

# **Chapter 1**

## **Local Folk Stories of Barangay Rawis and Apud, Libon, Albay: An Ethnographical Research**

### **INTRODUCTION**

Storytelling has been a primitive way of communicating among humans. It is one of the oldest artform that our ancestors have developed through the years. Storytelling, is one of the legacies we have learned and practiced and it is something we should save. Indeed, this culture have been the most appropriate way in improving the socialization skills for most of the people. The culture of storytelling of folk stories were tremendous. The elderlies gather their fellowmen to conduct storytelling while enjoying the nature, watching the fireflies, hearing those chirp of the birds, the flap of the waves, and the breeze of the wind. The folk stories are representation of what the community has been and its values. However, these stories have been disregarded the the years. Local people are now more fond of modernized stories instead of patronizing this heritage. This study seeks to gather in depth info about the folk stories of Barangay Apud and Rawis, the plots that can be made for each stories as told by the local folks, and its significance to the community.

Folk stories are the stories that belong to our place. It is a kind of treasure among Filipinos, it is being passed from generations to generations, and being told by the elderlies in the most simple way. The narration of folk stories was very

traditional, it is narrated face to face with soothing emotions. Origin of the name of their barangay, their Patron Saint, the way of living and practices of the local people, some intriguing and mysterious stories about people and their environment, are just some of the example of folk stories.

This heritage reveals the unique culture of a certain place and it was patronized by the people living in the rural communities because they still have the likeness of enjoying it unlike the people in the urban who were already exposed to the modernization. Although we are not yet completely modernized, we could admit that this modernization might affect the preservation of local stories. These stories might include the geographical origins, legends, myths and fairytails, it gives emphasis on local practices and beliefs of a place. Ultimately, it could be considered as the face of the locality. This heritage of Filipinos has been preserved for so many years but its authors was somehow still undetermined. In fact, it is already shared to different generations through word of mouth.

These stories are very significant because they convey not only the culture and practices in certain places but also show those wonderful history that happened in the past. These legacies are already part of our history so it must be preserved in any ways. Years ago, relatives gather themselves to enjoy hearing folk stories being told by their elders. Nowadays, modernization has negatively affected those types of activities. Instead of listening to it, people nowadays already had those mobile phones and televisions where they can put their focus on. These legacy brought a lot of learnings to its native men and it demonstrate the virtues which they can apply in real life. Although, this heritage had done a lot, it seems like it's already depreciated.

Barangay Apud and Rawis, Libon, Albay are rich in local stories. Some were the stories of the Patron Saints, St. James for Apud and St. Vincent for Rawis. Elderlies were used to tell stories about these Patron Saints. The culture of these two barangays are correlated with some of their folk stories. In fact, they have the local stories about the Sea wherein they are fishing, and to the rice fields. They also have these local stories which are being used to scare their children, in order to them to minimize their playfulness and stubbornness.

Barangay Apud and Rawis, Libon, Albay has its rich culture in fishing and in the fields. These two barangays provides livelihood for its native men. Because of these experiences our ancestors were able to make these local stories which will inspire other people. These stories had traveled through times and generations. Native citizens in these barangays were exposed to the nature so its local stories were mostly coming from the environment where in they are living.

But as time passes by, it seems like this legacy we received from our ancestors was already being forgotten. Because of the long journey through time of this heritage, people are encountering some misconception in these stories and obviously will result to its modification. Indeed some people in the middle-ages are not really known to some of these stories, actually the people who were still patronizing these stories was the persons in old ages. People nowadays are treating it invaluable and are not patronizing it so they can't be able to share it to the next generation causing the folk stories to fade completely.

## **Statement of the Problem**

The folk stories are representation of what the community has been and its values. However, these stories have been disregarded the the years. Local people are now more fond of modernized stories instead of patronizing this heritage. This study seeks to gather in depth info about the folk stories of Barangay Apud and Rawis, the plots that can be made for each stories as told by the local folks, and its significance to the community.

