

**JAPAN INTERNATIONAL COOPERATION AGENCY (JICA)  
DEPARTMENT OF TOURISM (DOT), PHILIPPINES**

**THE STUDY ON  
ENVIRONMENTALLY SUSTAINABLE TOURISM  
DEVELOPMENT PLAN FOR NORTHERN PALAWAN  
IN THE REPUBLIC OF THE PHILIPPINES**

**Supplemental Report No. 5**

**Northern Palawan Legends and Lore**

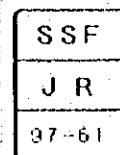
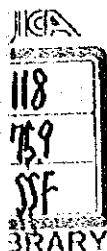
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## 1. PUERTO PRINCESA

### (1) Events That Took Place During and After World War II

When World War II broke out, the provincial governor was Hon. Gaudencio Abordo and the municipal mayor was Mr. Vicente Palanca. At the time Pearl Harbor was treacherously attacked by the Japanese, the people of Puerto Princesa were celebrating the eve of the town fiesta.

Before mass was over on December 8, 1941, news has spread that Pearl Harbor has been bombed by the Japanese and that the war has become global. Commotion and panic could not be prevented. The people began packing up their belongings. Some evacuated right away to the barrios while others stayed and waited for further developments. Black out was ordered; curfew was instituted.

The reservists who reported for active duty were organized into different units by Major Guillermo Maramba, the provincial commander then. One of these units under Lt. Tomas Timbancaya was assigned in different strategic places around the town.

All teachers who were not in the military were given the task of checking profiteering on food and other essential commodities.

Between 9 and 10 o'clock of January 1, 1942, when people were returning home from church that morning, some 7 or 8 Japanese planes hovered over the town and sent a rain of bullets upon the confused inhabitants. More panic ensued, and before sunset only very few people were left in town.

The Office of the Provincial Governor was transferred to Aborlan. Afterwards, it was transferred to *Iwahig*, then to *Marayagon*, and finally to *Caramay*. The other offices followed that of the provincial governor. Only the Office of the Division Superintendent of Schools remained in Aborlan until the first landing of the Japanese (May 18, 1942). The Philippine Constabulary Force moved out of town also except for Major Maramba and a few officers and men who stayed for a while to maintain peace and order in town. It was Ex-Governor Higinio Mendoza, a very highly civic-spirited citizen, who stayed last in the Poblacion. He helped to keep peace and order, prevented much looting and plundering, and attended to the sick, for he was the best physician around.

All Japanese residents were held prisoners. Later it was learned that they were all shot to death. As to who was responsible for their execution, nobody knows.

The Japanese forces landed in Puerto Princesa on May 18, 1942, from two naval transports. On the previous day, the people were informed of the Japanese' coming from leaflets which were dropped from planes. This gave the people time to leave the town so that when the Japanese landed not a

single soul was on hand to meet them. No buildings were destroyed and no lives were lost.

(2) Events During the Japanese Occupation

When Dr. Jose P. Laurel was appointed president of the Japanese-sponsored "Philippine Republic," Major Patricio Fernandez became the provincial governor of Palawan. Only the municipalities of Puerto Princesa and Aborlan were within the Japanese occupied zone. The *KALIBAPI*, a one-party political organization was introduced in these towns. And the members, residents of both towns, met to vote for their congressman. As a result, Atty. Inigo Pena, formerly justice of the peace of Aborlan was elected congressman. Later, he succeeded Governor Patricio Fernandez. Other governors during the Occupation were Mr. Amando K. Gaitos and Atty. Felix Blanco who had their turns in office. It may be noted here that the execution of Dr. Higinio Mendoza, one of the most patriotic Palawenos, took place during the administration of Mr. Amando K. Gaitos.

The provincial government functioned with a skeleton force. The following is a list of officials holding office in Puerto Princesa during the Occupation:

Amando K. Gaitos	- Provincial Treasurer
Jose Tanag	- Provincial Auditor
David Calina	- District Land Officer
Santiago Bonife	- Provincial Commander
Alfredo Lardizabal	- District Engineer
Miguel R. Pato	- Provincial Forester
Dr. Jose de Leon	- District Health Officer
Atty. Felix Blanco	- Provincial Fiscal

The Provincial Offices were concentrated at the pre-war *Malacanan*. Later, the building of Go Tian Suy, which was spacious, was used as the provincial building.

Mr. Alfredo Lardizabal, the district engineer at that time, was able to furnish secretly the resistance forces with vital information regarding the Occupation Government and strategic points within the occupied zone.

The first American plane of liberation came to Puerto Princesa and bombed the town on October 20, 1944. It was a lone B-24 and mass bombing took place in January 1945 with landings being made in February of the same year. The provincial government of the Commonwealth was restored on March 4, 1945.

Destruction of lives, properties and institutions in 1896-1900 was insignificant in this place for there were not many people here yet. Furthermore, this island province was more or less in complete isolation at that time because of the lack of communication facilities and means of travel.

When the Japanese came to occupy the town, no lives or properties were destroyed for there were no people in town. But when the American liberation forces came, the whole town was practically reduced to ashes and rubble. No Filipinos were known to have been killed as a result of the bombings in Puerto Princesa. Lives lost during World War II may be attributed largely to sickness, hunger, and casualties in the ranks of the Filipino guerrillas.

After the war, the people and their government have been very busy with rehabilitation and reconstruction work. There were relief clothing, food, and medicines. Roads, bridges and buildings were rebuilt or reconstructed. If the National Government was generous, the American government was even more in helping the Filipino people to recover from the disastrous effects of the last world war.

### 1.1 Bacongan

*Bacongan* as it is called today is populated by Christians. Formerly, the place was inhabited by a non-Christian tribe called *Tagbanua*.

*Bacongan* is twenty-six kilometers away from the town and is situated almost in the middle of two bodies of water surrounding Palawan. Being far from these bodies of water, almost all kinds of insects thrive in this place. *Bacongan* is a malarial region, because of the malarial mosquitoes that abound there. Besides these mosquitoes, there also thrives another type of mosquitoes that is bigger and whose sting is more painful than the other kind but does not cause malaria. This kind of mosquito is called "*Bacong-bacong*" and is the menace of the people in that place. Because of their numerous number, the natives named their place "*Bacongan*" meaning, a place where this kind of mosquito thrives. Up to this date, the place is still called "*Bacongan*."

### 1.2 Materingán

Fifty kilometers north of Puerto Princesa is a place that was nameless many years ago. People of different cultures and groups composing the early inhabitants of the Philippines lived in that place. As years passed, places were opened to civilization, roads were constructed, serving as an artery to the flow of products and other materials.

It may be a fact that when a place is opened to civilization, it becomes a place worthy of settlement. People from different islands of the Philippines came into this place as migrants thinking in some way or another that their lot can be improved far better off from the place they had been. The peculiarity of man being not contented with what he has, forced him to strive and seek a better place where he may live peacefully and more comfortably.

This place referred to is none other than *Materingen*. How this place was named can be traced back from what nature has endowed the place. As in all walks of

life, everything has its meaning, every action a counteraction, so has every word been derived from a certain cause.

As it may be noted, the word "*Materingen*" is a coined word meaning a place where "*tiring*" is plenty. Way back many years ago, people who inhabited this place found that Mother Nature has given this part of the earth a type of soil that best fits the growth of "*Tiring*," as it is locally called, which is a species of the bamboo family used in building their homes, fences, etc.

Since then, up to this time, this sitio is known to all as "*Materingen*" - where abundant "*Tiring*" is found.

### 1.3 Tapul

Long before the arrival of the Spaniards to the Philippines, many settlers from the neighboring islands and countries have already ventured to almost all the different parts of our country.

During that time there were no ships or boats powered by machine so adventurers used sailboats. Those settlers who first settled in *Tapul* were sailing along the east coast of Palawan when they ran short of food and drink. They happened to be near the mouth of the river of *Tapul*. They ventured in and after about an hour of sailing, they saw some natives digging something. They landed and went straight to the natives. Upon seeing the strangers, the natives ran away leaving everything.

The strangers saw many roots dug by the natives. They seemed good to eat as they looked at them. They got some and cut them into pieces, boiled and ate them. They found out that the color of the roots inside was very dark violet. After boiling them, they sat down and ate and found out that it had a very palatable taste. Liking the taste and the color of the roots, they decided to stay and dig more of it. Along the river, they found many of the roots.

The color, which to them was "*tapul*," made them decide to name the river and the place "*Tapul*." Up to this date the name remains.

### 1.4 Maruyogon

Long time ago, a native from *Aborlan* transferred to this place. He also brought his whole tribe with him. They rode on a banca to find a new place to live. It so happened that a strong typhoon swept seas and forced them to land on a place that is strange to them. They surveyed the place and noticed big trees which they called "*sulange*," "*ruyog*" in Cuyonen. The leaves of the trees were found to cure sore eyes. From that time on, they called the place "*Maruyogon*" because of the abundance of "*ruyog*" trees.

### 1.5 Mentos

Mentos got its name from a small river going down the beach. A strong typhoon swept the place; the river overflowed its banks and made the branches swerve



toward the seashore. However, these small branches of the river were unsure in which direction to go along the seashore. Because of this, the people called the place "*Mentes*" which means not sure in Spanish.

#### 1.6 Balubabugo

This place abounds in gugo trees so that the natives called the place "*Balubabugo*."

#### 1.7 Duyondong

In this place there are plenty of a kind of herb called by the *Tagbanuas* as "*sugdong-sugdong*." This herb has a big trunk and grows to the height of a man. The leaves are like that of onions with sharp ends and with flowers, too. The present name of the place was derived from this herb.

#### 1.8 Katumbal

A vinta from Sulu was once lost from their companions. They consumed all the drinking water they had and decided to fetch water on land. Upon reaching the land, they were attracted by a big pepper plant which they called "*Katumbal*."

On their return they told their companions their find and decided to call the place "*Katumbal*" in honor of the pepper they found which is called "*katumbal*" in the dialect.

#### 1.9 Magulegeb

The name originated from a stream going to the river of *Mentes* whose water is not clear even during the dry season. In *Cuyonen* "*lebeg*" means "not so clear or dirty."

#### 1.10 Tanabag

It was during the Spanish period when this place was inhabited by the natives called *Bataks*. They lives on the seashore and planted some coconut trees which are still growing.

When the lumber concession was opened in this place, many Christians came to work under the concession. These *Bataks* were wild and they do not like to mingle with the Christians. They then moved their homes to the interior of the barrio. From that time on, the people called the place "*Tanabog*" which means "driving away". Later on the people changed the name. They called it "*Tanabag*" because the *Bataks* were wearing *bahag*. Until now the name has remained.

## 1.11 Napsan

Napsan came from the word "*napisa*" which means broken. During the Spanish regime, this barrio was not yet registered until the arrival of the Americans. In 1915, Napsan became a regular barrio.

In the early days *Napsan* was a port in the West Coast. Different people from the South especially the Moros traded with the inhabitants, the *Tagbanuas*. One time a Moro merchant was unloading his wine. Unfortunately, all his wine containers called "*guri*" were all broken due to the rough port. Because of the event, the people began calling the place "*Napsan*."

This barrio was inhabited by *Tagbanuas*. The first *Tagbanua* who occupied the position of Barrio Lieutenant was Matuar. That was in 1915. The barrio is about 24 hectares. There are fifty-four (54) families living there at present.

In 1941 a barrio school was opened. This was due to Mr. Ofida, who was very much interested in helping to help the non-Christian people, but because of the war, the school was closed until it was opened in 1951.

This barrio has a Barrio Lieutenant, 4 rural police, one chief Rural Police, and five rural councilors.

Now, the inhabitants are very much interested in having their children educated.

## 1.12 Caruray

*Caruray* is a barrio which is located in the northwestern coast of Palawan. It is a six-hour trip by launch or a day and a half by banca from Ulugan Bay.

