat down the gates of steel that guarded the entrance. Likalibutan let loose the strongest winds and blew the bars in every direction. The brothers rushed into the opening, but were met by the angry god Kaptan. So terrible did he look that they turned and ran in terror, but Kaptan, furious at the destruction of his gates, sent three bolts of lightning after them.

The first struck the copper Libulan and melted him into a ball. The second struck the golden Liadlao and he too was melted. The third bolt struck Likalibutan and his rocky body broke into many pieces and fell into the sea. So huge was he that parts of his body stuck out above the water and became what is known as land.

In the meantime the gentle Lisuga had missed her brothers and started to look for them. She went toward the sky, but as she ap-

proached the broken gates, Kaptan, blind with anger, struck her too with lightning, and her silver body broke into thousands of pieces.

Kaptan then came down from the sky and tore the sea apart, calling on Maguayan to come to him and accusing him of ordering the attack on the sky. Soon Maguayan appeared and answered that he knew nothing of the plot as he had been asleep deep in the sea. After some time, he succeeded in calming the angry Kaptan. Together they wept at the loss of their grandchildren, especially the gentle and beautiful Lisuga, but even with their powers, they could not restore the dead back to life. However, they gave to each body a beautiful light that will shine forever.

And so it was the golden Liadlao who became the sun and the copper Libulan, the moon, while Lisuga's pieces of silver were turned into the stars of heaven. To wicked Likalibutan, the gods gave no light, but resolved to make his body support a new race of people. So Kaptan gave Maguayan a seed and he planted it on one of the islands.

Soon a bamboo tree grew up, and from the hollow of one of its branches, a man and a woman came out. The man's name was Sikalak and the woman was called Sikabay. They were the parents of the human race. Their first child was a son whom they called Libo;

afterwards they had a daughter who was known as Saman.

Pandaguan, the youngest son, was very clever and invented a trap to catch fish. The very first thing he caught was a huge shark. When he brought it to land, it looked so great and fierce that he thought it was surely a god, and he at once ordered his people to worship it. Soon all gathered around and began to sing and pray to the shark. Suddenly the sky and sea opened, and the gods came out and ordered Pandaguan to throw the shark back into the sea and to worship none, but them.

How the Moon and the Stars Came to Be

Bukidnon (Mindanao)

By Mabel Cook Cole

One day in the times when the sky was close to the ground a spinster went out to pound rice. Before she began her work, she took off the beads from around her neck and the comb from her hair, and hung them on the sky, which at that time looked like coral rock.

Then she began working, and each time that she raised her pestle into the air it struck the sky. For some time she pounded the rice, and then she raised the pestle so high that it struck the sky very hard.

Immediately the sky began to rise, and it went up so far that she lost her ornaments. Never did they come down, for the comb became the moon and the beads are the stars that are scattered about.

The Flood Story - Igorot

Once upon a time, when the world was flat and there were no mountains, there lived two brothers, sons of Lumawig, the Great Spirit. The brothers were fond of hunting, and since no mountains had formed there was no good place to catch wild pig and deer, and the older brother said, "Let us cause water to flow over all the world and cover it, and then mountains will rise up."

So they caused water to flow over all the earth, and when it was covered they took the head-basket [a bamboo basket, in which the heads of victims are kept

All were afraid except Pandaguan. He grew very bold and answered that the shark was as big as the gods, and that since he had been able to overpower it he would also be able to conquer the gods. Then Kaptan, hearing this, struck Pandaguan with a small lightning bolt, for he did not wish to kill him but merely to teach him a lesson. Then he and Maguayan decided to punish these people by scattering them over the earth, so they carried some to one land and some to another. Many children were afterwards born, and thus the earth became inhabited in all parts.

prior to the head-taking celebration] of the town and set it for a trap. The brothers were very much pleased when they went to look at their trap, for they had caught not only many wild pigs and deer, but also many people.

Now Lumawig looked down from his place in the sky and saw that his sons had flooded the earth and that in all the world there was just one spot which was not covered. And he saw that all the people in the world had been drowned except one brother and sister who lived in Pokis.

Then Lumawig descended,

Pandaguan did not die. After lying on the ground for thirty days he regained his strength, but his body was blackened from the lightning, and his descendants became the dark-skinned tribe, the Negritos.

As punishment, his eldest son, Aryon, was taken north where the cold took away his senses. While Libo and Saman were carried south, where the hot sun scorched their bodies. A son of Saman and a daughter of Sikalak were carried east, where the land at first was so lacking in food that they were compelled to eat clay.

and he called to the boy and girl, saying, "Oh, you are still alive." "Yes," answered the boy, "we are still alive, but we are very cold."

