

Philippine literature example #2



**ASSIGN
BUSTER**

Long time before the Spaniards and other foreigners landed on Philippine shores, our forefathers already had their own literature stamped in the history of our race. Our ancient literature shows our customs and traditions in everyday life as traced in our folk stories, old plays and short stories. Our ancient ancestors also had their own alphabet which was different from that brought by the Spaniards. The first alphabet used by our ancestors was similar to that of the Malayo-Polynesian alphabet.

Whatever records our ancestors left were either burned by the Spaniards or friars in the belief that they were works of the devil or rewritten on materials that easily perished, like the barks of trees, dried leaves and bamboo cylinders which could not have remained undestroyed even if efforts were made to preserve them. Other records that remained showed folk songs that proved the existence of a native culture truly our own. Some of these were passed on by word of mouth till they reached the hands of some publishers or printers who took interest in printing the manuscripts of the ancient Filipinos.

The Spaniards who came to the Philippines tried to prove that our ancestors were really fond of poetry, songs, stories, riddles and proverbs which we still enjoy today and which serve to show to generations the true culture of our people. One form of prose, the common theme of which is about the origin of a thing, place, location or name. The events are imaginary, devoid of truth and unbelievable. Its aim is to entertain. Example: The Legend of the Tagalogs In a certain wide region of Luzon, there was a village frequented by young men.

The town was full of trees, beautiful flowers and a river where clear waters flowed. What attracted the young men more than the scenery was a beautiful nymph-like maiden. The maiden was Maria and she had lots of suitors who came from afar and who fought for her hand. But Maria remained unconcerned and very choosy. Because she was kind, her suitors remained undaunted so Maria thought of a plan.

She called all the men together and told them, “ You are all good and kind and it is difficult for me to choose one among you. Let me decide with a test. I’ll marry the first man who can bring me a big, live and strong serpent, “ Maria said in jest. The young men were dumbfounded. After a while, the voice of Ilog broke the silence. “ In promise to bring you one, Maria. Even if I have to risk my life, I’ll bring you what you wish. Ilog was a man known for his bravery. He left immediately to fulfill his promise. The men whispered among them. They were sure that Ilog would never be able to return. They waited for a long while but Ilog had not returned. Even Maria was saddened because she also grieved the loss of a man as brave and accommodating as Ilog.

After many hours, Ilog returned. They crowded to see how Ilog would prove his bravery. Ilog held a big snake by its nape and tail. While the men were thus occupied, two Spaniards passed by. Their attention was caught not by what Ilog held but by the beauty of Maria. “ Maria,” heroically called Ilog. “ I’ve brought you the serpent you wished for. What else do you want me to do to make you happy? “ The Spaniards were startled. They asked the people around where they were and in what place they were in but nobody paid attention for their attention were focused on the snake and on Maria.

When Maria saw that the snake was still struggling, she shouted. “ Taga, Ilog! Taga, Ilog! ” (Cut, Ilog! Cut, Ilog!) which she addressed to Ilog so he would cut the snake up again. Made up of stories about life, adventure, love, horror and humor where one can derive lessons about life. These are useful to us because they help us appreciate our environment, evaluate our personalities and improve our perspectives in life. Example:

In the olden days, like the moon, the sun had also star children which were yellowish in color, very bright and very hot. He star children of the moon, however, were reddish and cool. That moon was scared hat his stars would wither and die if they play with the star children of the sun. The moon suggested to the sun that they kill their children who were crowding the heavens with their number. When the sun had killed her children, the moon merely hid behind the clouds. In the evening, when the clouds faded, the moon stars appeared.