*Caruray* has been a *barrio* since the Spanish regime. It is covered with dense forest and thick underbrush and inhabited by a handful of tribes called "*Tagbanuas*." Because of the usefulness and the great demand for forest products here and abroad during the Spanish days, a Chinese merchant came to the place primarily to engage in forest product business. The arrival of the Chinese merchant to the place marked the beginning of a new era. More and more *Tagbanuas* began to converge to the place with the purpose of selling forest products which they could easily gather and sell to the Chinese merchant. The Chinese merchant bartered goods like pieces of clothing and pottery in exchange with the almaciga and rattan. The China man enjoyed the trade monopoly among the tribes for years. But years later the Chinese merchant was robbed and murdered by pirates that roamed the Philippine waters.

The year following the murder of the China man by the pirates was characterized by more robberies and murders by the pirates in the coastal towns of Palawan so that the Spanish Government stationed a detachment of Spanish soldiers in *Caruray*. The detachment of Spanish soldiers did not stay there long when the Spanish-American War broke out.

When the war was over, the Americans were victorious. This led to the opening of more business and more people became interested in business. One of those interested was the late Paulino Padilla, who opened the first lumber concession in *Caruray*. The *Tagbanuas* who formerly worked for the Chinese transferred to Mr. Padilla. This man made much improvements in the progress of the barrio. He made a barrio site and subdivided the site into residential lots. Every family was given a lot wherein he can erect a home. He also planted coconuts on the hillsides and many *Tagbanuas* followed what Mr. Padilla did. After a few years, *Caruray* was dotted with small coconut plantations.

A barrio lieutenant was also appointed to keep peace and order. The people became more unified and enjoyed more freedom of speech. Meetings were held to discuss the problems of the barrio. Sometimes there were fiestas, parties and merry-makings which the people liked very much. Their most favorite drink is the rice wine called "*tabad*". As the people drank the rice wine from a *sipon*, someone sings the "*diwata*" accompanied by the sound of gongs. While others are drinking, others dance their favorite dance called "*suring*." This dance is accompanied by a flute called "*pipano*."

After a few years the concession was taken over by three men. They organized a corporation. The name of the corporation was "*alivio, Manala de Jesus*." The corporation continued to operate for years. But the time came when the corporation was dissolved due to discrepancies in the management. After this case, one of the three continued to operate the concession. This was Mr. Alivio.

The business flourished and logs were regularly shipped to Manila. This success continued until the outbreak of the war in 1941. After "Liberation" the business continued. A sawmill was installed but the death of Mr. Alivio caused it to be moved to Bacongan. After Mr. Alivio's death, his son-in-law, Dr. Sergio Flores, continued the business up to this time.

### 1.13 Bancao

There are two legends relative to the origin of the name of *Bancao-Bancao* as related by Mr. Francisco Villarosa, who became the barrio lieutenant for several years.

#### (1) Bancao-Bancao Point

At the entrance to the bay of Puerto Princesa, one will find or see, while he is riding out or sailing out of the bay, at his left, a point of level land. This point of land is so sharp that it looks like the sharp end of a spear, a weapon used in hunting wild animals such as wild pigs and deer.

The word spear is Bancao in the Vernacular of Palawan. Because the point has a similarity to a spear or "*bancao*" the people who lived there called the place "*Bancao*." This name has been used since then.

(2) Bancao-Bancao

Once there were two hunters hunting wild pigs. They brought their spears and dogs and hunted the whole day but had no better luck. On their way home, they passed by a mangrove swamp where they found many shells with sharp ends. One of the two hunters asked, "What are these shells?"

The other hunter answers him jokingly, "They are *bancao-bancao*." Look at their points. They are as sharp as our "*bancao*."

"Then let us call this place "*Bancao-Bancao* since many of the shells are found here."

When the two hunters arrived home, they told their housemates that they reached as far as "*Bancao-Bancao*."

Note: The shells referred to in this story are called "*balilit*" in the dialect. They are edible and are found in abundance in most mangrove swamps in Palawan.

1.14 Inagawan

*Inagawan* was one of the biggest barrios in the municipality of Puerto Princesa. The population was scattered in *Pinagsaludan*, *Nagseled*, *Kamanglet* and other small sitios like *Kamoning* and *Maasin*. As a proof, the government reserved sixteen hectares of public land as a site for school use for an Agricultural School. There were many fruit trees left in the sitios mentioned, as many moved to Aborlan. Another proof that this was a big barrio is that the Spanish parish priest by the name of Rev. Exequiel Moreno was assigned in *Inagawan* and lived in a big convent. The ruler of the big population composing the *Tagbantias*, *Cuyono*, and the exiled people of Luzon and the Visayas, was Manuel Balonan, a *Tagbanua* who was baptized by the priest. He was called *Mace-campo*.

This barrio was called *Inagawan* because the source of the river which acts as the basin of *Inagawan River* is also the source of *Iraan River* in *Aborlan* and *Iwahig* and *Inagawan* Rivers are utilizing more of this basin. Then the barrio was first called *Renompacan*.

The name of the barrio was changed because the progressive people of the barrio were coveted by the *Moros* of the South and the *Tulisun* of the North. They had attacked the barrio so many times with the aim of invading but they were always repulsed by the people of the barrio. When the invasion was through, they named the barrio, *Inagawan*.

The people did not approve that the farm school for the non-Christian be place in *Inagawan* so *Macecampo*, with many of his followers moved to *Aborlan*, which explains why *Aborlan Agricultural School* is now in its present place.

*Iwahig* people extended their reservation until *Isaub* so that now a big part of the barrio is a reservation of the *Iwahig* Penal Colony. The old people of the barrio were told to get a part of the land as their barrio site, but they got only three kilometers long and two kilometers wide for they are not far-sighted. The wide lands in *Inagawan* are mostly owned by the immigrants from other provinces because the natives were nomadic and they did not make permanent improvements on their cleared lands. How the people are getting out of *Inagawan* because they become land minded but they have no more land to occupy so that they have to move to *Aborlan*.

Even though the reservation reached *Isaub*, a barrio south of *Inagawan*, there were no colonists assigned in the barrio during the early days. When the Superintendent of the Penal Colony bought many herds of cattle from the big ranch owner, Mr. Morga, their cattle in *Inagawan* become wild. Some colonists were assigned to catch those stray animals. While they were doing this, their foreman named Julian Montalan, together with some cowboys, made sporadic *kaingin*. The chief of *Iwahig* was very much impressed of the fertility of the soil and the big products, as *Inagawan* was made a division under one employee. Many products were realized and the force was added with increased employees.

*Inagawan* was once Davao Penal Colony because prisoners and employees from Davao evacuated to *Inagawan* during the Japanese occupation. Superintendent Juan Acenas and Engineer Valentin Bacosa and Mr. Andres Nono, with other employees utilized *Inagawan* River as source of irrigation. The water used in the Colony was allowed to flow through the barrio so that the people of *Inagawan* learned to cultivate their lowland rice. Many of the inhabitants of *Inagawan* are ex-colonists who did not like to go back to their provinces.

Then *Inagawan* became a small area. The people with the help of the politicians petitioned the government to remove the reservation so that the people may have expansion. Many petitions were made but the reservation is now extensively under cultivation with the supervision of Mr. Candido Bagaoisan. The people are now moving out of *Inagawan* and only those who have wide lands may soon remain. So *Inagawan* is surrounded by the colony in every side except on the sea.

### 1.15 San Miguel

The barrio of *San Miguel* had been settled long before it was a barrio. The people had been living in it but it was a nameless place.

At last they decided to make it a *barrio*. But they could find no suitable name for it. Finally, one of the "old men" suggested they call a meeting of all the old and wise men of the place.

Then a meeting was called and in that meeting they decided how they are going to name their newly founded barrio. Since it was very hard for them to decide on what to name the place, they at last agreed to draw lots on all the wise and old men and whoever draw the lucky lot will name the barrio after him.

Finally, it happened that the lot fell upon Miguel Bascongada. From that time on the barrio was named *San Miguel* after the name of the person who drew the lot.

#### 1.16 San Jose

Way back on the old days, there was no barrio as *San Jose*. This was formerly a sitio of *Tagbueros*. This barrio got its name just after the liberation. The folks in this sitio are devout Catholics; hence an "ermita" was constructed for the fulfillment of vows during the "guerrilla" days. The "ermita" was finished in the month of March and Saint Joseph was the decided patron saint. Every Sunday this church was their gathering place. But there were times when trouble occurred. Nobody could settle this trouble except the presence of the *barrio teniente*. These poor people had to run yet to *Tagbueros*, which was three kilometers away, in order to reach the *barrio teniente*. This made the people in this sitio decide to make this sitio a barrio. A petition was sent to the municipal council and not long after, it was granted.

The people named the barrio after its patron saint, Saint Joseph or *San Jose* in their native tongue.

#### 1.17 Tagbueros

A place whether it is big or small has cause for being so called. Puerto Princesa for example, has its very nice legend. This report will give us an idea why *Tagbueros*, a barrio of Puerto Princesa is named so.

Years and years ago, when Palawan was not yet well settled place, its inhabitants were mostly the *Tagbanuas* and the *Moros*. During that time *Tagbueros* had not yet been called by its present name. In this place is a river that divides the place into two. The *Moro* tribe occupied one side of the bank while the opposite side of the bank while the opposite side was occupied by the *Tagbanuas*.

These two tribes were not friendly with each other and they engaged in tribal wars.

The river that divides the territories of these tribes was called *Tagburis*, meaning a dividing sector.

From that time on the whole barrio was called *Tagbueros*. Analyzing the name, however, we could deduce that the place was called *Tagbueros* because it was inhabited by the *Tagbanuas* and the *Moros*.

## 2 EL NIDO (BACUIT)

### 2.1 Town Of Bacuit

By : *Pelagia Colondres*

In the old days, the Municipality of Bacuit is known to both the natives, visitors, strangers and businessmen alike. However, a move was made to change the name to something more whimsical and that can be easily remembered. El Nido, the present name of the municipality was derived from the rare product of the locality, the edible birds nest of which this place is noted all over the country.

#### (1) How Bacuit Got its Name

A group of Spaniards came to the place and asked for its name. During that time, the inhabitants of the place were Tagalogs. The Spaniards asked the inhabitants for the name of the place. The Tagalogs, without understanding what the Spaniards said answered, "*Bakit?*" Which means "why"? The Spaniards, thinking that the answer was the name of the place, named the barrio Bacuit.

#### (2) The Legend of Makinit

Once upon a time in the sitio of Calitang, there lived a brother and a sister who lived together in the house of a certain family. One night, the brother and sister went fishing by the light of a torch. They caught different kinds of fishes, crabs and sea-weeds.

Since it was already late at night, they were not able to cook their catch. They ate their supper and went to sleep. In the middle of the night, the brother had the urge to do evil against his sister. The brother lay beside his sister and upon feeling somebody beside her, the girl woke and when she saw her brother, she said: "I am your sister, get away from me". However, the brother insisted and succeeded in his attempt.

Morning came. They cooked their catch in a pot. When it was already boiling, the fire rose higher and higher until it burned the house. The water in the pot spilled and flowed continuously as if it were a river. The fish and crabs they were cooking regained life and lived in this river.

From that time on, one can see the holes where the fish and crabs lived. This is the legend of the River Makinit. It was called *Makinit* because it originated from warm water.

#### (3) The Woman With An "Anting-Anting"

This story happened to a woman in Bacuit who was married and had a child. Her husband was a sailor who worked under a well-to-do family in the same

town. They led an unhappy life because the wife indulged in drinking and they quarreled frequently.

One afternoon, the wife came home drunk. Her husband got angry and ran after her with a bolo. The woman sought refuge in Cabigsing, a place about half a mile from the town. Afraid to go home and face her husband, the woman slept between the big rocks.

The following morning, she was surprised to be awakened by a beautiful woman and her lovely daughter. The woman who was a fairy asked if she was hungry and gave her something to eat. The woman ate nothing of what was offered her but drank a cup of chocolate. The fairy gave her two blankets and told her to follow. When they arrived at the foot of the mountain, the fairy motioned with her hand and the side of the mountain opened like a door. They entered the mountain and found plenty of edible bird's nest on the rocks. The woman knew little value of what she saw and gathered only a few. The fairy also gave her three pearls before she left.