So Lumawig commanded his dog and deer to get fire for the boy and girl. The dog and the deer swam quickly away, but though Lumawig waited a long time they did not return, and all the time the boy and girl were growing colder.

Finally Lumawig himself went after the dog and the deer, and when he reached them he said, "Why are you so long in bringing the fire to Pokis? Get ready and come quickly while I watch you,

for the boy and girl are very cold.”

Then the dog and the deer took the fire and started to swim through the flood, but when they had gone only a little way, the fire was put out. Lumawig commanded them to get more fire and they did so, but they swam only a little way

again when that of the deer went out, and that of the dog would have been extinguished also had not Lumawig gone quickly to him and taken it.

As soon as Lumawig reached Pokis he built a big fire which warmed the brother and

sister; and the water evaporated so that the world was as it was before, except that now there were mountains. The brother and sister married and had children, and thus there came to be many people on the earth.

When the Lilies Return

Retold By: John M. Miller
(Pasig Metro Manila, Luzon)

At the time when the Pasig River flowed peacefully along between flowery banks, when its breast was not torn by puffing steamers, and when only a few clustering huts marked the present site of Manila, there grew on the banks of the river, a beautiful field of lilies. The lilies glistened like silver in the sunlight and filled the air with delicious perfume. No hand plucked them from the earth, and no foot trampled out their fragrance; for an ancient prophecy had said that while the lilies stood the happiness of the people should endure.

But after a time came dark days in the history of the Philippines. Yellow hordes swept across the water and carried all before them. The people could hardly expect to resist the invaders, for their warrior king, Loku, had profaned the word of the god, who, in the form of a lizard, was fulfilling his threats of punishment. Their armies were weak and scattered, and the conquerors marched on in triumph. As report after report of

disaster reached Luzon, the people trembled for the safety of their fair land. Warriors gathered hastily for the defense of the nation, and all united and waited for the enemy to appear.

One day the water was dotted with the junks of the invaders. They came slowly down the bay, and anchored near the mouth of the Pasig. Then from the boat poured the yellow warriors. Spears rained upon them, stones and arrows laid them low, but their numbers were countless. The people were along the riverbanks. Fiercely they fought, but numbers told against them. Foot by foot they were pressed back, till they stood on the border of the field of lilies, where they made their last stand. But it was to no purpose. The invaders poured from the ships, and in one desperate charge drove back the ranks of the people, who fought and died among their sacred lilies. All through the night the battle raged, and all daybreak, when the victorious invaders rested on their spears, the beautiful

field was no more.

The lilies were crushed and torn. The bodies of dead and dying warriors laid everywhere, and the crushed flowers were stained with blood of friend and foe. The peace of the land was lost.

Many years have passed since then. New races have come to the islands, and new manners and customs have been introduced. The Pasig still flows on to the sea, but its banks are harness by bridges. Lofty dwellings and stores took the place of the little huts, and a great city marks the site of the little village. Where once was the beautiful field is now a busy part of the great city. It is called Quiapo, after the lilies. Many of the older people remember the prophecy and wonder if the lilies will ever return.

The land is now a peaceful and contented one. Comfort and happiness maybe found among its inhabitants. Perhaps the fair, strange women from the great land over the sea are the lilies. Who can tell?

The Story of Hinilawod

A concise version of the story of Hinilawod can be found in the book, Philippine Mythology, authored by the Filipino anthropologist, Dr. F. Landa Jocano. This version recounts the epic as follows:

Adventures of Datu Paubari and his Sons

When the goddess of the eastern sky Alunsina (also known as Laun Sina, “The Unmarried One”) reached maidenhood, the king of the gods, Kaptan, decreed that she should marry. All the unmarried gods of the different domains of the universe tried their luck to win her hand to no avail. She chose to marry a mortal, Datu Paubari, the mighty ruler of Halawod.

Her decision angered her other suitors. They plotted to bring harm to the newlyweds. A meeting of the council of gods was called by Maklium-sa-t’wan, god of the plains, where a decision by those present was made to destroy Halawod by flood.

Alunsina and Paubari escaped harm through the assistance of Suklang Malayon, the goddess and guardian of happy homes and sister of Alunsina, who learned of the evil plot and warned the two so they were able to seek refuge on higher ground.

After the flood waters subsided, Paubari and Alunsina returned to the plains secretly. They settled near the mouth of the Halawod River.

