



COLLECTION, TRANSLATION AND THOUGHT ANALYSES OF ILOKANO RIDDLES AND PROVERBS

LOUIE B. VILLANUEVA, Ph.D. Instructor I, College of Teacher Education Cagayan State University Sanchez Mira, Cagayan

ABSTRACT

This study focused on the collection, categorization, translation and analyses of the Ilokano Folk Literature in select municipalities of Cagayan and Ilocos Norte and made- use of the qualitative research design.

The data which were elicited from the respondents and from the internet through the use of a questionnaire that was constructed and personally floated via a field work approach by the researcher were analyzed through the use of a thought analyses. The types of Ilokano folk literature collected vary. These are folk speeches such as riddles and proverbs. There are thirty-eight riddles and fifty-one proverbs.

Answers of the riddles were categorized. As to proverbs, the most dominant thoughts were identified.

Also, this study was conducted in order to contribute to the preservation, conservation and propagation of the inventiveness and ingenuity of the Ilokano in the educational arena by enriching the school's curricula through the inclusion of these collected Ilokano masterpieces and by providing the learners with valuable reading materials that would eventually offer them wider perspectives, admire and appreciate more their culture and of other's folk literature.

Lastly, without timely intervention, traditional cultural practices may disappear and be forgotten. Hence, through this humble research, the Ilokano students and other benefactors in select municipalities of Cagayan and Ilocos Norte will be left with a lasting legacy and chronicles of folk masterpieces.

KEYWORDS: Anthology, Ilokano folk literature, thought analyses, riddles, proverbs

INTRODUCTION AND BACKGROUND OF THE STUDY

"What is literature?" as a traditional stratagem in classroom discussions of literature is as notoriously difficult to answer as Pilate's "What is truth?" Like many good things in life, such as truth and beauty, literature cannot be conveniently caught in a pat definition. Often,



it is only when we come face to face with truth and beauty that we get to know them. So is it with literature: we understand the meaning of literature only by coming face to face with literature itself and taking its measure (Tomeldan, et. al., 2006).

Interestingly, Lasaten, (2011) stressed that literature may not be a sculpture that one can touch, a painting that comes in colors, music that pleases the ears, or dance that enchants the body yet it is a high form of art that touches and gives color to one's heart and creates music and dance steps in myriad souls. Its beauty and power are beyond one's imagination, if not a grand gift from God.

A good piece of literature, like any other work of art, does not yield much unless we bring something of ourselves to it. We can only get the meaning of a piece of literature by having lived because literature is a product of life and about life. Literature offers us an experience in which we should participate as we read and testing what we read by our own experience. How much we derive from our reading depends not only on the skill of the writer but also on our sensibilities and openness as readers. Whether we are sensitive or receptive, we carry away something of value-an understanding, an awareness and a feeling of pleasure (Tomeldan, et. al., 2006). Thus, in a very factual essence, life lights up literature just as much as literature lights up life.

Similarly, literature is said to be one of the stimulating subjects that help learners cope with the adversities of life for it is an embodiment of brilliant ideas and rich human experiences (Castañeda, 2000). Through it, people acquire wisdom and guiding principles, which direct and shape their positive attitudes towards their life.

The rich human experiences in studying literature help learners cope with the real-life problems and difficulties, leaving them strong and steadfast, aware and sensitive, with greater insights and understanding about human life and their surroundings (Villanueva, 2012).

Additionally, it is an acceptable fact that literature is one of the vehicles and avenues of the culture of peoples and because of this, the values of even the archaic literature becomes manifest. As part of the expressions of people before or at least at the inception of



acculturative processes it is a pure or nearly pure expression of our aboriginal culture. Folktales, legends, epics, poems, stories, folk songs, riddles and proverbs are just some of the earliest and rich forms of Philippine Literature (Catacutan et. al., 2006).

Eugenio, 2007 classifies Philippine Folk Literature into three major groups: Folk narratives, folk speech, and folk songs. Folk narratives can either be in prose - the alamat (folklore), the legend, and the kuwentong bayan (folktale) - or in verse, as in the case of the folk narratives. Folk speech includes the bugtong (riddle) and the salawikain (proverbs). Folk songs can be sub-classified into those that tell a story (folk ballads), which are rare in Philippine folk literature, and those that do not, which form the bulk of the Philippines' rich heritage of folk songs.