When the woman returned home, she still had not forgotten her habit of drinking. Many times she has been dragged to the sea by her husband in an effort to drown her, but she returned home more alive than before.

One morning, she went to the launch where her husband worked. She was so drunk that her husband felt insulted in front of his companions. The boat was getting ready for Sibaltan and was only waiting for the owner. Upon his arrival, they set-off for Sibaltan. As soon as they were on their way, the husband threw his wife overboard. The owner of the boat and the crew were afraid and told the man not to involve them in the case should it reach the court. But much to their surprise, they were happily met by the woman on their return trip. Because of this, the people suspected the woman to be a "mangalok" because of her prowess.

The woman did not forget the fairy's advice and visited the mountain often. As the fairy instructed her, she broke two white plates whenever she wanted to enter the cave and the cave door opened.

One morning, her daughter begged for some money. The woman gave her ten centavos. This angered her daughter for she was begging for more. She found the bottle where her mother kept her pearls and burned them.

Following the incident, for many times, the woman visited the mountain and every time broke two plates, but the cave would not open. Because of this, she often wondered if it was not the right spot, but all the plates she broke during her previous visits were there. It was thought that the fairy got angry when the pearls were burned. From that time on, the woman never returned to the cave.



(4) The Story of Patoyo  
by : Venancio Francisco

Once there lived a man named Patoyo who was a crew member of a sailing vessel. He was a weakling and was often ridiculed by his Captain and the other men.

One day, the Captain told his men to gather *yantok*, a kind of rattan in the forest. When they arrived in the forest, Patoyo went near a Balite tree. He shouted under the tree, "If anybody is brave enough to face me just come here."

Nobody answered his challenge, but when he turned around, he saw a giant sitting on a big log with his back towards Patoyo. Patoyo quietly went near him and held the giant by his arms. Being unable to fight his enemy, the giant struggled to get out of Patoyo's tight grip. After a long period of struggle and being unable to free himself, the giant gave up. He submitted to Patoyo and gave him an amulet.

Patoyo went on his way to cut *yantok*. He was surprised at his own strength when he easily pulled the *yantok* from the surrounding trees even though its branches were tightly wound around the branches of the surrounding trees.

When he returned to the beach, he found his companions having a hard time pushing the boat into the water. The Captain shouted at Patoyo when he saw him sitting on his load and watching them. Patoyo got up and approached the crew and told them to move away, so as not to get hurt. The men just laughed at him and started to ridicule him. Not minding their taunts, Patoyo pushed the boat into the water. The Captain and his men were surprised and amazed at his acquired strength.

When they were at sea and far from land, Patoyo pressed his hand hard on one side of the boat, making it sink deeper than the other end. The Captain and his men pleaded to Patoyo not to do so, lest they all die. Taking pity on them, he eased his pressure on the boat.

From that time on, nobody ever dared to mock Patoyo again.

## 2.2 Barrio Barotoan

(1) The Sitio of Enteguiban  
by : Jose Perez

Long before Barotoan was founded, there was a sitio called Enteguiban. In that place lived a man whose name has been forgotten (for the purpose of this story, we will call him "the native").

One day a stranger went to the sitio to fetch water to drink. He was tired and thirsty for he came from a far place. There the two men met. While they were conversing, they heard frogs singing. Knowing that where there are frogs there is water, they set out to search for the frogs. Upon reaching it, they found out that the singing came from a rock. The native got a sharpened bar or "*teguib*" and struck the rock with it, instantly, water gushed out of it.

News reached the other sitios that a good source of water was found. People from other sitios went to the place to get water. From that time on, the place was known as *Enteguiban*, after the "*teguib*" used by the native.

(2) Locon - Locon

by: *Jose Perez*

During the Spanish time, this place was the hide-out of robbers. One day, a man came to this place and met several strange persons. He did not know that they were robbers. The robbers captured him and removed his "*locon*" which means eyelids. From then on the people named the place "*Locon-Locon*."

(3) How "Tabangka" Got Its Name

by: *Jose Perez*

Once, a husband and his wife lived in a place just south of Barotoan. The woman had two unmarried sisters living with them.

One night, the man went fishing. He caught a fish known in the place as "tabangka." Upon reaching home, since his wife and sisters-in-law were already asleep, he cooked the fish himself. After putting the pot with the fish in it on the fire, he went to the room where his wife was sleeping and went to bed.

He found out too late that he was with his sister-in-law. The girl woke-up and gave out a scream at finding herself with a man. Because of her scream, the fish in the boiling pot jumped out. Everyone in the house was roused from their sleep. Upon seeing the fire with the pot, with the fish still alive and leaping from it, they became frightened and jumped out of the house.

From that time on, the place has been called Tabangka.

(4) The Enchanted Pig

By: *Pedro Manajan*

Long before the barrio of Barotoan was established, there lived in this place a man, his wife, and their dogs.

One day, the man together with his dogs went hunting. At that time there were numerous wild pigs in this place. Soon the dogs caught the scent of a wild pig near the Barotoan River and immediately surrounded it. When the man was about to throw his spear at the pig, it turned into stone. His dogs, too, were turned into stone.

*Frightened in seeing the animals turn into stone, he ran home to tell his wife and friends about what had happened.*

From that time on, hunters are afraid to hunt for wild pigs in this place, lest they turn to stone. To this day, one can still see the stone pig and dogs, as if carved by a sculptor.

### 2.3 Barrio Dipnay

Barrio Dipnay derived its name from the "*punay*," a bird which is found in great numbers in the place. In those days, the Spaniards who owned the timber concessions was delighted to see the beauty of the thousands of these birds. When people came to this place, they founded the barrio which they named after the birds they so much admired.

Legend of *Diyong* Fish  
by: *Patricio Buncag*

The legends tells that formerly, there was a man engaged in "*kaingin*" near the seashore. The man planted some cotton seed of various kinds. One day, he was so depressed and disappointed because his wife ran away with another man. So, the husband tried to end his life by jumping into the sea. However, he did not drown but instead, was turned into what is now known as the "*Duyong*" fish.

This was how the fish came into existence.

### 2.4 Barrio Leo

The popular name of the barrio is Leo, derived from the word *luyo* which means "on the other side". During the Spanish regime, there were some Spaniards who went surveying. Upon reaching the mouth of the Leo river, they saw a man fishing. They called to him and asked for the name of the place on the other side of the river. The man did not understand what they were saying but by their gestures, he understood that the strangers wanted to know something about the place. He answered "*sa luyo*," meaning, on the other side. The Spaniards thought that the place was called "*Lay-yo*" and since the word "*lay-yo*" to them means trouble, they left in fear that it was a troublesome place. From that time on, they named the place Leo.

Another name for the barrio is Libertad Leo because of an incident that happened in the olden days. During those days, the place was ruled by one man. Nobody

could build a permanent house there, nor could anyone cultivate a piece of land without giving him a share of the produce. Suffice it to say, nobody could own land in his domain.

Until one time, an intelligent person of the place thought of finding out the status of the land. Finding out that it was public land, it was subdivided and distributed to those who cared to own a piece of land. From that time on, the place was liberated from the rule of one man. Because of this incident, they decided to affix the word *Libertad*, meaning free.

## 2.5 Barrio Oton

The word "*oton*" comes from the Tagbanua word "*oson*" meaning sand.

### (1) Why the Water Lily Float and How it Got its Name

There was once a pretty maiden who was very fond of pretty flowers and whose name was Lilia. One early morning while watering her plants in her flower garden, she was surprised to see a small strange plant growing among them. She called it Lily, which means Lilia, and everyday she watered it and loved it more than anything else.

She was very happy with her precious plant until one fateful day, some hungry sheep got into her garden and ate almost all the plants in it including her precious Lily. Only three leaves of her Lily was left, but she, however, took care of it as usual.

One moonlit night, some of her friends came. They invited her to join them for a walk. The moon was very bright and they could see many pretty things along the way. She then invited them to see her flower garden and pointed out her precious Lily.

"Is it a mignonette?" asked her friends. "Oh! No, it is different from a mignonette," she answered. As Lilia looked at it, she saw some red ants crawling on its stem and leaves and she feared that her dear plant might die.

After her friends had gone and she crept into bed, she could not help thinking of her Lily. She pondered on how to keep the ants away from it. At last, she thought of putting the Lily in a bowl of water. She got up, took her precious Lily and placed it in a bowl on a pedestal near her bed.

As the days passed, younger Lilies grew from its roots. Time came when all the bowls in the house were occupied by the Lilies. When Lilia's mother saw that the Lilies grew best in water, she told Lilia to let them float on the brook behind their house. Lilia did as her mother told her and also on her mother's suggestion, they called them *water lilies*.

From then on to this day, people call them water lilies. They can be seen floating on rivers, ponds and brooks.

## (2) Why the *Balite* Tree is the Abode of Enchantment

A long time ago, there lived two lovers. The man was Mabaskeg and the woman, Matinlo. They dearly loved each other, although their parents did not consent to their marriage.

One day, they agreed to elope and after that, they went to Matinlo's house to ask for forgiveness. Upon seeing them, her parents were very angry and drove them away from the house. The newly married couple begged to be forgiven but the parents stood firm on their decision.

The young couple were forced to leave the house and in leaving, they told them that it would be the last time they would ever see each other. After bidding good-bye, they went on their way towards the forest. After several days of journey, they came upon a big tree, now known as the *balite*. They were attracted by the thick branches of the tree, so they decided to live under the big tree. There, they lived happily for many years.

Many years had passed and their family grew in number and each had their share of family chores. For the family, the tree was a happy place to live. Until one day, Mabaskeg [the father] came home from his chores breathless. He called Matinlo and his children and told them to prepare for a big flood that will come. He told them that all the animals are going up the mountain to seek refuge.

The children asked their father about what to do. He told them to climb the tree and take all the things they would need. The children did what they were told to do. At midnight, the rain came and the storm began. For one month, it did not stop until all the rivers, lakes and oceans overflowed, flooding the mountains and drowning all the animals and people.

When the rain stopped and the storm had passed, the water started to subside. The family of Mabaskeg and Matinlo were the only people who survived and continued to live under the big tree.

From that time on, people believed that the *balite* tree is the dwelling place of the enchanted.

## 2.6 Barrio Sibaltan

### (1) The Legend of Sibaltan by : *Francisco Pedroso*

A long, long time ago, when Sibaltan was still in its primitive stage, it was endowed with the birth of a beautiful woman. Her name was Siba. Siba was as lovely as the moon and as frail as a morning flower. Even though she was still young, she captured the hearts of many men. Among these admirers,

Siba answered the love of Tando. Unfortunately, her father had his own choice. He like Tarik, the son of his friend, to be his son-in-law.

As the years went by, Siba became more and more beautiful and the rivalry between Tando and Tarik ripened into hatred and jealousy, for Tarik knew that the girl was madly in love with Tando. He then thought of something to end this rivalry.

The day came when Tarik and Tando quarreled, Tarik challenged Tando to a duel and declared the victor would have Siba. Tando accepted the challenge and so they decided to meet in a spot where nobody could interfere.

One fine early morning, the sun had just risen from its bed to witness the great fight. Armed with long and sharp bolos, the combatants met in the place where Sibaltan is presently located. The fight immediately began, with the two warriors fighting bravely like lions. So intense was their fighting that the ground seemed to tremble and at last, the ground was tinted crimson. After a time, the duel came to an end but unfortunately, neither could claim their prize, for both of them died that day.

Days passed and the disappearance of the two men was brought to the attention of the head of the tribe. All able bodied men joined in the search for Tando and Tarik. After a few days, the search party found their corpses. Their bodies bore large, deep wounds and their weapons by their side. The party cried *nagsibatan*, a Tagbanua word meaning "the combatants died in a bolo duel." After the death of Tando, Siba became gravely ill and after a few days, she died.

At the time the Christian settlers came to this place, the Tagbanuas called it *Sibatan*. However, in later years, *Sibatan* was pronounced *Sibaltan* by the Christians, to make it sound better, perhaps. To the Tagbanuas, it still is *Sibatan*.