This study is focused to determine different local stories but these stories were having plot discrepancies and they were not indistinguishable due to different reasons. Since modernization is affecting a lot, locales aren't able to value this legacy because they were more fond to modernized stories.

The primary concern and goal of this study is to re-introduce the local story to its native people and to answer these following questions:

- 1) What are the local folk stories in Baranggay Apud and Rawis, Libon, Albay ?
- 2) What plots can be made out of these folk stories?
- 3) What are the significance of these stories to the locales?

## **Scope and Delimitation**

This study is pursued to determine different folk stories in Barangay Apud and Rawis, Libon, Albay. This is also focused in settling the significance of these stories. The key informants are the knowledgeable folk members with ages ranging 20-85

years old, residents of locale for more than 20 years. The researchers chose at least fifteen (15) key informants that were more aware in these stories and have the broad explanation about it. The researchers also focused on giving plots for the local stories. This study also ended some information that will benefit some people, specifically the youth.

This study expounded the quaint experiences of the local people through these local stories. The researchers also provided some stories to help the people realize the significance of these legacies. The researchers also provided some valuable questions to the key informants that will determine which story for them were the most significant. The core of this study is to reintroduce the stories to the native people, especially to the youth.

The researchers as the advocates of these study were broadminded in gathering information about the local stories. The facts that were gathered by the researchers will give ideas to the people that may lead to some changes to the state of our local stories. Moreover, this study is pursued to present to the concerned authorities the actual situation of these stories.

### **Significance of the study**

This research will promote the essence of the local stories to the local barangays. This study will also serve as an encouragement for the local people to still patronize and preserve this heritage. Aside from the local citizens, this research may also benefit these people:

**Youth.** This study will show the youth how significant Local Stories are. This study will also provide information which will encourage them to patronize Local Stories. The youth will be benefited the most because they will be introduced to this wonderful legacy.

**Local Leaders.** This study may provide awareness and encouragement to the local leaders to do something in preventing the alteration of the Local Stories.

**Community.** This study will benefit the local citizens because this may help them in realizing how valuable Local Stories are. This study may also encourage them to share this wonderful legacy to the next generation.

**LGUs.** This study may provide information to the LGUs and the most importantly was to give awareness, in order for them to develop some valuable programs that will encourage their people to still engage in patronizing Local Stories. This study will make them realize the essence of the local stories to their culture and locality.

**Professionals.** The information gathered in this study will reveal the real situations that our Local Stories are facing. We are hoping that through this study we can encourage our very own professionals to publish some of our local Stories so that the younger will start reading and patronizing it.

**Researchers.** This study informs us, researchers and the other researchers of the importance of patronizing the local stories. This study also provides awareness to us schoolers and researchers.

## **CHAPTER 2**

### **Related Literature**

Folk Stories are tales that were being told again and again, often for generations and it also grew out of the lives and imaginations of the folks. These stories are important in terms of passing knowledge, information, and history. It also brings amity among people that leads to a more profound treatment to one another (Vocabulary Dictionary - 13april2016). Folk stories is a never ending process of sharing that can be told by anyone for now and in future.

Storytelling on the other hand, delineates the social and cultural activity of sharing stories, sometimes with improvisation, theaters, or embellishments. Every culture has its own stories or narratives, which are being passed through every generations by means of entertainment to instill moral values and education ("Narratives and Storytelling beyond intractability" 2016-07-06). Story telling is developed in innovative way and expressed it to people to make it appreciable in enjoyable way. Stories are universal in that they can bridge cultural, linguistic, and age-related divides. Storytelling has no age restriction and can be adaptive for all ages (Atta-Alla, M.N. - 2012). Storytelling is definitely part of our culture in the Coastal areas.

This cultural heritage is an act of generosity. Storytellers generously share their knowledge and wisdom while listeners generously share their time, presence, and openness of mind and heart. It also facilitates the flow of mutual compassion. In a

time of divisiveness and discord, it is just what we need to reconnect us. Storytelling builds bridges. Storytelling heals (Cordova, A. U. July 2018). Storytelling joint people to communicate with one another. Among Filipino hunter-gatherers, this culture is valued more than any other skill, and the best storytellers have the most children. It is formally used to entertain their children and it is universal human trait (Yong, E. - 12-05-17). Folk stories are suitable for all of us without any prohibition and storytellers ability can easily capture children's attention.