Studies on the folk literature of the different provinces in the Philippines had been undergone, however, in Northern Philippines particularly in Cagayan North and Ilocos Norte, their oral genre specifically those that have not yet been recorded were not yet conducted and analyzed.

Thus, this study came up with an anthology of Ilokano folk literature particularly riddles and proverbs.

CONCEPTUAL FRAMEWORK

The conceptualization upon which this study is anchored from is The 1987 Philippine Constitution. In Article XIV Section 14, it is specified that the state shall foster the preservation, enrichment and dynamic evolution of the Filipino national culture based on the principle of unity in diversity in a climate of free artistic and intellectual expression.

Section 15 likewise orders that arts and letters shall enjoy the patronage of the state. The state shall conserve, promote and popularize the nation's historical and cultural heritage and resources, as well as artistic creations.

Furthermore, it is revealed in Section 16 that all the country's artistic and historic wealth constitutes the cultural treasure of the nation and shall be under the protection of the state which may regulate its disposition.

In addition, the State shall recognize, respect and protect the rights of indigenous cultural communities to preserve and develop their cultures, traditions, and institutions. It



shall consider these rights in the formulation of national plans and policies as transcribed in Section 17.

Lastly, it is postulated in Section 18 of the same article that the state shall ensure equal access to cultural opportunities through the educational system, public or private cultural for entities, scholarships, grants and other incentives, and community cultural centers, and other public venues. The state shall encourage and support researches and studies on the Arts and Culture.

Thus, as citizens of the Republic of the Philippines, it is, therefore imperative that the folk literatures in the archipelago specifically in Cagayan and Ilocos Norte will be cultivated, recorded, collected, and eventually imbibed to the present and future generations before they shall be forgotten and affected by cultural diffusion and intermarriages with other tribes.

More specifically, it is therefore assumed that the collected Ilokano folk literature will be utilized as materials in Philippine Literature.

To encapsulate the framework of this study, the variables are illustrated in the paradigm as shown in Figure 1. The paradigm consists of three frames, the first contains the inputs which were the Ilokano Folk Literatures, the second is the process wherein collection, translation and textual analyses of Iloko folk literature in terms of thought, emotion, behavior and folkways were undertaken and the outputs which were the translated Iloko Folk Literatures into English and materials in Philippine Literature.

RESEARCH PARADIGM

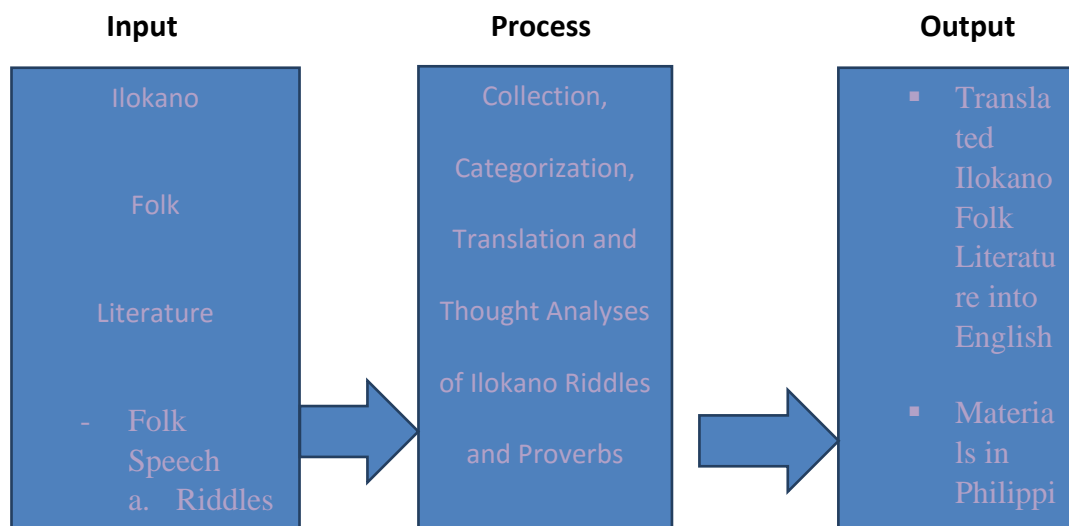


Figure 1. A paradigm showing the relationship of the Input, Process and Output



Statement Of The Problem

Generally, this study focused on the collection, categorization, translation and analyses of Ilokano Folk Literatures such as riddles and proverbs.