## (2) The Man-Eater

Once upon a time, there lived a couple in Teneguiban who had only one child. One day, the husband went to his kaingin in Leo, leaving his wife and child alone for many days.

While he was in Leo, his wife got sick. She was gravely ill and she was often visited by the so called *mangaloc* or witch. She was alone with her child and her condition worsened. One day, an old woman happened to pass by and noticed her. The old woman asked her how she was and she replied that she was very sick. Upon hearing this, the old woman asked her to move in with her. So, the sick woman transferred to the old woman's house. That very night, they were visited by a female *mangaloc*. It was trying to enter the house through the nipa walls. The people from the house went outdoors and saw a beautiful lady. They ran after her but could not catch her.

The following night, they watched for the *mangaloc* under the house. One man prepared a strong rope with a hook attached to it. He then tied this rope to the post of the house. By his arms, he hung himself under the house. At about 8 o'clock, the *mangaloc* came and asked the man how long he had been there. The man answered that he had been there for a long time. The man then asked the witch to take his place to which she accepted his offer. While the witch hung there, the man immediately stuck the hook through the knees of the witch. When the witch felt the hook pierce through her, she dropped down and ran as fast as she could. The people ran after her and caught her. However, every time they tried to get a firm grip on her, she would escape from their grasp because of her smooth and slippery body. Finally, she was able to escape and she ran away, never to return to the place.

## 2.7 Barrio Teneguiban

The old name of the barrio is *Integuiban*, meaning "done with a chisel." According to the old inhabitants, long before the establishment of the barrio, an old man found in this place a big rock. In that rock was a hole from which water continuously came out. The hole resembled one made with the use of a chisel. From there came the name *Integuiban* which was later on changed to *Teneguiban*.

### (1) How Teneguiban Got Its Name

There was once a man who stood on the lonely shore facing the eastern horizon. Looking out to sea, he saw where the thundering high sea waves broke into foam as it approached the lowest level of land and where the strong wind moaned among the high trees along the distant shore. Although he did not know the name of the place, seeing the wide level of land on this shore, he decided to migrate to this vast and sylvan lowland area.

There he cut down the trees to engage in kaingin. While in the forest, this man found a curious stone with a hole in it, as if made with a chisel and from that stone gushed out clean water. So, the first pioneers who came from the Calamianes group called the place Teneguiban and up to this time, it is with this name that it is now known.

### (2) The Legend of Nalbot Island

Many, many years ago, there lived a couple in the barrio of Teneguiban. One day, the man said to his wife. "We will go to Lantican to gather honey and take our two sons with us". When they reached the place, they left their small sons in their newly built hut near the river between two steep mountains and went on their way in search of honey.

After the parents left, the boys went to the river to catch fish with hook and line. Upon reaching the river bank, they cast their lines and sat down, hoping that each of them could catch a fish and make their parents happy. An hour

passed and still no fish took their baits so, the elder brother said to his brother, "How can we make father and mother happy? There is no fish in this part of the river?"

Suddenly, they heard a scrambling noise and soon they saw a large snake. It was no ordinary snake but an enchanted being living in the river. When the snake took the bait of the elder brother, he felt like the line was glued to his palms. As the snake tugged at the line, the boy tried to resist. He grasped at the weeds and small trees on the river bank. But alas, they were uprooted and he was dragged into the river.

The younger brother could not do anything and he went home crying. Their parents had not yet returned when he reached at the hut. When they did and found that one of their sons missing, they asked the youngest where his brother was, so he related what had happened at the river. The three of them went to the river but their son was nowhere to be found.

That night, as the father was sleeping, someone came to him in a dream and told him that if he wanted to see his son again, tomorrow, he must chop a piece of wood. He then must drop it into the river where his son was fishing and that he must make sure to immediately look for his son at Nalbot Island.

The following morning, the father did what the person in his dream bade him to do. Unfortunately, the weather was bad and he was not able to sail for Nalbot Island that same day. The next day, the weather cleared and he was able to sail to the Island. Upon reaching the Island, he was surprised to see the piece of wood he had chopped and dropped in the river. More surprising were the small footprints left on the sand by his son. But the father, having delayed for a day was never reunited with his beloved son.

Lintican which was in the southern part of Teneguiban is eighty kilometers from the barrio, while Nalbot is approximately five miles northeast of Teneguiban.

The island was called Nalbot because there was a hole in the island that connected Lintican to Nalbot Island. This story is one of the living legends still fresh in the memories of the present generations in this barrio.

## 2.8 Barrio Bebeladan

### (1) The Legend of Bebeladan by: *Pedro Dangun*

During the pioneering days of the people from the islands of Cuyo, the present site of Barrio Bebeladan was wilderness area.

Before the people came to live in this place, sailors used to come here to cut lumber for their houses and bancas. These sailors were from the Cuyo Islands.



One early dawn, some people who came to cut lumber for their boats saw some clothes hanging to dry from a big *Corong-corong* tree. At that time, there was no known inhabitants living in the place, much more, near the tree. During other times, people who came to the place saw the same mysterious things. From that time on, the people began to call the place "*Bebeladan*" or *Bebeladan*, meaning "a place to dry" in the Cuyonen dialect.

(2) The Legend of Pinasil  
by : *Luis Somera*

A long time ago, there lived an old man in a small valley called *Camago*. He was a very strong man.

One day, this man was spinning one of his biggest tops. Because of his strength, the whole valley shook whenever he threw the top to the ground. It so happened at that time, when he spun his top, it whirled towards a rock breaking it into pieces.

Since then, because of the broken rock, the people called the place *pinasil* meaning "broken to pieces by something thrown against it."

(3) The Legend of Mainlong  
by : *P. Dangan*

In the old days when the Moro piracy was at its height, many places were raided and plundered by these ruthless Moro marauders.

One late afternoon, in the place now called *Bebeladan*, while the people were busy planting rice in their *kaingin* on the hillsides, they sighted five Moro *vintas* just off the island of *Debolowan*. The people knew at once that the *vintas* were headed towards their place, so the whole village was alerted. At that time, the Moros were much feared even by the Spaniards, especially if the invaders were many. The inhabitants fled their village and soon the Moro *vintas* arrived. As the Moros approached, they still saw some women going around point *tangdol*, this gave away their hiding place.

The Moros landed and plundered all the homes of their valuables. Nobody was left to defend their village, since even the men were afraid to fight, they followed their wives and children to their hiding place.

In the evening at about midnight, the Moros followed the direction where they saw the people fled to. The Moros were able to trail the exact hiding place of the natives by the crying of a baby. Fortunately, some men were on guard and they were able to warn the other men of the coming of the enemies. A fierce fight ensued with the four Moros slain in the clash. However, the defenders were not that lucky and lost seven of their companions.

A few days after the Moros left, some people from a neighboring sitio came to visit their unfortunate neighbors. They inquired, "*Sa din ang ing long?*" ("Which place was raided?") The villagers answered, "*Dia maman ang ing long.*" ("This was the place raided.")

From that time on, the place has been called "*Maimlong*", meaning "the place raided".

(4) The Enchanted Dogs and Pigs  
by : *Luis Somera*

One of the earliest settlers of Bebeladan was a great hunter named Baybayanen. He had many fierce dogs that helped him in catching wild pigs.

One early morning, Baybayanen and his dogs went hunting. They passed through thick forests and crossed rivers and brooks. Soon, Baybayanen and his dogs were in pursuit of a wild pig. It was noon when Baybayanen and his dogs overtook the big boar.

Baybayanen climbed a nearby tree while his dogs encircled the boar. He shot his arrow at the wild animal but missed his target. His dogs ran back to where they started hunting earlier in the morning. Suddenly, the pig also disappeared.

Baybayanen was surprised and frightened. He got down from his perch and ran to where he believed his dogs went. To his great disappointment and fear, he found his arrow stuck to the ground and there beside it, he saw his dogs and the pig standing like statues. Baybayanen died upon seeing what happened.

(5) The Story of the First Balinsayao Cave at Cudogon

Long, long ago, in a little island of Cudong, there lived a poor family. One day, all the members of the family were afflicted with smallpox. The father was very sad and felt hopeless so he made up his mind to leave their home and transfer his family to an isolated place. Here they found a cave where they could stay.

In the cave when the father tried to explore it, he discovered some tiny birds living in it. He went around the cave and found tiny nests clinging to the walls of the cave. He gathered a handful of the white thread-like nests. While gathering them, he held the first few he had in his mouth and found them to be sweet. So, he began to eat the nests he had gathered. He then gathered more for the other members of his family. They too, were delighted with the taste of the new food and from then on, the family subsisted on the nests of the *balinsa-sayao*.

This was the story of the first *balinsasayao* cave in sitio Cudognon, named after the family that came from Cudong Island.

(6) The Fairy and the Fisherman

Once upon a time, there was a fairy who courted a humble fisherman. This fisherman was a widower with a child. The fairy won his love and they lived together in the home of the fisherman. After the birth of their child, the family disappeared. Based on information gathered from his nearest relative, the family moved to the fairy's palace in Belaya, a big stone near Maytigued.

The courtship of the fairy went this way.

One night, the fisherman went fishing. On his way, he noticed some people ahead of him and he heard them talking, singing and laughing. However, when they got near a big stone, all the noise stopped. Suddenly, he saw a bright light flying in the air and alighted gently on top of the big stone. The fisherman stood frightened and motionless as he looked at the flying object. When he recovered from his fright, with knees still trembling, he proceeded to the place where he used to fish. After casting his net several times, he caught enough fish and went home happily, forgetting the previous events that had taken place.

Upon reaching home, he told his father-in-law about the things he saw. His father-in-law warned him that what he saw might be a *bulalacao* which in fact, is a beautiful fairy who troubles fishermen at night. They talked about fairies till late that night.

The following morning, the fisherman went to his *kaingin* while his father-in-law went to the homestead. To get to his *kaingin*, he had to pass through a thick forest and halfway through it, he saw a puppy on the path. It was a nice puppy, so he picked it up and proceeded to his *kaingin* with the puppy in his arms. Nearing the edge of the forest, he met a little girl.

"Thank you, you've found what I've been looking for a long time," said the girl.

The fisherman was quite surprised, finding this little girl in the forest, knowing that there was no barrio or even house thereabouts. He looked at her and at the puppy in his arms.

The girl again spoke, "We lost it for two days now and I've been looking for it since last night".

"This puppy's yours?" asked the fisherman.

"No, it belongs to my master," answered the little girl.

Curious, he asked, "And who is your master?"

"Betona, the princess of Belaya," replied the girl.

"How did it happen that she lost her puppy?" was his next question.

"My master went out for a pleasure trip the night before and the puppy followed her without her noticing it. He was not able to follow her and lost his way home. When she returned and found her puppy gone, she sent me to look for it. Now, I see that you have him so, I wish to have him back, if you please".

Holding the puppy away the fisherman said, "Tell your master that you found her puppy, but the man who has it will not give it back".

Upon hearing the fisherman's decision, the little girl suddenly disappeared.

The man went on his way and not far from the end of the trail, at a distance he saw someone coming towards him. As they neared each other, the fisherman found out that it was a girl, a very beautiful girl, only she had her face covered.

"What is the matter? Why are you covering your face?" asked the fisherman.

The young girl continued on her way, as if not hearing the fisherman. So he asked her again.

"Who are you? Why are you here alone? And why are you so sad?" the fisherman continued.

Finally, the girl uncovered her face and turned to the fisherman. In a low voice she answered.

"I am Betona of Balaya and I have come here to look for my puppy. I sent my servant to look for it but she told me that the man who found it would not give it to her. Well, good man, I know you have my puppy. I prefer to lose everything rather than lose it. That puppy is dearer than my life for it is the only gem left by my mother to me".

The fisherman saw sadness and sincerity in her words. Beads of tears rolled down her cheeks and the man felt sorry for her.

"Your puppy is so beautiful that I wish to own it. I love it very much, so much that I placed it inside my clothes for fear that somebody might see it and claim it. Since you are the rightful owner, I have to give it to you. Don't cry anymore".