This artform is used to teach the youth the essence of respect only through the practice of listening (Archibald, Jo-Ann, -2008). By using the sense of hearing it shows our concern towards folk stories. Community values learned from this undying culture, helped to guide future generations and aid in identity formation. Due to this culture, folks have been provided a great framework of its worthy values ( Silko, L. - 1981). Storytelling is very significant, it can spread knowledge about folk stories that we appreciate and cherished.

Most of the people perform storytelling to spread happiness, to ease the pain, to teach a lesson, to express gratefulness, and to bring joy and healing. We tell stories because life itself is a story to be told ("Story telling Around The Country", February 2015). Storytelling shows our emotion in a simple way of sharing. It can be seen as a foundation for learning and teaching because listeners become engaged to the learning process that was brought by this culture (Rossiter, Marsha - 2002). Our culture developed this practice of sharing stories because it can bring us a lot of knowledge.



In the Quechua community of Highland Peru, there is no separation between adults and children. Children were allowed to learn through anything they have interpreted from the story. Moreover, children were being encouraged to listen to folk stories to learn more about their culture. They will just sit quietly and listen actively. This enables them to engage in activities as independent learners (Bolin, Inge. - 2006). Everyone can be part in learning the folk stories and gain knowledge by opening their minds and interests through listening.

For indigenous culture in Americas, this artform is used to practice the development of one's identity. It is because everyone in the community can add their own touch and perspective to narrative collaborately. According to some of the americans the practice of this culture is not only for entertainment purposes but also for teaching values (Archibald, Jo-Ann,- 2008). They acquire the essence of respect in storytelling and good outcome for people by enhancing one's ability and knowledge.

## **Related Studies**

Due to the importance of storytelling of folk stories not only locally but also internationally a lot of various studies have been conducted to promote the essence of this practice. Some of them tackled the backgrounds and values of this culture. Conducting this studies led them to the wonderful world of storytelling.

An ethnic group in the Philippines known as "Agta" were being engaged in storytelling. One of these stories was the "Sun and the Moon" which tackles some arguments about which one will enlighten the sky. According to Andrea Migliano (2009), an anthropologist at University College London states that many of these Agta tales are infused with themes of cooperation and equality. At first, Migliano wasn't actually interested in storytelling but after she witnessed the way of living and the process of storytelling of this tribe she suddenly got interested. "Alas, our wonderfully human universal loving stories can also become an all-too-human vulnerability, fostering enmity as readily as amicable relations", Migliano said. According to Yong (12-05-17), "exploring through various stories can encourage and enlighten our perspective to open up our minds" .

Edwin Sidney Hartland (1914) had come out with a Hellenic masterpiece entitled, "The Science of Fairytales". According to him, the art and creativity of storytelling most especially to young children has been cultivated over the years, for it is believed as the by product of an instinct that was universally implanted in the inherent faculties of man. Hartland is the chairman of the International Foklore Congress in London in 1891. Storytelling were inspired for children as it widen their minds and ideas in learning.

Storytelling is a way to teach younger members of indigenous communities about their culture and their identities. In Dona Eder's study(September 2007), Navajos were ineterviewed about storytelling practices that they have had in the past and what changes they want to see in the future. They notice that storytelling makes an impact to the lives of the children of the Navajos. According to some of

the Navajos that were interviewed, storytelling is one of many main practices that teaches children the important principles to live a good life. According to Eder, Dona (September 2007), "storytelling can be a primary way for children can rely on to learn values to have a good life".

Storytelling is a means for sharing and interpreting experience. Peter L. Berger says human life is narratively rooted, humans construct their lives and shape their world into homes in terms of these groundings and memories. Stories are universal in that they can bridge cultural, linguistic, and age-related divides. Storytelling can be adaptive for all ages, leaving out the notions of age segregation. Storytelling is part of our lives who share and built stories for our selves and our community to connect us as one ( Atta-Alla, M.N. - 2012).