Specifically, it sought answers to the following questions:

1. What are the categories of the Ilokano riddles according to answers?
2. What are the English translations of the collected Ilokano folk literature?
3. What are the thoughts reflected in the Ilokano proverbs?
4. What is the implication of Ilokano Folk Literature collection to educational development?

SCOPE AND DELIMITATION OF THE STUDY

This study was limited to the types of folk literature and their thought analyses as they were embodied in the collection.

Some Ilokano folk literature which had been translated into English and published in books and those that can already be accessed in the internet websites were likewise included in this study.

The collected folk literatures from the respondents were translated to their English equivalents for better understanding of the text by both the researcher and evaluators and eventually the teachers and learners.

It also looked into the implication of the collected folk literature to educational development.

Moreover, only the Ilokano speaking communities in the Province of Cagayan, like Ballesteros, Sanchez Mira, Claveria and Sta. Praxedes and the municipalities of Dingras, Paoay, Sarrat and the City of Batac were taken as locale of the study.

Furthermore, only the riddles, proverbs, poems, and folksongs that were narrated by the respondents were the ones that were collected, categorized, analyzed and translated.



RESEARCH DESIGN

This study made use of the qualitative research design because the researcher collected, categorized, translated and analyzed the collected Ilokano folk literature.

Specifically, thought analyses were likewise employed.

Thought Analysis concept was adapted from the study of Guzman, 2013 titled “Kalinga Folk Literature as Materials for Literatures of the Philippines”.

The design is as follows: collection of existing Ilokano Folk Literature, categorization of the collected Ilokano folk literature, translation of these collections to their English equivalent, and analyses as to their thoughts.

RESPONDENTS AND SAMPLING PROCEDURE

All knowledgeable local folks age 60 and above in the four towns of Cagayan particularly Sta. Praxedes, Claveria, Ballesteros and Sanchez Mira; and three municipalities and one city in Ilocos Norte namely Paoay, Dingras, Sarrat and Batac City were taken as respondents of the study.

Purposive convenient sampling was employed to select the informants.

The researcher did the interview to the knowledgeable local folks of Ilokano folk literature in the above-mentioned municipalities during Saturdays and Sundays and some weekdays starting January 04, 2018 and culminated last April 29, 2018 during the second semester of the Academic Year 2017-2018.

The barangays were selected via the convenience of the researcher. Two barangays were selected in each municipality. The assistance of the people that the researcher knows was likewise asked so as to accompany him to look for the residences of the barangay captains as well as the local folks ages 60- and above.

ANALYSIS OF DATA

The qualitative research design was used to process the data collected. The researcher clarified the materials according to types and translated them to English



language. In the process of the translation of the materials, chosen knowledgeable literature teachers and professors in Cagayan and Ilocos Norte were requested to evaluate the accuracy of the translations of each literary piece.

A rubric was used in checking the correctness of the collected and translated folk literature. The rubric was composed of three indicators. These are content, organization and mechanics. The rating scales were from 1 to 3 points. For the descriptive interpretation, Poor is equivalent to 1 point, Fair for 2 points and 3 points for Good.

Thought analysis was used in analyzing the Ilokano folk literature specifically in revealing the categories or types of riddles, proverbs, poems, and folksongs.

Lastly, the translations and analyses that were made by the researcher which was validated by a group of Iloko and English grammar experts were asked to give their suggestions by writing or commenting it in the copies that were furnished to them. Some translations contain erroneous words, thus, they were improved by the researcher according to the suggestions of the evaluators.

DISCUSSION OF FINDINGS

Categories of the Ilokano Riddles According to Answers

The folk speech of the Ilokanos in Northern Philippines specifically riddles are orally narrated by one generation to the other. Answers of these riddles as seen in Table 1 include parts of the body like ears, breast, feet, eyes, and pupil of the eye. Domestic animals like bat, carabao (bull), pig, rat and chicken were also answers to these riddles.