He took the puppy from his clothes and handed it to the fairy.

"Thank you. I hope that someday, I can repay you" the girl said with gladness and they parted.

As the fisherman worked in his field, he kept on thinking about the girl.

"That girl is exceedingly beautiful. she is the most beautiful girl I ever saw," he said to himself. "Betona of Belaya? And where is Belaya? Why does she walk alone in the forest? How did she know I had her puppy?" These were the questions that troubled him.

Despite these thoughts, he continued working for the whole day. He went home at about 5 o'clock in the afternoon. On his way home, he thought of the young girl and suddenly, fear struck him. Could it be that the girl he met might be a fairy? However, nothing unusual happened on his way home.

When he reached the house, his father-in-law had not yet arrived. The fisherman proceeded to cook their supper. At about 8 o'clock, his father-in-law arrived and they ate supper. While eating, the fisherman related his experience in the forest.

"Have you seen the girl before?" asked his father-in-law.

"No" was the fisherman's short answer.

"Did you not ask her from where she is?"

"She told me she is from Belaya, but where is Belaya?"

"Belaya is an island near Maytigued. How did she happen to be here? I have not heard of any boat coming from that place yet. She must be a fairy!" the old man began to believe. "Maybe, she wants to make friends with you," the old man continued.

"Well, if no harm will ever happen, it is not bad to have a fairy friend".

After supper, they went to bed. The old man was so tired that he immediately fell asleep. The young widower could not sleep, for he kept thinking of the girl's unsurpassed beauty. He became captive of the girl's charms.

At 3 o'clock in the morning, he was roused by strange music downstairs. He looked through the window and saw four charming women, each holding a stringed instrument. The music they played was so sweet and bewitching. After playing several pieces, they began to sing love songs. After two hours of serenading, they bid him farewell.

The following morning as he sat down for breakfast, the fisherman asked his father about the serenade in the wee hours of the morning. Being very tired, his father did not hear anything. So, the fisherman related to him the event.

The serenading continued, unnoticed by anyone. Until one night, after the serenading, while the man was lying in bed, someone was calling downstairs, asking permission to come up. At first, he thought he was only hearing things but when he heard it the second time, he got up and went to the door. Upon opening it, he was surprised to see a beautiful, young woman. Still surprised, he asked her to come in which she did and upon entering, she went directly to his room. He was stunned and was not able to talk for several minutes. Later, he followed her and found her sitting at the corner of the room.

They were silent at first and the woman remained motionless from where she sat. Finally, the fisherman broke the silence and courteously asked her who she was and what he could do for her. The woman went near him and faced him squarely. She asked him if he still remembers the girl he met in the forest and that she was that girl. She was ashamed for being ungrateful for not repaying his kindness.

When he asked her why she had come visiting at night and not in the day, she replied that fairies prefer to visit their loved ones at night. The fisherman was dumbfounded and asked her if she meant that she loved him. The fairy said yes and asked him if he will accept her as his wife.

Again, the fisherman was so bewildered that he unconsciously uttered "*Jesus, Maria y Josef*", the holy family's names. At that instant, the fairy suddenly vanished.

The fisherman thought that the fairy's visits had ended. He was mistaken. Night after night, the fairy would visit him. Sometimes, she'd enter his room and lie down beside him, unnoticed.

After several months, the fairy told the fisherman that she was with child and in due time, she gave birth.

After the birth of their child, both the fisherman and the fairy vanished. The nearest relatives of the fisherman believed that Betona, brought her husband and child to her palace in the big stone near Belaya, Maytigued. They also believe that to this time, the couple still lives there happily together.

### 3. ARACELI - DUMARAN

#### How Dagman Got its Name

by : *Hermogenes Garcellano*

*Teacher, Dagman School*

About the end of the 18th century, some miles away from Dumaran Island, a sailboat of some Moro pirates was caught by a strong typhoon. It was raining very heavy and the boat capsized. Only a few of the men survived after being washed

away by the big waves. One of the survivors drifted on to an island and stayed there, subsisting on fruits and edible roots.

Several months after the incident, some adventurous Cuyonons who were bound for Taytay happened to land on this island. They happened on the only inhabitant of that island. They asked him who he was and the man said that his name is *Dagma* and that he had been shipwrecked and had drifted to the island during a strong typhoon.

The people pitied *Dagma* and since he was not hostile towards them, they learned to like him as well as the place. Soon after, they cleared an area and planted corn and coconuts. The soil was fertile, yielding a great produce of corn so they decided to stay on. Thus, the Cuyonos and *Dagma* lived together on the island for some time. One day, *Dagma* felt so homesick that he decided to return to Borneo, his home. So he sailed-off on a banca and whether he reached Borneo, nobody knows.

After *Dagma's* departure, the Cuyonos did not leave the place, even though their friend had sailed away. Instead, they developed the land. Since the place did not have a specific name at that time, they named it *Dagman*, after their friend *Dagma*.

From then on, this was how the island was called.

### 3.1 Barrio Bohol

Tracing the history of Bohol from the past up to the present, the Tagbanuas were the first tribes to settled in the place. There were only three families that settled in Bohol. Finding it an ideal place to raise a family, they decided to settle there permanently.

After ten years had passed, a few days after the Tagbanuas left the site for the interior of the island, the Cagayanos, noted for their adventurous and pioneering characteristics, came to this place. However, there were only a few families of the Cagayanos who settled there.

As the years went by, the Cagayanos increased in number. They devised means and ways by which they could improve their livelihood in this new place. They engaged in mat weaving, cultivated lands as well as occasional fishing when the fishing was good.

With the increase in population and the progress of their means of livelihood, the people decided to make the place a barrio. After being approved as a barrio, they named it Bohol.

### 3.2 Barrio Osmeña

The barrio of Osmeña is located on the eastern point of the island of Dumarán facing the Sulu Sea. Years ago, the barrio was inhabited by Tagbanuas, a tribe in Palawan. Within that period, a group of people from Cuyo arrived in that place.

As soon as the group landed, they met with the chieftain of the Tagbanuas and informed him of their desire to settle in the place. The chieftain as well as the other inhabitants warmly welcomed them. The new settlers then inquired about the name of the place to which they were told that its name is *Capanglan*. The chieftain further explained that it was named Capanglan in view of the myriad of *Pangdan*, in Tagbanuan dialect which is growing abundantly in the place.

Capanglan was already a barrio in 1915 when Dumarán was proclaimed a municipality of Palawan. In 1927, the barrio was transferred to its present site and named Osmeña in honor of President Osmeña.

### 3.3 Barrio Langoy

Long, long ago, the Island of Lagonoy which stands proudly facing the deep Sulu Sea was once a part of the mainland of Palawan. However, due to erosion, continuous typhoons and unknown volcanic eruptions, this part of Palawan was separated from the mainland.

The separation of this island caused lots of misfortunes to ships plying the coast of Palawan. Huge corals from out of the blue sea caused the sinking of many ships, launches and *pankos* during dark nights.

Due to this, the officials of this province decided to build a lighthouse in the middle of the dangerous island so as to guide the ships at night and during stormy days. Finally, an engineer from Manila, together with his men arrived on the island. With all the building materials they needed, they started construction of the planned lighthouse.

Courage and great sacrifice were shown by the engineer and his men. During the construction of the lighthouse, many of the men died and many were ill and bedridden; some of them even became mad. Because of this, the construction crew almost gave up on the project. Had it not been for the determination of the engineer, the lighthouse would not stand proudly on top of the island, patiently and continuously guiding all ships and saving many sailor's lives.

The lighthouse which is painted black, has eight rooms and a battery is used for the lighting project. Two underground tanks for drinking water was also constructed for the use of the personnel.



### 3.4 Barrio Madoldolon

Madoldolon is one of the most remote barrios in Dumarán Island. It is so isolated that only few people stay there. The place is only accessible by sea and by trails.

Long ago, there lived in Santo Mamiwakan which consisted of fifteen families. Since there were enough people in the place for it to be called a barrio, they agreed to form one and elected a barrio lieutenant.

The barrio lieutenant later called a meeting where they could select a better site for the barrio. The place they selected was noted for its cotton trees called *Doldol*, hence they called the place Madoldolon.

The people, after realizing the hardships they encountered in travelling from barrio to barrio, agreed to transfer the place to a sitio called Siabtaban. The people thus lived in that new site for some time until a catastrophe struck their new barrio. The animals, the fowls and even the inhabitants suffered from sickness and most of their crops and animals died.

Seeing what was happening, the barrio lieutenant worked again for the transfer of the barrio to its present site. It was unanimously agreed upon that they return to Madoldolon. Even though the barrio was transferred twice, its name remained Madoldolon.

### 3.5 Barrio Tudela

Many years ago, before Tudela got its name, the people were very prosperous. They lived in enjoyment, prosperity and contentment. Tudela is composed of nine square kilometers and several barren islands where no trees grow. On the level land just between two hills, some coconuts were planted.

People from other neighboring islands heard of the progress of the first immigrants so they sailed to the island. Most of them are Cuyonos characterized by their industry and honesty. Every piece of land was cultivated. The women were the best mat weavers in the province.

The high mountain just adjacent to the barrio has a big smooth stone on its summit. It is supposed to be the meeting place of all the cannibals coming from all parts of the province of Palawan. During their nocturnal conferences, they had a feast on all the good food that they had gathered from different places. At night all the people were in their houses early for fear of the cannibals.

During these nights, the cannibals roamed freely around the barrios among the houses, going under them and looking-up through holes or floors, hence the name *Tudela* was coined by the people. From that time on, the island was known as the island of Tudela.

### 3.6 Barrio Dalayawan

Dalayawan is a barrio on the northeastern side of Dumarán Island. It is about nine kilometers from the town of Araceli. The place is a narrow strip of level land skirted by the sea and hemmed by low hills that obstruct progress to the eastern and southern sides of the barrio. There are only a few people living in it with houses scattered in the barrio. Most of the people do general farming, they raise coconuts, rice, chicken and a few hogs and cattle. The women engage in mat weaving while, the men do a little fishing by means of fish corals. Salt-making is done in the summer months.

About thirty or forty years ago, there were many people living in this barrio. However, a mass exodus, which resulted in the formation of the barrio of Taloto took place. In those days, once a place got too crowded, some of the inhabitants moved on and formed new settlements.

New settlers came from Dalangganem Island and elsewhere. The women of Dalangganem brought with them their mat weaving industry.

Much had been done by its inhabitants to make it known all over the island of Dumarán. The number of people increased and they were known for their drinking and fighting after getting themselves intoxicated.

In 1901, a *tulisan* leader by the name of Mendoza and his men stationed themselves near the barrio (near Dumapa). Mendoza and his men were good fighters, but Kapitan Kulas and the men from this barrio outwitted them and killed all of them. It is from this fact that the barrio came to be known as *Dalayawan*. *Dayao*, meaning "worthy of praise."

### 3.7 Barrio Taloto

The barrio of Taloto is located on the northwestern coast of the island of Dumarán. How this barrio came into existence may be traced back to the stories related by the old folks which had been handed down to them by their ancestors.

Long before the coming of the Spaniards, before Christianity had been introduced into this country, a certain group of natives of the tribe widely and popularly known as Tagbanuas had been wandering from place to place in the provinces of Palawan in search of food and better means of living. Boats or bancas which were crudely made during those days were used by this group of Tagbanuas in their exploration of smaller nearby islands of Palawan which were mostly wilderness areas.

These people came to this island presently called Dumarán and landed on the northwestern coast. Here they began to search for wild roots and fruits for food. They never were disappointed in their hunting trips for game was abundant. Apart from edible roots and fruit, wild fowl and hogs were always about. With their bow and arrows, the only weapons they had aside from spears, they caught enough of

these wild animals for their consumption. The waters around the island also abounded with all kinds of fish.

Finding this place pleasant, favorable and satisfactory, these Tagbanuas decided to make it their settlement. Each family began to clear land and build their huts.