It is well documented that the term "folklore" was coined in 1846 by the Englishman William Thoms. He fabricated it for use in an article published in the August 22,1846 issue of The Athenaeum. Thoms consciously replaced the contemporary terminology of "popular antiquities" or "popular literature" with this new word. Folklore was to emphasize the study of a specific subset of the population:the rural, mostly the illiterate peasantry (Georges, 1995)( Sims, 2005) It features a lot of details about human life.

Folklore became more than just stuff, it became a verb. Folklore was the event of doing within a given text, for a specific audience, using artifacts as necessary props in the communication of traditions between individuals and within groups (Bauman 1972, p. xv). Folklore can be shown in expressive way not only in oral. Folklore became a measure of the progress of the society, how far we had moved

forward into the industrial present and indeed removed ourselves from a past marked by poverty, illiteracy and superstition (Charles Darwin - 1859). Folklore is indeed a sign of development as it elaborate and go with the flow as we experience the progress of our society.

### **Synthesis of the State of the Art**

Ever since, the practice of story telling have been a great lift in instilling moral values among people. It is being practiced to give entertainment by means only of listening. Studies states that this culture was being performed all throughout various communities because of its good effect among people. Hartland and Eder couched that storytelling is important among children because of the learnings that were gathered from it.

Folk stories on the other hand, were being enrooted to show respect for their elderlies. Most of the time, these stories was being performed to inculcate their culture to the youth. Studies around the globe were harmonious in stating that folk stories are important in passing knowledge and history.

### **Gap to be Bridged by the Study**

Based from the review of related literature, there were no studies that tackle about the folk stories, specifically in Barangay Apud and Rawis, Libon, Albay. There are a lot of folk stories in Barangay Apud and Rawis, but it seems that it's still unknown and untold. Storyteller must dig deeper to know more a lot of folk stories.

We all know that folk stories must circulate, but nowadays some of it are forgotten. The lack of knowledge and awareness about folk stories should be solved. Creating the studies about folk stories must be done and spread around the world. This will be the first study that aims to inform the folks the essence of their stories. As we explore to know about this study, we didn't gather information who discussed about this, specifically in all of Libon. This is the gap that the study hopes to be bridged.

## **Definition of Terms**

The following are the terms that are functionally used in the scope of the study. These definitions served for better understanding of the key concept tackled in this study.

**Folk Story .** This is an old story that were being told again and again, often for generations ( Vocabulary Dictionary, 2020 ). In this study local story refers to the originally created stories from the locale of Baranggay Apud and Rawis, Libon, Albay.

**Knowledgeable folk members.** members of the locales who were knowledgeable about the research topic.

**Storytelling.** This refers to the culture of sharing stories among people.

**Folks.** This describes a certain group of people. In this study, the term refers to the people who lives in Baranggay Apud and Rawis, Libon, Albay.

**Community Values.** These refer to the good practices that were portrayed in the community.

**Barangay.** This refers to the smallest administrative division in the Republic of the Philippines ( Wikipedia, 2020). In this study, it refers to Apud and Rawis, Libon, Albay. They are one of the Coastal Barrangays in the Town proper of Libon, Albay and it is also the last two barangays before entering the Town proper of Oas, Albay. These two are in the 3rd District of the Province of Albay, in the Bicol Region, and in the Republic of the Philippines.

## Notes

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( Charles Darwin published On the Origin of Species in 1859)



## **CHAPTER 3**

### **RESEARCH DESIGN AND METHODOLOGY**

This chapter describes the research design used in the conduct of the study. Sources of data, key-informants, respondents and instrumentation used to gather data, data gathering procedure itself, as well as conceptual framework that has guided the presentation of data are likewise described.

#### **RESEARCH DESIGN**

The researchers applied qualitative approach of ethnographic design in the conduct of the study. It results to direct description of a group, culture or community and also refers to an overall term for a number of anthropological approaches. This study unveils the folk stories of Barangay Apud and Rawis, Libon, Albay that showcase the culture of the locale as well as their belief and value systems. This study aims to verify and acquaint various folk stories within the locale.