Moreover, things/objects specifically those that are used in farming such as rope, fence, and rice-sled and fishing such as fish cage and boat are also present as answers in the collected riddles. Also, plants especially vegetables like ginger, eggplant, taro, and chilli; fruits like kasoy, coconut, guava, and citrus are answers that were identified in these Ilokano riddles As to vine; betel leaf is another answer and grains/palay and natural phenomena like thunder are likewise answers that were revealed .

Among the answers of these riddles, it was found out that plants are the most dominant ones followed by things/objects, parts of the body, animals, natural phenomena



and heavenly bodies. Thus, these findings can be associated with the folkways of the Ilokanos in Northern Philippines that most of its citizens are inclined into farming wherein the plants that they grow are most of the answers of these riddles.

This claim supports the idea of Suyo (2015) that Ybanags of Cagayan are one of the early inhabitants who lived in villages. Not being nomads, they engaged in agriculture, fishing and hunting as their means of subsistence. They fashioned agricultural implements out of wood and metal, and constructed homes. They also cooked their food in earthen pots and vessels made of clay.

Additionally, the things/objects as answers of the collected riddles are likewise used in farming and fishing which truly shows that the Ilokanos in Northern Philippines are also engaged into these kind of activities. This is in consonance with that statement of Suyo, (2015) that fishing is largely located at the northern tip of Cagayan like Aparri, Buguey, Gonzaga, Sta Ana where fish is abundant including Sanchez Mira, Ballesteros and Claveria.

Lastly, some of these riddles are also found out that some domestic animals are answers. It can be noted that carabao/bull is mainly used as a helper in farming while other animals such as pigs and chickens are also raised by the local folks in Cagayan and Ilocos Norte. This idea is parallel to the notion of Suyo (2015), that livestock products of the Ilokanos and Ibanags in Cagayan include hogs, carabao, and poultry raising in the backyard for consumption or for sale.



Table 1. English Translations and Categories of the riddles according to answers.

Parts of the body	Animals	Things/objects	Plants	Natural Phenomena	Heavenly bodies
Breast (<i>suso</i>)	Bat (<i>paniki</i>)	Rope (<i>galot</i>)	Eggplant	Thunder	Moon
Ears (<i>lapayag</i>)	Carabao/bull (<i>nuang</i>)	Fish cage (<i>alat</i>)	(<i>tarong</i>)	(<i>gurruud</i>)	(<i>bulan</i>)
Feet (<i>saka</i>)	Piglet (<i>burias</i>)	Fence (<i>alad</i>)	Ginger (<i>laya</i>)		
Eyes (<i>mata</i>)	Rat (<i>bao</i>)	Boat (<i>barangay/</i>	Palay (<i>irik</i>)		
Pupil of the eye (<i>tao-tao ti mata</i>)	Kawitan (<i>rooster</i>)	<i>baloto</i>)	Taro (<i>aba</i>)		
		Candle (<i>kandela</i>)	Betel leaf (<i>gawed</i>)		
		Cigarrete (<i>sigarilyo</i>)	Chilli (<i>sili</i>)		
		Rope for hanging (<i>pagsallapayan</i>)	Cashew (<i>kasoy</i>)		
		Bell (<i>kampana</i>)	Coconut (<i>niyog</i>)		
		Rice-sled (<i>pasagad</i>)	Guava (<i>bayabas</i>)		
			Citruses (<i>kalamansi/ kahel/orange/mandarin</i>)		

English Translations and Thought/belief/values of the Ilokano Proverbs

As to proverbs which are specified in Table 2, different values and thoughts are exemplified. Proverbs 1, 3, 4, 9, 10, 13, 15, 31, 43 talk about industriousness, 2 and 8 center on optimism, 5 and 41 reflect humility, 6 and 7 reveal hopefulness, 11, 22, 30 and 39 replicate laziness, 12, 32 and 46 tell about stubbornness, 14 and 48 expose camaraderie, 16 on richness, 17, 23 and 42 express thriftiness, 18 discloses wisdom, 19 and 40 communicate honesty, 20, 21 and 25 state about kindness, 24 highlights inheritance, 26 articulates meticulousness, 27 speaks extravagance, 28 conveys motivation, 29 connotes shamefulness, 33 denotes keeping secrets, 34 unveils talkativeness, 35 relates carefulness, 36 and 45 depicts fate, 37 portrays equality, 38 illustrates criticism, 44 designates patience,



47 renders soft-heartedness, 49 uncovers ill-temperedness and 50 interprets about karma. These are the thoughts stipulated in each collected proverb.