As the days rolled on, the people felt it advantageous to form a unified organization for themselves. A physically well-built man among them by the name of Kabasan was chosen chieftain. Rules were formed for each one to follow and all pledged cooperation and loyalty to the group. They found it necessary, too, to give a name to their settlement and they finally came to the agreement of naming it *Taloto* in view of the fact that trees characterized by their soft tissues or grains which they called *taloto* grew abundantly in that part of the island.

After some years, Cuyonons, people from the island of Cuyo who were already Christianized by the Spaniards, came to evacuate to this island of Dumaran, due to the frequent hostile attacks of the Moros from the south.

Many of these people sought refuge in Taloto by befriending the Tagbanuas. As these Christianized Cuyones were more civilized than the natives, they outwitted them in occupying the place. Gradually, the Tagbanuas gave way and disappeared. It is believed that they returned to the mainland and lived in the mountains.

Since then, Christians have occupied the area. They gradually increased and transformed the place into a barrio and retained its name - Taloto.

### 3.8 Barrio Ongolon

A long time ago, Araceli was not divided into two districts. This place, presently called Ongolon was occupied by people who were very fond of drinking *tuba*. The main occupation of the people in this place was tuba gathering, fishing and farming.

Due to the abundance of tuba, most of the people spent their evenings drinking. The people developed this hobby to the extent that it became a habit. During the drinking sprees, the people become drunk, causing a lot of noise and trouble. Because of this peculiar characteristic of its people, the sitio was then called *Ongolon*, meaning "troublesome."

### 3.9 Barrio Tinintinan

An outgrowth off the northern part of the island of Dumaran is called Tinintinan. It is located three kilometers away from the town of Araceli. The soil is suited for planting coconuts and grass grew abundantly, fit for grazing.

Hundreds of years ago, Tinintinan was almost uninhabited and composed largely of uncleared mountains. Trails and paths were formed by hunters from the town. Later, a group of people from Cuyo came by boat to clear some parts of the

mountain to be used for planting rice. The first group was successful in their kaingin and soon other groups from the same place followed. The kaingin method of planting rice became the source of their livelihood so they permanently stayed in the place.

School was first established before World War II broke out. During the Japanese regime, the school was closed and after liberation it was reopened.

The building of the road passing through Tinintinan to Dalayawan and then to Taloto was considered as an outstanding improvement during the liberation. It made the bringing of the people's produce to town easier, thus increasing their income. Another source of income of the people was weaving mats out of pandan leaves.

It was in 1948 when some prominent persons from the sitio forwarded a petition which was later approved to consider the place a barrio. Since then, Tinintinan became a barrio of Dumarán.

### **3.10 Barrio Bacao**

On the southern part of the island of Dumarán lies a small barrio facing the Sulu Sea named Bacao. A long time ago, this barrio was inhabited by Tagbanuas, a class of non-Christian tribe. Sometime within this period, a group of people from Cuyo, searching for good luck, arrived at this particular place. Attracted by the location of the place, the newcomers decided to stay in the place for good. They reported to the Chieftain of the Tagbanuas and told of their desire and purpose of coming to the place. The Chieftain, as well as his followers welcomed the newcomers wholeheartedly and they were much pleased.

The Cuyonons then inquired about the name of this place. However, the chieftain was quite reluctant to say the name since he himself did not know the name of the place. Right there and then, the Cuyonons and Tagbanuas reached an agreement to give the place a name. Due to the presence of mangroves, which is known as *Bacao* in the vernacular, that abound in the area, they decided to name the place after it. From then on, the barrio was known as Bacao.

## **4. BUSUANGA**

### **4.1 Town of Busuanga**

#### **(1) The Origin of the Monkey and the Sea Cow**

Long ago there was a poor couple whose only means of living was a little farming. They were so poor that they had to work hard to maintain their hand-to-mouth existence.

One planting season the couple went to their farm to work. The woman carried a basket of palay, and the man carried a pointed iron bar which he used for digging.

As soon as they reached their farm, they started working. They were busy planting when all of a sudden a snake crawled behind the woman. The man saw the snake, and he tried to strike it with the bar. He swung his bar so hard that it slipped from his hands and struck the lower back of his wife just a little above her buttocks. The woman jumped with fright and her basket fell on the man's head. This made the head of the man flat, and strangely the bar still stuck to the woman.

Upon seeing the appearance of each other, the two were frightened. They ran in opposite directions. The woman climbed a tree, while the man dived into the sea. The woman became the first monkey and the man became the first seacow.

## (2) The Origin of the Wild Dove

There was once a woman with a beautiful daughter who loved to eat *pinipig* which is locally called *pinilpil*. One harvest time the woman made *pinipig* for her daughter and herself.

The mother who was particular about being frugal was careful to give her daughter only enough of the *pinipig*. When she thought that her daughter had eaten enough, she kept the rest of the *pinipig*. She placed it on a shelf beyond her reach to be sure that the little girl would not eat it while she was away harvesting. The little girl being fond of *pinipig* begged her mother to leave her some to eat while she was away, but the mother would not.

While the mother was walking to the rice field, the daughter kept calling after her, "Mother, may I have some *pinilpil*." But the mother did not heed her daughter's call.

The girl thought her mother was unkind and mean. She felt very sad and lonely. Then she thought of running away from home. She went downstairs and walked to the woods crying, "Mother, *pinilpil*. Mother, *pinilpil*. Mother, *pinilpil*." She cried and wished she had wings so she could fly and reach the *pinipig* on the shelf which her mother kept from her.

When the mother came home at noon, she called for her daughter but no answer was heard from anywhere in the house nor in the yard. She looked everywhere but her beautiful daughter was nowhere to be found. Thinking that her daughter was hurt by her refusal to give her *pinipig*, and that she had run away because of her mean treatment of her, she got the *pinipig* on the shelf. She took it with her to the woods nearby crying and calling, "Nene, come home. Here is your *pinilpil*. Nene, come home. Here is your *pinilpil*." No answer could be heard. She wandered among the woods crying and repeating her call.

At last she found her daughter, but when she called for her to come she walked away crying. The mother ran after her girl calling, "*Come, Nene, come. I will not keep the pinilpil away from you anymore*". But the daughter ran, too, away from the mother. As the girl ran she cried mournfully, "*Pinilpil, pinilpil, pinilpil, pinilpil.*"

Alas, when the mother was near the girl and almost within reach to hold her, the girl spread her arms, and they became strong beautiful wings. She rose up high in the air and alighted on the branch of the Ipil tree, still crying mournfully, "*Tupilpil, tupilpil, tupilpil*".

The mother sank to the ground tired and laden with grief over the loss of her beautiful daughter, crying and repenting that she had been mean and unkind to her. She felt like not leaving the woods anymore, but her bird-daughter flew away to another tree as she did not know where. Perhaps she went to find a home of her own where nobody would be unkind and mean to her, a home where all little children would be treated kindly by their mothers.

The mother went home full of sadness to live alone in her cottage where just a few hours ago she was happy with her beautiful daughter. There was nothing she could do to bring back her little girl.

This is the origin of the first wild dove. Even up to this day wild doves still repeat the mournful cry of their first mother. "*Tupilpil, tupilpil, tupilpil,*" they always say and when people hear this, they will say "There is that little girl asking for pinilpil from her mother".

### (3) How Lake Palwa was Formed

Many years ago there was no lake in Busuanga. There was only the river south of the barrio. The river was almost hidden by the tall trees that grew on its banks.

One rainy season a typhoon struck the place and the rain was so heavy that the river overflowed its banks. It flooded all the low places around. The waves of the sea at the mouth of the river were very big. The strong wind rolled the waves into the river and these crushed down the trees along the river banks. These trees blocked the mouth of the river and prevented the free flow of water into the sea. Eroded soil settled at the bottom of the river, and through further accumulations a little island was formed at its mouth. Later on vegetation grew on the newly formed land. Further accumulations still of eroded soil and sand carried by the waves to the shore connected the lower end of the island to the left bank of the river. In this way it almost separated a section of the river from the main body. This almost enclosed body of water became a lake. The people of Busuanga named its lake *Palwa* because it is located on the part of the barrio which is called *Palwa*.

(4) How Nakapitan Got Its Name

One rainy day several years ago, some boys from Busuanga went to hunt wild carabaos at the place where *Nakapitan* now is. When these boys reached that place, each of them took a different direction. One of them attempted to cross the river which runs through the place. Being a rainy day, the river was filled to overflowing and the water carried plenty of debris. The unfortunate boy was carried away by the strong current. He was caught between two big stones, and he could not get away. He was already dead when his companions located him after the flood subsided.

This accident gave the place its present name - *Nakapitan* which means where one or something was caught between. It is derived from the dialect word *kapit* which means to be caught between.

(5) The Legend of the Enchanted "Banak"

Once there lived a couple who had a beautiful daughter named *Maria*. They had a neighbor who was a widow with two daughters. The widow was a beautiful woman, and the man or the husband in this case fell in love with her. So that he could marry and live with the widow the man decided to kill his wife.

One day the man invited his wife to go fishing with him. While they were in the deep sea, he pushed his wife into the water and left her there to drown.

When the man arrived at their house, his daughter asked him about her mother. He told her that she was just taking a bath in the brook, and she would be home very soon. Noon came, then afternoon and then evening, but *Maria's* mother did not come home. So *Maria* cried and cried and begged her father to tell her where her mother was. Her father took her to the widow's house and presented the widow to her as her new mother. Her own mother she was told, went away, and it was not known where.

At the beginning *Maria* was treated very well by her stepmother. Unfortunately her father died and after that, she was treated cruelly by her stepmother and stepsisters. She was made to do every menial work in the house. She became very sad and she cried most of the time.

One day while *Maria* was gathering drift wood for fuel on the sea shore, she thought of her mother. She cried and implored her spirit to come and take her away from her miserable life, then out of the sea came a big fat *banak*. It swam to the other side. It asked *Maria* why she cried and when she related her story, the fish told her not to cry. The fish brushed the dirt from *Maria's* face, arms and legs with its fins. It mended her torn dress until it became clean and pretty again. When *Maria* looked in the water, she saw that she was clean and beautiful.

The fish told her to go home in a hurry for she was already late. Maria picked up her bundle of driftwood and went home. When she reached the house, her stepmother scolded her and asked her where she stole the new dress she wore. Maria would not tell. The stepmother took off her pretty dress and beat her and pushed her to the kitchen to prepare their dinner.

The next day Maria went to the seashore again. While she was standing by the sea and crying, the *banak* came again to her side. The *banak* cleaned and made her pretty again.

When Maria came home, her stepmother was surprised to see her in a pretty dress once more. She decided to find out where Maria got her pretty dress. She called her two daughters to watch her on the next day. The two daughters did as they were told. They followed Maria to the seashore, and there they saw how the big *banak* cleaned Maria and made her pretty. They ran home and told their mother about it.

As soon as Maria arrived at the house, her stepmother commanded her to catch the *banak* and prepare it for their dinner. Maria was afraid to be beaten, so with heavy heart and tears in her eyes she went to the sea to get the only friend she had.

The *banak* told Maria not to eat any part of its meat, but instead she should keep the remains of its body and at midnight bury it on the summit of the seventh mountain east of the place.

Maria did as her friend wished. After supper that following night when everybody in the house was asleep, she walked to the seventh mountain with the remains of the fish and buried them on its summit. She returned to the house before the cocks crowed in the early morning. She still had time for a little sleep.

Years passed and Maria was now sixteen years old, but she never forgot about the remains of her friend, the *banak*, she had buried on the seventh mountain.

One day a charming prince was hunting on the seventh mountain with his servants. He came to the summit of the seventh mountain and saw a wonderful crystal tree. He tried to pick its leaves, but the tree raised its branches beyond his reach. The prince tried again and again, but he could never get a leaf. He was tantalized and vexed by the behavior of the tree. He got his spear and struck the tree with it. As if guided by mysterious power, two leaves fell on the prince and stuck to his eyes. He tried to pluck them off, but they only stuck deeper into his eye sockets. His servants tried, too, but they could not take them off. He was blinded.