#### **SOURCES OF DATA**

There are two classification of sources of data. The primary sources are the key-informants of this study. Sources of data are the most significant portion in this

study. The key informants and respondents in this study are the knowledgeable folk members of Barangay Apud and Rawis, Libon, Albay in assumption that they are the most well-informed of these folk stories. The participants are ranging 20-85 years old, people who lived in the Barangay for most of their lives. The secondary sources include the journals, books, websites, dictionaries, and theses.

## **RESEARCH INSTRUMENT**

This study made use of an interview guide to gather data. A use of interview guide is more useful in creating comfortable relationship between the key-informant and the interviewer. The questions were based on the necessities of the study. Supplemental questions will also be facilitated as needed in the discourse. The interviews shall be conducted in local dialect.

Use of video recordings, voice recordings and notes will serve as adventitious evidences in data profiling. Various evidences, that may include artifacts, will be gathered by the researchers to include in the methodological notes and personal notes.

## **DATA GATHERING PROCEDURE**

After the usual procedure, the researchers will start looking for the participants based on the study's needs. The following were the phases of activities in data gathering procedures:

1. Pre-interaction Phase- At the first meeting, the focus of the researchers is to establish rapport with the key-informants. Consent and the approval of the key-informants will follow and as much as possible, the key informants and respondents must be oriented to the topic and to various situations that may happen.

2. Interview Phase- After the consent was approved, the researchers will already conduct an interview. As a Filipino, we must show our values towards our key-informants, particularly they are older than the information gatherers. We must "*mano*" or grant for their blessings first. Research instrument will be used in this time.

3. Non-Participant Observation- This shall be employed with photographs, videographs, application of methodological and personal notes. Direct observation may now occur.

4. Post-interaction Phase- The researchers will now give gratitude towards the key informants for providing information that will furnish the necessities of the study. Handshake may be also given towards the key-informants.

## **CONCEPTUAL FRAMEWORK**

Conceptual framework is integral in this study because it shows how the study will produce answers, and how the study will develop. The aim of this study is primarily to profile and generate plots for the folk stories of Barangay Apud and Rawis, Libon, Albay. The input describes the various folk stories of Barangay Apud and Rawis, Libon, Albay, the plots within each stories and the significance of this story to the locale. This will exhibit the Filipinos' undying storytelling culture.

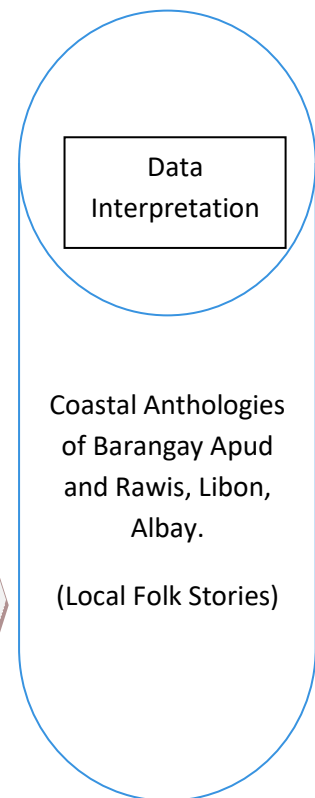
The process entails the activities that shall be planned to guide the proponents in gathering data for the needs of this study regarding the folk stories of the two Barangays. This refers to data gathering, profiling and analysis of data gathered to ultimately produce plots that can be accessed and read. Interview guide, Non-participant observation through video recording and picture taking will be provided to gather applicable data for this study.

Bottommost, the output which is the aim of this study is to generate plots that can promote Barangay Apud and Rawis, Libon, Albay's cultural heritage. Figure 1.0 is the conceptual paradigm.