Several months later Alunsina became pregnant and told Paubari to prepare the siklot, things necessary for childbirth. She delivered a set of triplets and summoned the high priest Bungot-Banwa to perform the rites of the gods of Mount Madya-as (the mountain abode of the gods) to ensure the good health of the children. The high priest promptly made an

altar and burned some alanghiran fronds and a pinch of kamangyan. When the ceremony was over he opened the windows of the north side of the room and a cold northerly wind came in and suddenly the three infants were transformed into strong, handsome young men.

Labaw Donggon, the eldest of the three, asked his mother to prepare his magic cape, hat, belt and kampilan (sword) for he heard of a place called Handug where a beautiful maiden named Angoy Ginbitinan lived.

The journey took several days. He walked across plains and valleys, climbed up mountains until he reached the mouth of the Halawod River. When he finally met the maiden’s father and asked for her hand in marriage, the father asked him to fight the monster Manalintad as part of his dowry. He went off to confront the monster and with the help of his magic belt Labaw Donggon killed the monster and to prove his feat he brought to Angoy Ginbitinan’s father the monster’s tail.

After the wedding Labaw Donggon proceeded home with his new bride. Along the way they met a group of young men who told him that they were on their way to Tarambang Burok to win the hand of Abyang Durunuun, sister of Sumpoy the lord of the underworld and whose beauty was legendary.

Labaw Donggon and his bride continued on their journey home. The moment they arrived home Labaw Donggon told his

mother to take care of his wife because he is taking another quest, this time he was going to Tarambang Burok.

Before he can get to the place he has to pass a ridge guarded by a giant named Sikay Padalogdog who has a hundred arms. The giant would not allow Labaw Donggon to go through without a fight. However, Sikay Padalogdog was no match to Labaw Donggon’s prowess and skill in fighting so he gave up and allowed him to continue.

Labaw Donggon won the hand of Abyang Durunuun and also took her home. Before long he went on another journey, this time it is to Gadlum to ask for the hand of Malitong Yawa Sinagmaling Diwata who is the young bride of Saragnayan the lord of darkness.

This trip required him to use his biday nga inagta (black boat) on which he sailed across the seas for many months, went across the region of the clouds, passing the land of stones until finally he reached the shores of Tulogmatian which was the seaside fortress of Saragnayan. The moment he set foot on the ground Saragnayan asked him, “Who are you and why are you here?” To which he answered, “I am Labaw Donggon, son of Datu Paubari and goddess Alunsina of Halawod. I came for the beautiful Malitong Yawa Sinagmaling Diwata.”

Saragnayan laughed. He told Labaw Donggon that what he wished for was impossible to grant because she was his wife. Labaw

Donggon then challenged Saragnayan to a duel saying that whoever wins will have her.

The challenge was accepted and they started fighting. Labaw Donggon submerged Saragnayan under water for seven years, but when he let go of him, Saragnayan was still alive. The latter uprooted a coconut tree and started beating Labaw Donggon with it. He survived the beating but was not able to surpass the powers of Saragnayan's pamlang (amulet) and eventually he gave up and was imprisoned by Saragnayan beneath his house.

Back home Angoy Ginbitinan and Abyang Durunuun both delivered sons. Angoy Ginbitinan's child was named Aso Mangga and Abyang Durunuun's son was called Abyang Baranugon.

Only a few days after they were born Aso Mangga and Abyang Baranugon embarked to look for their father. They rode their sailboats through the region of eternal darkness, passed the region of the clouds and the land of stones, finally reaching Saragnayan's home. Saragnayan noticed that Abyang Baranugon's umbilical cord have not yet been removed, he laughed and told the child to go home to his mother.

Abyang Baranugon was slighted by the remarks and immediately challenged Saragnayan to a duel. They fought and Abyang Baranugon defeated Saragnayan and won his father's freedom.

Labaw Donggon's defeat and subsequent imprisonment by the Lord of Darkness also angered his brothers. Humadapnon was so enraged that he swore to the gods of Madya-as that he would wreak revenge on all of Saragnayan's kinsmen and followers.

Humadapnon prepared to go to Saragnayan's domain. He employed the aid of Buyong Matanayon of Mount Matiula who was well-known for his skill in swordsmanship. For their journey they rode on a sailboat called biday nga rumba-rumba. They travelled through the region of the clouds, passed by the region of eternal darkness and ended up at a place called Tarambang Buriraw. In this place was a ridge called Talagas Kuting-tang where a seductive sorceress named Piganun lived.