Among the thoughts that are reflected, the most dominant are industriousness followed by laziness, thriftiness, stubbornness, kindness, optimism, humility, hopefulness, camaraderie, honesty, and fate.

The above findings are related to the statements of Landa (1982) that the four provinces of the Ilokano homeland namely Ilocos Norte, Ilocos Sur, La Union and landlocked Abra stretch from Cape Bjeador at the north western tip of Luzon down to the Gulf of Lingayen. Most of the population is concentrated along a narrow coastal plain that has only a few good harbors. This environment is harsh, forcing Ilokanos to be hard-working and thrifty. Thus, many of the Ilokanos have left their homeland to seek employment everywhere.

Furthermore, the industriousness and thriftiness of the Ilokanos can also be associated with the claim of Living in the Philippines website that the physical environment of Ilocandia has affected the Ilokano way of life. Ilokanos are thrifty and used to difficulties and hardships. They work hard to earn a living; thus, to an Ilokano, every centavo counts.

Moreover, the website stipulated that Ilokanos are adventurous and the most hardworking people. They migrate to other provinces like Pangasinan, Nueva Ecija, and Cagayan during harvest time, to find work. After the harvest, they go back home with their earnings.

Consequently, Ilokanos strive hard to make a living, difficulty is never a hindrance to their success. To an Ilokano, hardships can easily be overcome. They believe in the value of study, industry, and patience, hence, every Ilokano family encourages their children to go to school and learn skills to find better paying jobs and eventually, have a better life (Living in the Philippines website).



Table 2. English Translations of Ilokano Proverbs and their thoughts/beliefs/values.

Ilokano Proverbs and their English Translations	Thought/belief/values
(1) Nu awan anus, awan lamot <i>(If there's no patience, there's no food)</i> (3) Awan serbi ti kinagaget nu maymaysa ti baket <i>(There's no use of being industrious if there's only one wife)</i> (4) Nu dika agtrabaho, dika agbiag <i>(If you don't work, you won't live)</i> (9) Ti makaturog makamukat, ti nasalukag agbiag <i>(One who is asleep gets eye booger, one who is alert lives)</i> (10) Sangasapulan, sangaapuyan <i>(What one earns in a day, spends all that day)</i> (13) Ti tao nga sao a sao, awan ti magapgapuananna <i>(A man who talks too much accomplishes nothing)</i> (15) Tay aso nga taol nga taol saan a makakagat ken makadunor <i>(A dog that keeps on barking cannot bite)</i> (31) Ti agmúla, agápit. <i>(He who sows, reaps)</i> (43) No awán ti ánus, awán ti lámot. <i>(If there's no patience, there will be no food)</i>	Industriousness
(2) Ti masakog agkiyad <i>(A pregnant woman stretches out)</i> (8) Asin asin, makapalukmeg pingping <i>(Salt, salt, makes your cheeks fat)</i>	Optimism
(5) Ti tao nga haanna ammo a talyawen iti naggapwana, haan a makadanon iti papananna	



<p><i>(A person who does not know how to look back to where he came from cannot reach his destination)</i></p> <p>(41) Awán ti ngumáto a dínto bumabá.</p> <p><i>(No one goes up that doesn't come down)</i></p>	Humility
<p>(6) Uray aglakay ti bagi, basta haan ti mabagbagi</p> <p><i>(Even if the body gets age so long as the private part doesn't)</i></p> <p>(7) Bao bao, alaem ti ngipen ko, suktam to ti baro</p> <p><i>(Mice, mice, get my teeth and change it to something new)</i></p>	Hopefulness
<p>(11) Uray di adalka, nu nasadotka, awan serbina</p> <p><i>(Even if you are educated if you are lazy, then it is but useless)</i></p> <p>(22) Purawto ti uwaken, nangasitto diay kannawayen</p> <p><i>(The crow will turn white and the heron black)</i></p> <p>(30) Sasáor banbannóg no sabáli ti aglamlámot.</p> <p><i>(Labor is useless if someone else eats from it)</i></p> <p>(39) Ti tao nga sadot, uray agtodo ti balitok, haan to pulos a makipidot.</p> <p><i>(A lazy person, even if it rains with gold, can never pick one)</i></p>	Laziness
<p>(12) Ti bassit a kayo nalaka a lintegen, ngem no dakkell narigaten</p> <p><i>(A young tree is easy to straighten, but when it matures it is difficult)</i></p> <p>(32) Ti madí na kayat ti dumngeg iti pammagbaga, rigat to ti lak-amenna.</p> <p><i>(He who refuses advice will end up in hardship)</i></p> <p>(46) Ti ubing nga matungpal amin a kayatna, awan ti nasayaat a pagbanaganna.</p> <p><i>(A child that is given everything will rarely succeed in life)</i></p>	Stubbornness