The servants took the prince to the palace. The king, when he saw his son was blinded, became sad. He called for all the doctors in the kingdom to the palace and restore the prince's sight, but they all failed. Then the king sent



out his messengers to call all his people to the palace to see if anyone among them could help bring back the prince's sight. He said he would give the person who could do it whatever his heart desired, or if she were a woman, he would have her for the prince's wife.

Upon hearing the king's message, Maria's stepmother told her two daughters to put on their best clothes for they would go to the king's palace. She was hoping that either of her two daughters would be lucky enough to become the prince's wife. They did not take Maria with them. And before they left the house, they tied Maria and placed her in a big sack and hanged it on the roof of their house.

At the palace, the people tried one by one to pluck the crystal leaves from the prince's eyes, but they all failed. The two daughters of Maria's stepmother did more than any other in trying to take the crystal leaves off the eyes of the prince, but the leaves only sank deeper into his eyesockets and made the prince cry in pain. The two girls cried over their poor luck. In their disappointment and anger at their failure, upon reaching home, they did not release Maria from the sack, nor did they feed her.

The king felt in himself that there must be at least one person who did not come to the palace. He sent out his soldiers to search every house in the kingdom for him. When the soldiers came to the house where Maria lived, they saw the sack hanging from the roof. The small toe of a person was protruding through a hole in the corner of the sack.

The soldiers ordered the sack taken down, and when they opened it, there was Maria inside crying and trembling. Without waiting to have her fed, they took her to the palace. At Maria's mere touch, the crystal leaves on the prince's eyes fell off and his sight was restored. The prince upon beholding Maria, embraced her fondly. The next morning they were married.

Maria requested the prince to have the tree taken from the summit of the seventh mountain to the palace. Her request was promptly done. She had the tree planted near her window, and every time the wind blew, its crystal leaves tinkled musically as if to say, "Maria, I am your mother whom you have lost. I am happy to be with you again". This made Maria exceedingly happy. She felt the presence of her mother near her everyday.

The prince later became the king upon the death of his father, and Maria naturally became the queen. They lived happily till the end of their lives.

(6) The Guardians of Senebayan Mountains

Deep among the *Senebayan* mountains east of New Busuanga is a small but deep lake. A waterfall flows down into it from the nearby cliff. Around this lake grow the *kayenem* trees, and this is the only known place where this kind of tree is found. The seeds of this tree is edible. They taste like the seed

of the jackfruit and people ate them during years of famine when no other food could be found.

It is said that years ago these kayenem trees were guarded by a *belibiren snake*. This snake was feared by the natives because of its deadly poison. It had a comb on its head like that of a cock and sharp spines along its back similar to the dorsal fins of a fish. It could crow like a rooster.

It was the year of a great famine when a Tagbanua couple went to *Senebayan* to gather seeds of *kayenem*. They reached the place, where the *kayenem* trees grew, in the afternoon. They began gathering the seeds at once. They were so engrossed in their task that before they realized it, it was already getting late and the way back was long and difficult. The couple knew that it was impossible for them to go half of the way home before it would be dark. The wife was afraid that they might lose their way. She told her husband that they should pass the night in the place and go home early the next morning. So there they stayed.

Evening was fast setting in and very soon it would be dark and cold. The couple were hungry. The man gathered some dry branches and twigs to build a fire and cook some seeds of the *kayenem* for their supper. The woman gathered dry leaves on which they would sleep on. As they were preparing their supper they heard a cock crowing from a distance and as the evening settled in, the crowing grew louder and seemed to be coming nearer. The couple were afraid. They put out their fire hoping that they would not be located by whatever that was that they heard crowing and coming toward them.

The man peered through the growing darkness to see what it was that was crowing and to his great surprise and fear he saw a huge snake with a big comb on its head and spines along its back. It was the *belibiren* snake. It must have been attracted by the light of the fire and it was coming to find out who were trespassing on its domain and to drive them out. The man was dumbfounded, trembling with fear, he motioned to his wife to hide under the pile of the leaves. The woman understood, and she immediately obeyed. He, too hid himself beside her. To make their situation more frightening, the snake came toward them and crawled over their hiding place. But luckily for them; the snake did not sense their presence. It went on its way and though they experienced great fear, at least they were not harmed. Not until the snake was long gone did they come out of their hiding. Because of their fear that it might return or that other wild beasts might find them, they did not build a fire again. They only ate the raw seeds of the *kayenem* to assuage their hunger.

When morning came, the couple built fire and cooked the seeds for breakfast. After that, they gathered some more seeds moving from one tree to another until they came to a lake. Fascinated by the beauty of the lake and the waterfall flowing from it. The couple stood on the edge enjoying the beautiful scenery when suddenly from the middle of the lake sprang a giant

stingray, executed a somersault in midair and fell on the water flat on its belly. The woman screamed in surprise and very unexpectedly torrents of rain fell from the low hanging clouds above which, just a few seconds ago was clear blue sky. The place became dark as night and the couple were frightened. Then again they heard the crowing of the snake from a far, and it seemed to be coming near them. The woman cried and implored the spirits of her ancestors to save them. She clung to her husband who immediately took her hand and traced their way back in the dark. When they were quite away from the edge of the lake, the rain suddenly stopped. The sky above became clear again and the darkness was gone.

The terrified couple once more heard the crowing of the snake which was quite near. It was then that they left the place hastily and ran as fast as their legs would allow them. They could tell by its crowing that the snake was following them, and they seemed not to be going farther from it, but instead the snake was coming nearer and nearer. So that they could move fast, they threw away some of the seeds they were carrying to be out of the place, and to their relief the snake stopped crowing. The couple thought the snake did not want them to take the *kayenem* seed home. Little did they know that it was guiding them.

At last they reached their hut. They related their story to their neighbors. They swore they were never to go to the place again. From that time on, people for many years, feared to go to *Senebayan* because of the snake or the stingray, and from then, the lake among those mountains is called "*The Lake of the Flying Stingray.*"

(7) The Legend of Eli Ni Benaïd

There once lived in the barrio of Busuanga, a man by the name of *Benaïd*. According to the story, he was the *Cabeza de Barangay* of their barrio, which at that time the seat of the local government of the island of *Busuanga*. As a *Cabeza de Barangay*, he was in charge of collecting the taxes for the government from the people. This man, as the story goes, was a habitual gambler of cards, and unfortunately, he was almost always unlucky in the games. Through repeated losses in the games, he was forced to steal the money he collected. Later on, he decided to run away to avoid being arrested.

So one day with the pretext that he was going out on an official errand to collect taxes from the people in isolated barrios, he set out alone. He promised his wife that he would come home after a month. A month after he left his home, his family expected his return. Days became weeks, and weeks became months, but *Benaïd* did not return to his home and family. No news was heard of him from any of the barrios on the island. His wife sent out men to look for him, but their efforts were in vain. He could not be found. At last in despair his wife and children gave him up for lost. They believed he was killed by a snake or kidnapped by marauding moros who frequented the island to plunder and steal women.

Some months after Benaid left his home, three Chinese peddlers who were on their way to *Calawit*, a barrio on the northern part of Busuanga Island, to trade with the natives were hailed by a tall husky man on the top of a steep cliff on a small peninsula south of the barrio *Buluang*. The Chinese were taken aback by the presence of a man on that cliff for in all their trips to and from, passing that point, they never had known the place was inhabited. Assured at last that he was not a spirit or an apparition, which they at first believed him to be, the peddlers tarried to talk with him. After a while the man offered to sell them enough edible birds' nests to fill their banca if they would only promise to keep his existence and whereabouts a secret. The peddlers agreed. The man traded with them his stocks of birds' nests. He got in return the things he badly needed in his hideout. The peddlers departed very happy over the good bargain they made.

Every year thereafter, these peddlers came to the place regularly during the nesting season of the edible-nest birds to trade with the man. At first, they were not allowed to come up the cliffs, but later on as their friendship grew closer, the man invited them to seat and rest in his little cottage on the plateau above. The meetings with these peddlers stirred in the man the desire for constant company and the yearning to see his family again. Fearing that he would be caught and punished if he made his existence and whereabouts known, he tried his best to control them. To satisfy his need for company, he did the best to keep the peddlers with him as long as they could be induced to stay. To while away the time of the peddlers and divert their thoughts from thinking of going home, he suggested to play cards if they had a pack of cards. These Chinese being wise to the needs and weaknesses of the people had not only brought a pack but more than a dozen of them among the articles of trade they were selling, and it also happened that these peddlers were good in card games. So they played a game of "*monte*." Bad luck must be a natural part of the man's life for he lost almost every bet he made. At last, when all he could bet was gone, he requested the peddlers to stop the game for a while for he would go out to gather birds' nests to sell to them so that they could go on with the game again. He promised to come back in less than an hour. True enough in less than an hour he came back with almost a sack-full of the edible bird nest and the Chinese were amazed by the speed by which the man was able to gather so much in a short time. They all knew that this stuff was quite scarce and dangerous to collect. There was no other explanation to this than that the man knew of a cave where these nests could be found in plenty.

The peddlers could not restrain their desire to know the source of the nests and they asked the man where it could be found, but he would never tell. Instead he reminded them of their promise to him not to ask any question where he got the nests. The Chinese fearing to lose the goodwill of the man and the source of the prosperous business did not ask him any further.

The business relation between the Chinese and the man kept going on steadily for quite a period of years until it stopped abruptly, never to be resumed again. For when the Chinese returned to the place at the beginning

of the nesting season, their friend was nowhere to be found. His cottage was falling apart and his belongings were in the process of decay. Seeing the condition of the cottage and its contents, they thought that the man must have left the place just after the last season to return to his home or that something had happened to him and he died. But search as they did they could not find any trace of him or locate his remains if he really died. With deep regret over the loss of their friend and the source of their birds' nest trade, the peddlers left the place hoping to return later with some other men to look for the cave which was a rich source of birds' nests. They went to Busuanga to inquire from the natives if a man of the description of the one they used to know on the plateau above the cliffs was seen in their place. They were told by the natives that they did not know the man they described. But there was a man who fit the description who once lived in that barrio by the family name Benaïd. He was that man and no other, the natives thought. The Chinese were told the story of Benaïd's life, and they concluded the reason why he did not want to be known, and that he was alive and living in a certain place. Some men of Busuanga upon learning from the Chinese the probable presence of a great number of edible birds' nests in the peninsula were Benaïd hid, and prompted by the desire to earn much money, went with the Chinese to search the place for the cave and the nests. They looked up and down the cliffs and around the peninsula, but the cave could not be found. They believe however, that the cave was there, only it was secretly hidden and that it could not be easily located. Benaïd vanished with the secret of that cave.

#### 4.2 Amas Barrio School

##### The Origin of Palay

Many years ago the people of the earth do not eat rice because there was no rice. Thousands and thousands of people died of starvation. Only one couple was left on earth. They had a small child. One day the man dreamed that if he killed and buried his child, palay would grow out of the place. He did not tell his wife about his dream. The next day, his wife went to fetch water. When she was already far, the man took his child to a certain place not far from his house. He killed and buried his child. When his wife arrived home, she was looking for his child and asked her husband where the child was. Her husband said that he did not know. The wife got angry with her husband. The husband told the wife that in two days something would happen. In two days something grew out of the grave and it was palay. The white rice came from the brain. The very white rice came from the veins. The brown rice came from the flesh.

#### 4.3 Buliluan Barrio School

##### The Legend of the Culasisi

The culasisi was believed to be a huge bird. Every time she would take to flight, the earth became half-covered. One day, she made a bargain with the oracle. It

became agreed that marriage between the son and daughter of two Datus would not be fulfilled. The bird took the son to the West and the daughter to the East. After they were thus separated, a horrible storm came carrying the son to the East. There they were married and because of these incident, the Simayangalona was changed to the present size of the culasisi.

#### 4.4 Imulnod Barrio School

##### (1) Creation of the World

It is a popular belief that God created the mountains, land and trees first. After that other things were created. It is believed that a supreme power holds the lives of people.

##### (2) First Man and Woman

It is believe that an unknown person created the first woman out of wax taken from a tree. The man came from a certain tree. When the man and woman met, they fell in love and after their meeting; the wedding took place. They had children who intermarried among themselves and thus became the beginning of all humankind.