<p>Folk stories of Barangay Apud and Rawis, Libon, Albay</p> <p>Plots for each stories significance</p> <p>Its significance to the community</p>	<p>1.Data Gathering</p> <ul style="list-style-type: none"> <li>-Interview</li> <li>-Non-Participant observation</li> <li>-video recording and photographing</li> <li>-taking notes</li> </ul> <p>2. Profiling and Analyzing gathered data.</p> <p>3. Generating of plots( with specific values as cited by the key-informants).</p>	<p>Significant informations that may lead us to the creation of plots for each stories.</p>
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Figure 1.0 Conceptual Paradigm



## **Chapter 4**

### **Local Folk Stories of Barangay Rawis and Apud, Libon, Albay: An Ethnographical Research**

The folk stories are representation of what the community has been and its values. However, these stories have been disregarded the the years. Local people are now more fond of modernized stories instead of patronizing this heritage. This study seeks to gather in depth info about the folk stories of Barangay Apud and Rawis, the plots that can be made for each stories as told by the local folks, and its significance to the community.

After the data gathering, we, the researchers founds out that our study and other significant studies conducted by other researchers mentioned in our RRL are having some mutual responses coming from our key-informants and respondents. In Dona Eders' study she said that storytelling culture is essential for instilling moral values not only among youth but also among elderlies. In our study on the other hand, we gathered the same information which refers to the values and virtues that were instilled among local people. Another related study is the study is done by Edwin Hartlad, his study and ours' founds out that these local folk stories improves tge learning development of the local folks regarding their culture. In the process of data collection we've realized that some of our RRLs are having mutual results with us.

The research methodology that were being used in this study is the usual procedure. We have provided an interview guide for the conduct of the interview and we also used an ethnographic research design. We selected fifteen (15) key informants that were able to share their thoughts to the given topic. As an Ethnographic research , we conducted a sociological survey and interview using the interview guide that we had produced. We collected and analyzed their answers and proposed opinions. Non participant observation was also conducted. Photographs, videos, sound recordings and notes are also provided.

We generated their ideas in order to formulate an output for our study which refers to the local folk stories of Barangay Apud and Rawis. We selcted the most essential and ravishing local folk stories of the two Barangays. The researchers selected six (6) local folk stories that serve as our product.

### **Local Folk Stories of Barangay Rawis and Apud**

The local folk stories of Barangay Apud and Rawis are the reflection indeed of their rich culture an history. It has various genre of stories but all of it are significant. The following are the local folk stories that were collected and analyzed by the researchers.



## **Turawis: Barangay na Nabuo Dahil sa Di Pagkaintindyan**

Kasabay nin pasakit, kadipisilan, dangan puot na kawsa nin pagsakop nikan mga kastila sa Pilipinas pirang taon na kan nakalilipas, uminusbong kan usad na Barangay na maituturing na wanang usad sa yaman nin munisipalidad kan Libon. Uloy ng panawn kan uminagi, kading Rawis kung angalon wana ay dapa man pormal na kangaranan ta matod sitio man sana kadi nikan Barangay Apud dati. Nong mga panawn kayun grupo nin mga kastila kan napa-agi idi sa lugar na kadi, wana ta napunta sinda sa lugar na kadi uminunga sinda kung unu kan ngaran kan nasabing lugar. Nya nong mga panawn diman sinda nagkairintindihan nu mga taga-idto kaya uda man basang nakasimbag.

Kina su mga nagaragi pasiring sa Apud, sa sabang nagagi ta nangukong pagkawin ninra. Pagtumak nu lalaki sa tubig, tuminuron kadto kina pagturon nu tubig saktong nagunga su mga kastila kung uno ngaran nikading lugar, tapos sabi man nu mga Pilipino idi sato ay nagturawis. Palibhasang di man parehas kan bibisaron di man nagkaintindihan, kan inunga nu mga kastila ay kung unu kunu kan ngaran nikading lugar mala man ta su mga Pilipino nakakitang nagsugpit na tubig na-bisara man na "TURAWIS". Sa kawluyan nin panawn su nasabing sitio nikan Barangay Apud ay inangal namang Barangay Rawis.