<p>(14) Maamammomto ti pudno a gayyem inton sika tay agkasapulan <i>(A true friend is known in time of need)</i></p> <p>(48) Agduduma nga ili, agduduma nga ugali. <i>(Different towns have different customs)</i></p>	Camaraderie
<p>(16)Ti adal ket kinabaknang a haan to pulos a matákaw <i>(Education is wealth that can never be stolen)</i></p>	Richness
<p>(17) No trabaho, gulpien, no kanen, in-inuten <i>(If it's work, do it fast. If it's food, eat it little by little)</i></p> <p>(23) Aniánto pay serbí diay rúot no natáyto met ni kabályon? <i>(Of what use is grass when the horse is dead?)</i></p> <p>(42) Saánmo a mapadára ti awán dárana. <i>(You cannot squeeze blood out if there's none left)</i></p>	Thriftiness
<p>(18) Ti tao a nanakem, dina kitaen ti pinagdisso ti sakana iti daga, ngem ketdi kitaenna ti sumaruno a baddekanna <i>(A wise man doesn't look his foot on the ground, instead, he watches his next step)</i></p>	Wiseness
<p>(19) Ti nalaka a natakikua ket nalaka met a mapukaw <i>(What is easily acquired is easily lost)</i></p> <p>(40) Ti agsíli magasáangan, ket ti agiggém ti bánga mauringan. <i>(He who ears chilli gets burned and he who touches the pot gets charcoal on his hands)</i></p>	Honesty
<p>(20) Ti sanikua masapulan ngem ti kinaimbag saan <i>(Wealth can be acquired but goodness cannot)</i></p> <p>(21) Haan a kasapulan a matawid ti kinabaknang nu la ketdi matawid ti naimbag a sursuro <i>(One needs not to inherit wealth if he inherits good manners)</i></p> <p>(25) Ti utang mabayádan, ngem ti naimbág a nákem saán.</p>	Kindness



(A debt can be paid, but a kind act cannot be) (51) Ti nasayaat a banag ket haanto pulos a maladaw (A good thing is never too late)	
(24)Ti kamátis, di agbúnga ti manga (The tomato plant doesn't bear mangoes)	Inheritance
(26) Ti napíli makapíli ti takki. (He who is choosy often picks the worst)	Meticulousness
(27) Nalpás ti áni, awán ti garámi. (After harvest, there's npo hay)	Extravagance
(28)Uray naáta tay tungo, no maisungród, sumgedtó. (Even when the firewood is young, it will burn when lit)	Motivation
(29) Naim-imbág pay ti matáyen ta malipátanen ngem ti agbiág a maibabaín to met laeng. (It is better to be dead and forgotten than to live in shame)	Shamefulness
(33) Awan libég a di aglitnáv. (There is no muddy water that doesn't get clear)	Keeping secrets
(34) Di pay nalúto ti pariá simmagpáwen ti karabása. (The bitter melon is not yet cooked but the squash jumped in)	Talkativeness
(35) Aluádam no matupraan metla ta rúpam. (Be careful that you eventually spit on your own face)	Carefulness
(36) Uray isubsúbom la ngaruden, mateppáyto pay láeng. (Even if you put it in your mouth, it can fall out) (45) No aniá ti imúlam, isú ti apítem. (Whatever you sow, you reap)	Fate
(37) No agtúdo, matuduán iti ámin (When it rains, everyone gets wet)	Equality
(38) Ti kabálio no bulbuloden, ti ngípenna di kitkitáen. (When a horse is borrowed, don't look at its teeth)	Criticism



(44) Matáy ti agur-uray, agbiag ti paur-uray. <i>(He who waits dies, he who makes other wait lives)</i>	Patience
(47) Awan lalaki nga natured wenno nabaneg no ti babai ti sanguanan agsainnek. <i>(No man is brave enough in the presence of a crying woman)</i>	Soft-heartedness
(49)Ti saan a matimtimek, nauyong no makaunget. <i>(A quiet person is slow to anger but terrible when aroused)</i>	Ill-temperedness
(50) Awan ti basol a haan a masingir. <i>(No debt remains unpaid)</i>	Karma

Implication of Ilokano Folk Literature Collection to Educational Development

In the provinces of Cagayan and Ilocos Norte, folk literatures such as riddles, proverbs and other oral genre are a fundamental part of its oral society.