#### 4.5 Iraray Barrio School

##### First Man and Woman

According to the story there was once a big tree by the side of the river. This tree had a big hole in its trunk. By the power of nature a woman came out from the hole followed by a man. This is the origin of the first man and woman.

#### 4.6 Mainit Barrio School

##### (1) Origin of Mountains

Once there lived two industrious brothers. They were busy planting. Early one morning, they found their farm flooded with salt water. The older brother built dikes to keep out the water, however by the next flood, they were completely destroyed. The younger brother then reconstructed the dikes, making them unyielding to the sea. When flood came once more, the two brothers found to their surprise that their dikes befell the destruction that they formerly experienced. Then from time to time they kept on improving and strengthening those dikes that eventually became the first mountains.

##### (2) Lightning and Thunder

One day when the brothers who made the first mountains were strolling under the trees that covered the hills, they saw a little boy crying. After a careful look, they found out the boy was crying for his dead mother. The

dead mother lay in the form of a huge body. The brothers then took good care of him.

After practically five months, the boy had grown unusually big. He was much bigger than an average boy of his own age. At the same time, the boy was highly voracious. The supply of food in the house of the brothers was fast thinning because of the unusual appetite. The time came that he became a burden to the brothers, but still they showed no ill feelings at all. They continued to extend to him their fatherly love and protection. In his later years the boy grew immensely big and tall. He was four times taller than the natural height of his foster fathers. He also loved his fathers dearly.

One day, maybe in sympathy for his foster fathers, he bid them good-bye. In a short while, he was found in the sky. Whenever he comes to think and remember the lovely attitude of his foster fathers he sheds tears and his tears are the rain. When he waves his handkerchief to call the attention of his fathers his action becomes lightning and when he calls for them, his voice becomes thunder.

## 5. TAYTAY

### (1) Origin of the World

In the olden times, there was no world. One day God thought of creating the world so, He took a piece of stone and said, "this stone will be the world." At once, the stone became the world.

God was not contented by just creating the world so He created the land, the mountains, the caves and the sea. But, it was very dark, so He created the day and to make night beautiful, He created the stars.

### (2) Legend of Point Magasawa

Once there lived in Bantulan a childless couple who being misers, acquired much wealth.

One day, famine swept the place and since the people knew that they had enough to spare for the poor, they started flocking to the couple's house. But they were a heartless couple and they drove the people away from their door. The people were so disappointed that they prayed to God that someday, they would be punished for being unkind to the less fortunate. In due time, their prayers were answered.

One moonlit night, the couple went out to fish at a point mid-way from Bantulan and Taytay. The wife brought along her spinning kit, while the husband brought his fishing gear. The wife preferred to stay ashore to do her spinning, and at the same time enjoy the moonlight. The husband was also enjoying the moonlight while fishing.

The couple were so engrossed in their own activities that they soon forgot all about each other. Unfortunately, they never met again for both were turned to stone.

For several days, their neighbors wondered why they failed to appear the following morning. They went to look for them and lo!, they saw two new formations, on the beach and not far from the shore. From then on, they called this point "*Magasawa*" meaning, married couple.

(3) Miracle of The Patron Saint, Santa Monica  
(The Choosing of the Site for the Fort of Taytay)

When the Spaniards were building the fort of Taytay on the hill west of the town, the patron saint, Santa Monica refused the proposed site. Every morning, the statue would be missing from the church and when the people were sent to look for her, they find her on a rock where the present fort now stands. This went on for several days, prompting the parish priest to advise the people that Santa Monica wanted the fort built on her chosen site. The old site was abandoned and the fort was instead, constructed on its present site, the one chosen by the saint.

Work on the fort was accomplished at the height of the Moro piracy. The town was occupied by Moro pirates and the fort was under siege for 30 days. The Moros were already climbing the walls when out of nowhere, a beautiful lady appeared and advised the soldiers defending the fort to boil water in a large vat. The soldiers obeyed and when the water was boiling, the lady ordered them to pour the water (which turned into lard) onto the climbing Moros.

All the Moros were killed thus, saving not only the fort but also the town. That, they say, was the miracle of the patron saint, Santa Monica.

## 6. CORON

(1) The Origin of Coron

The town of Coron was first established by the non-Christian natives in Coron Island. This is a long, black and rocky island off Coron Bay, very well known for its edible bird's nest. The place where the first town was founded is now known as *Banuang Daan*, meaning old town. The first settlers chose this isolated and hidden site for their common protection. In those days, the towns of Palawan were always visited by Moro pirates. Some towns like Cuyo, Taytay, Culion, and Cagayancillo built strong forts to ward off the danger of Moro piracy. So the first settlers chose Banuang Daan as the seat of their new town. It was believed that immediate evacuation to the mountain fastness could be effected should the Moros come. The steep precipices which nearly surrounds the deep crevices were accessible to the natives but difficult for the invaders to penetrate.



In spite of the precautions taken by the inhabitants, the town did not escape the keen eyes of the Moro invaders. Early one morning, the town guards saw the approach of Moro *vintas* toward the shore of Banuang Daan. Immediately, a warning was relayed to the people of the impending danger. The *Capitan* then ordered the people to evacuate to the mountain fastness. The people then climbed the steep cliffs, leaving behind their homes and earthly belongings to the mercy of the invaders. The Moros landed, looted the town and burned all the houses. From their hideouts, the refugees saw their town in smoke and ashes. An almost veritable pot under the smoldering fire of the Moro bandits greeted the people. It was huge, very much like the native earthen jar, and it appeared as a black pot to the people. From that time on, they called their town *kurum*, which means an earthen pot. This nomenclature is the origin of the present name of the town of Coron.

(2) Tagum and Makinit

The town of Coron was first established in Banauang Daan or Peñon de Coron. Due to the Moro depredations during the early centuries, the people moved to Tagum and Makinit. For a while, the people lived and settled. The population, however, began to increase and expansion became a problem. So, the people abandoned the place and moved to the present site of the town and settled permanently.

Tagum and Makinit are now depopulated. Only a few fishermen from the Bicol Peninsula live there. Makinit has become a place for a resort because of its famous hot spring. Every year picnickers and travelers visit the spring and bathe in its hot water. It is said that the spring is so hot that one can boil eggs in it. The water contains sulphur which is a good cure for skin diseases and rheumatism.

(3) Pali

Pali is an old sitio of Coron. It is said that it was once a prosperous barrio. The people living in it were happy and contented because the barrio had enough food and vegetables for everybody. Crops such as rice, camote, bananas and sugar cane thrived well in the barrio. Due to the onslaught of time, the land became poor and rocky, so that only fruit trees could thrive in it. The people then moved to other sites in quest of better land. The barrio then became depopulated and almost extinct. Today, only a few landowners live in the once prosperous and thriving barrio.

## 7. CULION

(1) The Legend of the Darala Mountain

A long, long time ago, according to a story handed down from generation to generation, there once lived on the highest mountain of Busuanga Island a beautiful maiden whom the Tagbanuas called *Darala*. *Darala*, a Tagbanua

word for lady, was deeply loved and respected by the people because of her beauty, sterling character, and fine manners. When she died, all the people grieved and mourned for her. In order that her name would live forever in the hearts of the people, the Tagbanuas called the highest mountain in Coron "Darala Mountain".

(2) The Legend of Makinit

Long ago, there lived a young couple who were in search of a new home. One day, they got in a banca and sailed away. After many days of sailing around the coast of Busuanga Island, they ran short of water. They finally anchored at a certain point now called *Makinit*.

The young couple were pleased to see the coast heavily wooded and the green grass growing abundantly. They went ashore and looked for water. After a while, they heard the sound of running water and their joy knew no bounds. They ran towards the source of water and eventually found it. They dipped their hands into the water in order to drink but to their surprise, the water felt hot, so they called it *makinit*. From that time on the place had been called *Makinit* and to this day the place is known as the Makinit Hot Spring. Year in and year out many people bathe in its hot water. They do this to cure them of their skin diseases and rheumatism.

(3) Why the Carabao has a Long White Spot Under His Neck

Long ago, the carabao could shout so loud that it could be heard as far as the island of Mindoro. Pregnant mothers used to have abortions whenever they heard the loud voice of the carabao.

One day while the blessed Virgin Mary was eating her supper she heard the shout of the carabao. She was scared and was frightened and got angry. She commanded that all carabaos should be caught and be punished. They were whipped for their loud voice and pieces of cloth were tied around the necks of the carabaos so that they could not shout loud.

To this day, carabaos bear white spots under their necks which are the signs that they were cursed by the Virgin Mary.

(4) The Cow Runs Faster than the Carabao

Long ago, the cow and the carabao both wallowed in a lake. They were both wearing their tight dresses or skins. The only difference between the two was that the carabao was bigger than the cow. While they were wallowing, their master was looking for them. Upon seeing their master coming, they leaped out of the muddy lake and hurriedly sought their clothes which they hid under a tree. The cow got ahead, wore the carabao's clothes by mistake and ran away. The carabao had no other choice but wear the cow's dress which was too tight for him. And to this day, the cow runs faster than the

carabao because of his loose skin, while the carabao runs slower because of his tight skin.

(5) The Seven Heads

Once upon a time there were three princesses who lived under the care of their aunt. They were all beautiful except that the elder sisters were unkind and cruel while the youngest was very kind and amiable. Apart from that, she was more beautiful than the other two. Her name was Maria.

One day they saw the king pass by. He was tall and handsome and the princesses were all in love with the king.

The eldest sister said, "If the king would marry me, I shall love him dearly".

The second sister countered, "If he marries me, I shall make a beautiful dress for him".

Maria, the youngest, said, "If the king marries me, I shall bear seven children in one birth".

The king saw the young princess and fell in love with her. He proposed to marry her and so the wedding was set. There was great rejoicing in the palace during the wedding ceremony. A great feast was held and many visitors from far and wide came to attend the wedding.

The king loved his wife dearly, until one day, the king had to travel to a far country. He left the queen in the palace. The queen was pregnant then and while the king was away, she bore him seven children. The two sisters were jealous of the good luck of their youngest sister. While Maria was still resting, they stole the seven infants and substituted them with seven puppies. Maria cried very much when she learned that she bore seven puppies and she was ashamed to show them to the king.

The two sisters placed the seven children in a small boat and let it drift out to sea. A fisherman saw the boat and took the infants to his home on an island. He took good care of them until they grew up to be handsome boys.

When the king arrived at the palace, he learned about the seven puppies which his wife bore. He got so angry that he punished his wife by ordering her to be placed in a pigsty. Here she was imprisoned for years.

One day, the seven boys, who by this time were tall and handsome visited the kingdom. The king saw them and was so attracted to them since they bore a big resemblance to him. The boys refused to meet the king until they have been granted a request.

"Say the request and it shall be granted" said the king.

"We request your Royal Highness to release your wife from the pigsty" answered the boys in unison.

The request was granted and Maria was released. When the boys heard about her release, they went to the palace and had an audience with the king. Upon seeing them, Maria was surprised to see that they very much looked like the king.

"These are our children", Maria shouted. "I have no doubt that they are the seven boys I bore and not the puppies that was made to believe I bore".

"If this is true that these are the children you bore, let out your milk and we will see if it will spurt to their mouths", retorted the king.

Maria pressed her breast and milk spurted out to the mouths of the boys. When everyone saw this, there was great rejoicing in the palace. The queen forgave the king and love was restored in the palace.

The culprits were not however forgotten. They were summoned to the palace and ordered to admit and explain the crime. The two elder sisters and their aunt were found guilty and were imprisoned for life.

#### (6) Where the Monkey Came From

In the old days, there lived a wife and husband who were very poor. So poor that sometimes, they did not have anything to eat at all. One day, they went to a *kaingin* field to help plant rice. While they were planting, the husband said, "I do not like to work anymore. I will just eat the fruits of the trees."

The wife got angry and hit the bottom of her husband with the implement she was using for planting. To her great surprise, the implement became a tail. So, she got another piece of wood and hit herself, this also turned into a tail. This is the reason why there are now monkeys.