Piganun changed herself to a beautiful maiden and captured the heart of Humadapnon. Buyong Matanayon begged with Humadapnon to leave the place with him but the latter refused. After seven months passed, Buyong Matanayon remembered that they have brought with them some ginger. One evening at dinner time Buyong Matanayon threw seven slices of ginger into the fire. When Piganun smelled the odor of burning ginger she left the dinner table because sorcerers hated the odor of ginger. Immediately Buyong Matanayon struck Humadapnon, who became unconscious. He dragged his friend with him and they were able to escape.

They continued with their trek and everywhere they went they exacted revenge on all of Saragnayan's people and relatives. One day they reached a place called Piniling Tubig who was ruled by Datu Umbaw Pinaumbaw. There was a big gathering in the village and when they asked what was going on they were told that the datu was giving his daughter for marriage to whoever could remove the huge boulder that rolled from a mountain into the center of the village. Many men

tried their luck but no one so far was able to even move the stone.

Humadapnon took off his magic cape and used it to lift the stone and threw it back into the mountain. The datu kept his word and Humadapnon married his daughter. During the wedding feast Humadapnon heard about the beauty of the goddess of greed Burigadang Pada Sinaklang Bulawan from a guest minstrel who sang at the celebration.

After the wedding Humadapnon went to seek the hand of the goddess in marriage. Along the way he encountered Buyong Makabagting, son of the mighty Datu Balahidyong of Paling Bukid who was also travelling with the same purpose in mind. Upon learning of Humadapnon's intent, Buyong Makabagting challenged him to a duel. They fought and Buyong Makabagting was no match to Humadapnon's strength and skill. The fight ended when Buyong Makabagting surrendered and even promised to aid Humadapnon in his quest. Humadapnon married the goddess and brought her home. Meanwhile, right after Humadapnon left to seek Saragnayan's followers and relatives his brother Dumaladap left for Burutlakan-ka-adlaw where the maiden Lubay-Lubyok Hanginun si Mahuyokhuyokon lived. For the trip he brought along Dumasig, the most powerful wrestler in Madya-as.

Several months later they came to a place called Tarambuan-ka-banwa where they encountered the two-headed monster Balanakon who guarded a narrow ridge leading to the place where the maiden lived.

With the aid of Dumasig, Dumaladap killed Balanakon.

However, upon approaching the gate of the palace where the maiden lived he was confronted by Uyutang, a bat like monster with sharp poisonous claws. There ensued a bloody battle between the Humadapnon and the monster. They fought for seven months and their skill and prowess seemed to be equal. But on the seventh month, Humadapnon was able to grab on to Uyutang's ankle

and broke it. Then he took his iwang daniwan (magic dagger) and stabbed Uyutang under the armpit. Uyutang cried out so loud that the ridge where they were fighting broke into two and there was an earthquake. Half of the ridge became the island of Buglas (Negros) and the other became the island of Panay.

Dumaladap married Lubay-Lubyok Hanginun si

Mahuyokhuyokan and then took her home. Datu Paubari was very happy when he was reunited with his three sons and he prepared a feast in their honor. After the celebration, the three brothers left for different parts of the world. Labaw Donggon went to the north, Humadapnon went south, Dumaladap to the west and Datu Paubari remained in the east.

Philippine Folk-Tales

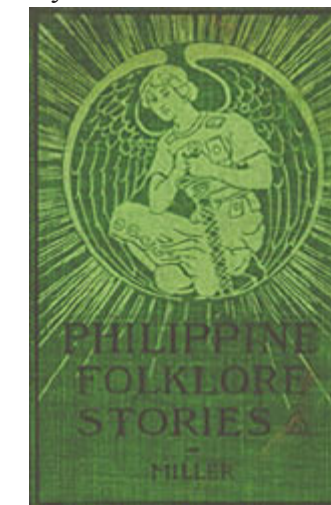
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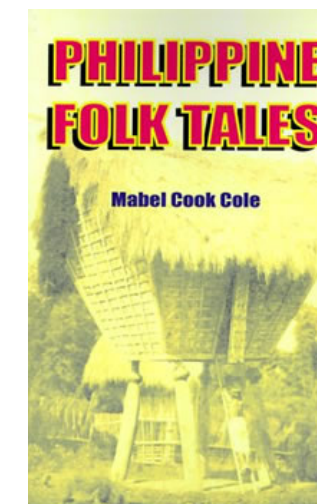
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