Customarily speaking, these folk literatures relate to, and explicate several moral, spiritual, cultural, social, ethnical, traditional and even educational aspects of a society from which they evolve.

These collected literary masterpieces perform significant functions of serving as sources of entertainment, enlightenment on societal orientation and customs of the people, and educating the people of the various aspects of community particularly the learners.

Subsequently, this collection of folk literatures could represent the thoughts, belief, values, emotions, behaviors and folkways of the people of a society, where both young and adults learn through the principles, values and morals conveyed, reflected, articulated and replicated in these oral genre.

Consequently, education is a life activity, which entails passing through learning processes and acquiring knowledge and other skills for positive development (Amali, 2014).



Therefore, this anthology of folk literature can contribute to the preservation and conservation of the ingenuity and craftsmanship of the Ilokanos in the educational arena by enriching the school's curricula through the inclusion of these collected literary masterpieces in the Department of Education, the Commission on Higher Education and even in the graduate studies thereby providing the learners with valuable reading materials, offering them better perception, and respecting and valuing more their own and of other's folk literature.

Additionally, without timely intervention, traditional cultural practices may disappear and be forgotten. Hence, through this humble undertaking, the Ilokanos particularly the students in Select municipalities of Cagayan and Ilocos Norte will be left with a lasting legacy and chronicles of folk masterpieces. This study is hoped to benefit them by giving them something to look back on, so they may realize that it is truly imperative to conserve and preserve the Ilokano Folk Literatures before they shall be long forgotten.

CONCLUSIONS

It is concluded in this study that the Ilokano folk literatures in Select Municipalities of Cagayan and Ilocos Norte are very rich and genuine. Thus, these literary pieces should be conserved, preserved, recorded and propagated so as to enhance the thoughts, emotions, behaviors and folkways of the people.

Accordingly, studying folk literature can assist in the enrichment of human's understanding and ultimately widens his/her horizon to better his/her life as these pieces of oral genre can elucidate various educational values and functions derivable from them in preparing them for the 21st Century world.

Therefore, Ilokano Folk literature must be continually cultivated, conserved and preserved since they can be a supplementary material in the study of Philippine Literature and even in the fields of Humanities such as Anthropology and Sociology.

In due course, they should be conserved for they inculcate in the minds of the local folks the imperativeness of preserving the recorded and unrecorded man's best thoughts, ultimately emulating behaviors, collective emotions, and venerable folkways.



Lastly, the collection, translation and even analyses of Ilokano Folk Literature should be embraced by the Ilokano people particularly the students, teachers of literature to further determine not only its usefulness but also its effectiveness in teaching of short stories and poems and other genres in the elementary, secondary, tertiary and even in the graduate levels.

RECOMMENDATIONS

Based on the results, findings and conclusions of the study, the researcher offers the following recommendations:

1. Literature teachers in the Ilokano speaking communities should enrich their curriculum guide/syllabi in literature with Ilokano Folk Literatures. In this way, learning of literature becomes not only enjoyable, interesting and thought-provoking but also meaningful and values drawn from them will likewise be infused.
2. Teachers of literature should familiarize themselves with the materials and integrate them in their teachings for the enhancement of their learning. The researcher believes that not only the content of these literary pieces but also the values, skills and moral uprightness of the students will be further enhanced if the materials presented to them are suitable to their interest and awareness.

REFERENCES

[1] **Amali, H. I. (2014).** The Function of Folktales as a Process of Educating Children in the 21st Century: A case study of Idoma folktales. 21st Century Academic Conference Proceedings. Dubai, United Arab Emirates.