This angered the sun so he gave chase to the moon. Thus when he overtakes the moon, we have the so-called eclipse. Every morning, they kill the moon stars that he catches. Until now, this chase continues and because the moon still continues to give birth to stars, these moon stars are still around EPIC – Are long narratives poems in which a series of heroic achievements or events, usually of a hero, are dealt with at length. Nobody can determine which epics are the oldest because in their translations from other languages, even in English and Spanish. Example:

Namongan (Lam-ang’s Mother) and Don Juan (Lam-ang’s Father) had recently been unified in marriage. Shortly after, Namongan became pregnant

and Don Juan performed the various tasks needed to prepare for the birth.

Don Juan sets out to engage into a fight with the checkered Igorots.

Namongan gives birth to a baby boy who is able to speak and requests to be named Lam-ang. At nine months, Lam-ang discovers that his father, Don Juan, has been gone and sets out to search for him. Lam-ang brings various magic stones on his journey as well as weapons.

Eventually, Lam-ang encounters an Igorot gathering and learns that his father was killed and head severed. Lam-ang then engages into battle and wins the fight with the Igorots of the various Igorot towns and villages. Lam-ang then returns home and achieves various tasks, such as cleaning the barn, washing his hair, and defeating the crocodile. Lam-ang then determines that he would like to visit Dona Ines Kannyon of Kalanutian and attempt to court her. Dona Ines Kannyon is described as a "perfect" woman who has many suitors. She is the daughter of Unnayan.

Against the wishes of his mother, Lam-ang travels to Kalanutian to meet Kannyon. During his journey he encounters two people, a man named Sumarang, a man killed by Lam-ang who shared the same task as Lam-ang, and Saridaadan, a woman Lam-ang ignores. Upon arriving in Kalanutian, Lam-ang observes various suitors of Kannyon. The animals Lam-ang travel with create a disturbance and therefore achieve Kannyon's attention. Lam-ang finds that Kannyon has been expecting him and moves on to meet the parents. Lam-ang asks for the permission to marry Kannyon.

Kannyon's parents allow it only if Lam-ang is capable of producing the same wealth the family possess. Lam-ang proves his prosperity and a wedding is

planned. Lam-ang travels home to prepare for the wedding and returns to Kalanutian with his mother, townspeople, and wedding supplies. Lam-ang and Kannyan get married in a church on a Monday and a celebration takes place shortly after. The townspeople of the bride and groom, as well as the family members, travel on the two ships of Lam-ang to Lam-ang's home town where another chain of festivities take place.

Afterward, Kannyan's parents leave Kannyan to live with Lam-ang and the couple begins their lives together. The town head delegates a task to Lam-ang in which he must fish for raring. Lam-ang attains a premonition of an incident in which the berkakan, a monster fish, consumes his entire body. The premonition also includes an omen in which, " a dancing staircase and the kasuuran breaking into pieces. " Undoubtedly, the premonition and omen become true, and Lam-ang is devoured by a berkakan. Kannyan has seen the omen and searches for a diver to locate the bones of her husband.

Kannyan brings the animals of Lam-ang to the bones and the white rooster, hen, and hairy dog perform a ritual on the bones which bring Lam-ang back to life. Folk songs are one of the oldest forms of Philippine literature that emerged in the Pre-Spanish period. These songs mirrored the early forms of culture. Many of these have 12 syllables. Example: Noong unang panahon nung ako ay bata pa, Natisod mo na ay di pa alintana, Nang ako ay lumaki at maging dalaga, Tila sa Wari ko y may pagbabanta pa.

Pagsinta mo sa akin ay di ko tatanggapin
Pagka't akong ito ay alangan sa
tingin, Ako ay mahirap, pangit pa sa tingin, Puamanaog-pumanaog Si
Mansilatan Saka si Badla ay bababa, Mamimigay ng olakas, Pasayawin ang

mga Baylan, Pagligiran ng mga Baylan (Salawikain) – These have been customarily used and served as laws or rules on good behavior by our ancestors. To others, these are like allegories or parables that impart lessons for the young (Bugtong or Palaisipan). These are made up of one or more measured lines with rhyme and may consist of 4 to 12 syllables.