## **Nasapod sa Apud**

Gikan sa pagkasapod sa litrato ni Senior Santiago an kangaranan kan Barangay Apud. Gatos na taon na kan uminagi kan buminagyo sa usad na lugar, makusugon su nasabing bagyo. Nagkataon na may usad na mang-aasin na may ngaran na Anselmo Saclag, kan papunta siya sa pangpang kan dagat buminulaga sanya kan usad na kasarig na tabla. Nahiwagaan si Anselmo idto sa nakita niyang tabla kaya inuko niya kadto.

Pirang minuto kan uminagi kan mariparo niyang sa ibabaw nu tabla may naka-ukit na litrato, lininigan nya kadto hanggang sa mahulma na kung sisay kan naka-ukit. Su litratong naka-ukit idto sa tabla ay uda iba kundi kan Santo kan nasabing Barangay, si Senior Santiago. Magpon nung pangyayaring kadto iginikan na kan nasabing baranggay sa "NASAPOD" o mas kilala na wana bilang Barangay Apud, kan pinaka-ultimong Barangay nikan Libon bago mag Oas.

## **Apit**

Palibot kan Barangay Apud dangan Rawis nin mga misteryong di maipaliwanag. May mga tao na nakapagsabi na nakarurungog kunu sinda nin nagalagatak na kadena na nagalibot sa duwang Barangay. Samantala, nung mga

panawn, may kabayong puti si Senior Santiago nin Apud kaya madalas siyang magparalayas. Pag nagkakataon naiisipan niyang apiton si San Vicente nin Rawis para mamasyar.

Pirang beses man na nangyari kan pagsunduan nikading duwa. Gigibo kadto nin duwang patron para bantayan kan sandang nasasakupan. Hanggang sa mga nakalipas pa sanang panawn, may nakakikita pa gilayun sa duwang patron na nagalibot. Dahil sa mga pangyayaring kadi, masasabing makusog kan ugnayan nikan duwang Barangay. Matapos nikadto, naniniwala kan mga tao nin duwang Barangay na pag nakarurungog sinda nin nagalagatak na kadena, amuna kadto si Senior Santiago dangan si San Vicente.

### **Calpe: Misteyosong Bulong**

Nung panawn pa may nagkalat na kailangan sa Barangay Apud, uda nakaaram kung unung ilang mi unung bulong kan kaypwan para idto. Halos ubus na tao na kan nasasakitan dahil sa nasabing ilang. Samantala, nung mga panawn nin kadipisilan may suminilyak ali sa marikot na *"ubus na namamatian ninyo mararay sa pagbulong nikan calpe"*. Narungog kadto nin mga taga Apud, di ninra aram kung paniwalaan kadtong sinabi nung suminilyak pero napag hurop-huop ninda na uda man sanda mauda kung titistingun ninda.

Nung tinisting ninda, milagrong guminaan su pagmati ninda hanggang sa ruminay. Kung sisay man kadtong misteryosong taw sa likod nikading bulong na

calpe, dakulo kan pasasalamat nikan mga taw sanya. Magpahanggang wana, nagagamit man gilayun kading calpe bilang pang-ilot.

### **Sa Likod nin Buway na Tubig**

Bukod sa kwento nin turawis, kan buway na tubig man na makikita sa Rawis kan usad sa dahilan kung tanga hiniwalay kan Rawis sa Apud. Usad sa kayamanan nin Barangay Rawis kan sanrang tubig, natural kading nagabulos ali sa irarom nin raga papunta sa sandang gripo. Didayo man kan saynrang tubig dahil sa taglay nikading linig dagus lasa. Arayo pati kadi sa uri nikan tubig sa Apud, ababaw sana kan tubig sa Rawis samantalang ararum kan sa Apud. Kalidad nin tubig kan usad sa mga dahilan kung kaya't hiniwalay kan Rawis sa Apud.

Pero sa likod kan ubus na isturya tungkol sa buway na tubig, bibalot man palan kadi nin katakot-takot na hiwaga. Taong 1968 kan itugrok kan gripo nin Barangay Rawis sa residente nin mga Bruzola. Bibalot kan nasabing gripo nin mga misteryong halos imposible na kung pag-isipun.