[2] **Bilbao, P. P. et. al., (2015)** "The Teaching Profession. Third Edition". Quezon City. Lorimar Publishing House. ISBN 971-685-745-0



- [3] **Catacutan, Carol Mina, C. et. al.** (2006). "English of the New Generation" Quezon City, Philippines. Sunshine Interlinks Publishing House, Incorporated.
- [4] **De la Cruz, A. O.,** (2017) "KANKANTA: Ilokano Folksongs' Content and Structural Analyses and Translations". Unpublished Research. Cagayan State University, Sanchez Mira.
- [5] **Del Rosario, A. S. (2000).** Cagayan Folk Literature As Materials For Literatures of the Philippines. (Unpublished Dissertation) Cagayan State University, Tuguegarao City.
- [6] **Dumaual, R. R., et al. (1956).** Philippine prose and poetry. Vol. 1, II and III Manila: Saint Mary's Publishing and Co.
- [7] **Eugenio, Damiana,(2002).** Philippine Folk Literature: The Legends. Quezon City: University of the Philippines Press, 490. ISBN 971-542-357-4.
- [8] **Eugenio, Damiana,(2007).** Philippine Folk Literature: An Anthology, 2nd, Quezon City: University of the Philippines Press, 498. ISBN 978-971-542-536-0.
- [9] **Guzman, E., E. (2013)** Kalinga Folk Literature as Materials for Literature of the Philippine. International Journal of Advanced Research in Management and Social Sciences. United Kingdom.
- [10] **Jocano, F. L. (1969).** Outline of Philippine Mythology. Manila: Centro Escolar University, Research Development Center.
- [11] **Jocano, F. L. (1982).** The Ilokans: An Ethnography of Family and Community in the Ilocos Region. Quezon City. Asian Center, University of the Philippines.
- [12] **Lasaten, R. C. (2011)** "The Literatures of the World, Teaching and Learning in the Constructivist Approach". Quezon City. IPM Publishing. ISBN 978-971-95121-6-5



[13] **Osborne, Milton** (2004). Southeast Asia: An Introductory History, Ninth Edition, Australia: Allen & Unwin. ISBN 1-74114-448-5.

[14] **Rodil, R. et. al.** (2014). "Heritage of World Literature". Mandaluyong City. Books Atbp. Publishing Corporation. ISBN 971-0412-57-0

[15] **Suyu E. L.** (2015) Doctor of Philosophy of Education major in History and Philosophy at the University of the Philippines, Diliman.

[16] **Tomeldan, Y. et. al.** (2006) "PRISM an Introduction to Literature". Mandaluyong City. National Book Store. ISBN 971-08-3072-4

[17] **Utely, Francis Lee.** (1968)"A Definition of Folklore," American Folklore, Voice of America Forum Lectures, ed. Tristram Coffin, III, p14.

[18] **Villanueva, L. B.,** (2016) "The Effect of Constructivist Approach in the Teaching of Short Stories and Poems to the English Performance of the Students". Researchers World: Journal of Arts and Science. India.

[19] Internet Resources

http://ilocanotreasures.blogspot.com/2012/08/sayings-of_ilcanos_602.html retrieved March 26, 2018

<https://foziecat.wordpress.com/2011/02/16/ilcano-proverbs-and-sayings/> Retrieved March 31, 2018

<http://www.oxfordbibliographies.com/view/document/obo-9780199827251/obo-9780199827251-0154.xml> retrieved May 04, 2018

<http://literature.oxfordre.com/view/10.1093/acrefore/9780190201098.001.0001/acrefore-9780190201098-e-88>

<https://dbinders.wordpress.com/2017/03/09/the-ethnic-group-ilcanos/#more-108>

<http://ilokanosonline.blogspot.com/2012/05/ilcanos-value-for-education.html>

<http://www.asiancinevision.org/harana/>



<https://www.britannica.com/art/folk-literature>

<https://www.britannica.com/art/folk-literature/Cultural-exchange-in-written-and-oral-traditions>

<https://www.britannica.com/art/folk-literature/Characteristics-of-folk-literature>

<https://www.britannica.com/art/folk-literature/Techniques-of-folk-literature>

<https://www.britannica.com/art/folk-literature/Major-forms-of-folk-literature>

<https://www.britannica.com/art/folk-literature/Proverbs-riddles-and-charms>

<https://www.britannica.com/art/oral-literature>