Idto sa nasabing gripo kayun iyan naka-ulang ikos sa mismong pasamano, pag kinita mo mata sa mata su ikos tapos bigla kang magakurap mauda man su ikos. May sabi na amo man kading ikos na kadi su tuminakin sa usad na akos na naturog tapos kinabuwasan di na napagmata su akos. Inanap nung mga tao su ikos tapos

tinigbak para mapagmata su akos ta pinaniniwalaan na inuko nu ikos su kaluluwa nu akos.

Usad man sa kikatakutan sa buway na tubig nin Rawis ay kan mga *taong lipod*, kan mga taong lipod na kadi kan naga silbing tagabantay. Basta ika nagaparasinyaw sa mismong ngarangaan ning tubig, maingot saymo kan nasabing tagabantay saka ika *sisinohon*. Intirong buhay na tubig may maligno, amo kadi kan paniniwala nikan mga residente nin Barangay Rawis.

### **Uyog sa Tulay Apud**

Uyog kan pinaka primirong kikatakutan nin maski si-isay. Uloy ng panawn nin itugrok kan tulay sa Apud na nung muna mga tabla-tabla pa sana ning nuyog. Nagkapipirang mga residente sana kan nagkakayun kusog bot na mag-agi idi kung gabi nung panawn. Kalat kaya nikadto kan mga buro-barita tungkol sa pangunguyog sa lugar na kadto.

Dakul na residente kan nakaranas nin pangunguyog iyan sa nasabing tulay, bigla na sana kung magwasiwas kan angin sa tulay na бага lilinigan, tityempo sanang may mag-agi ta kung uda mang naga-agi uda man makusog na angin. May kapipirang residente kan naga dara nin rosario pag uminaagi sa tulay, kapipirang pangadyi kan nababanggit ninda ta amo kadto kan nagapakusog nin bot ninda para di makatakot sa kung unung misteryo kan nagabalot sa nasabing tulay.

## **Chapter 5**

### **Summary**

Local folk stories are the reflection of the locale culture and its beliefs. It is being done to instill virtues and values among its folks. Storytelling of these local folk stories have promoted and preserved various belief systems and culture across the world. The researchers aimed to produce local folk stories of Barangay Apud and Rawis and also to know its significance to the local folks.

Since its focus is local group of people who briefly knew the topic stated, the researchers chose an ethnographic research design. The researchers also prepared the DGP and conducted it properly. We selected fifteen (15) key informants which are considered as the knowledgeable folk members. After the DGP, we have selected the most appropriate yet significant local folk stories. The chosen local folk stories will be included in its output, the coastal anthologies.

### **Conclusions**

After the whole process of data gathering, the researchers found out that even if the elderlies who are ranging 70 and above are not that familiar to these local folk stories. On the other hand, the knowledgeable folk members stated that local folk stories are responsible for the maintenance of the belief system among its folks. Also after the procedures, we found out that the two locality are having a stupendous culture.

These local folk stories could be the eye-opener of the folks regarding their wonderful history. Beneath the amazing place of the two locale, there are hidden treasures that may promote their culture. Therefore we have concluded that the folk members should be familiarize with this heritage because it is very essential but anytime it could fade.

## **Recommendations**

Local folk stories are very significant to its locale. Therefore, it is something we should save. As the pioneers of these study, we are encouraging the local folks to kindly patronize these heritage. Although we are now more fond of modernized stories, we must still patronize these stories because it is the reflection of who we are. It molded our past that's why we are now living on a culture that's full of treasures. It is something we own, and it is something we should be proud of. We have these chances to promote and popularized our wealthy culture, so that we must patronize, save and maintain these local folk stories because these could lead us to something we want.

ASSEMBLAGE OF LOCAL HISTORIANS'

**LOCAL FOLK STORIES**  
**OF BARANGAY RAWIS**  
**AND APUD, LIBON, ALBAY**  
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**RESEARCH**

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