

# Cebuano folklore and the embedded Filipino values

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## ABSTRACT

The study analyzes the content of the selected Cebuano folklore which primarily depicts the original values of the Filipinos. The study used the interpretative-appreciative-analytical method in examining the values delineated in Cebuano Folklore. The tools used for interpretation and analysis were gathered from selected areas in Cebu. The study identified the common Filipino values that reflect the ideal way on how Filipinos value family, community, and profession. These original values are strongly intuited and expectedly gleaned in the four categories of folklore being studied such as: (a) folktales; (b) folksongs; (c) riddles; and (d) sayings/proverbs.

**Keywords:** *Folklore, folktales, folksongs, riddles, sayings*

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## I. INTRODUCTION

The essence of folklore is something that cannot be contained in a definition but that grows upon folklore experiences shown in liking indigenous songs, stories, sayings, beliefs, customs, and practices (Sanburg, 1944). Folklore is an excellent instructional device because it provides facts in an emotional setting (Pajo, 1954). Furthermore, it can also be used as an instrument for the appreciation of personalities of beauty of what is right and duty (Pajo, 1954).

Identification of ancient Filipino values in Cebuano folktales, folksongs, and sayings as materials for instruction are justified in the sense that "the value of creative literature is the principal treat to the creative imagination which is an attempt to control man's thoughts" (Cornolly, 1955).

A value is a powerful emotional commitment, a strong liking for something that influences an individual's action or behavior (Ambo, 1993). Values are things whether as object, person, or idea, that considerably influence the behavior of an individual and determine that behavior as worthwhile (Hollnsteiner, 1975). Similarly, folklore is recognized as one of the most important means of transmitting values, (Francisco, 1984).

One of the major problems of education today is the degeneration of the moral and spiritual values among the youth. Religiosity, respect for elders, self-preservation, helpfulness, industriousness, and moral sensitivity are gradually eroded by their exposure to the kind of materials they view and they read. An increasing number of young people are influenced by the corrupting impact

of lewd shows, gangsterism, materialism, and the like. A wrong sense of values and misplaced decorum in public and private life gradually bring the young to an in-consequential life.

The need to establish a value-oriented education is the vision of the researcher which is firmly believed to secure effectively the goals of a well-established cultural identity and value-oriented people. For such, it is expected that it can be accomplished through one of the more important and effective medium, i.e., Cebuano folklore that is rich in Filipino values worth preserving and upholding at all times.

## II. OBJECTIVES

The general objective is to identify the four categories of Cebuano folklore considered in the study namely: folktales, folksongs, riddles, and sayings/proverbs. It also provides the body of the literature which is to be analyzed.

The specific objectives are to examine literarily through the use of interpretative-appreciative-analytical method as the input, to collect the Cebuano Folklore, and to analyze the Filipino values embedded on them.

## III. DESIGN AND METHODS

The study used the interpretative-appreciative-analytical method in examining the values delineated in Cebuano Folklore. The method involves the identification of the Filipino values embedded in the Cebuano folklore.

The first phase of the research process involved the collation of different Cebuano folktales, folksongs, riddles, and sayings/proverbs from different sources. These were mainly gathered from the printed literature from the Cebuano Studies Center. Some transcribed materials were taken from the old folks in the countryside. However, majority of the materials in the study are popular tales, riddles, and proverbs.

Each literary genus of folklore was categorized for critical reading. Values delineated in each material under each category: folktales, folksongs, riddles, and sayings/proverbs were identified. There was also an in-depth analysis that provided a more thorough study of content and its implications.

Interpretative-appreciative-analytical method employs content analysis for every category of Cebuano folklore being studied.

## IV. PRESENTATION OF DATA AND ANALYSIS

For a systematic treatment of each material, the following format is utilized: interpretation and analysis, and values delineated in the material.

**Folktales.** There are two oral narratives transcribed in Cebuano; these narratives include: Banawa and Naukban. In this section, the tale is reproduced in the original Cebuano language from oral transmission. These folktales interpreted and analyzed based on how the narrative presents the setting, characters, and problem.

*Banawa. May magtiayong Sipa ug Tibo.*

*Si Tibo usa ka mangangahoy ug si Sipa usa ka yanong asawasa panimalay. Usaka adlaw niana, nahitabo nga wala mahiuli si Tibo sa ilang panimalay. Tungod niini, nabalaka pagayo si Sipa.*

*Nangayo siya ug panabang sa mga silingan uban sa kahingawa, kon unsa nay nahitabo sa iyang bana.*

*Gisuhid nila ang tibuok lugar apan wala gyod nila makti-i si Tibo. Tungod niini, nakahukom sila nga magdala ug lata o taro aron basal-basalon uban sa pagsinggi tnga“ Si Tibo nawa”.*

*Uban si Sipa nga nagsiyagit sa pag-ingon nga, Akong bana nawa! Intawon iulina.” Gikan niadto ang maong lugar gitawag na ug “Banawa” tungod sa sibaw sa tingog ni Sipa. (Elvie Rabor)*

**Interpretation and analysis.** Oftentimes, it is noted that simple folks possess the more enduring values of filial duty and concern. In the story of Tibo and Sipa, an ordinary exposition of the problem of the sudden loss of Tibo prompts the wife to respond with much more concern than would an ordinary wife in the city. In the latter, the immediate reaction is passive concern and eventually emotional panic. But in the former, Sipa mobilizes her neighbors through a spirit of cooperation to look for her husband.

In this unhappy predicament of Sipa, she succumbed to the intervention of the supernatural being to bring back her husband. It also implied the mischief that supernatural beings play on hapless simple creatures like Tibo and Sipa. Hiding Tibo in a drum is an extraordinary act of utter mischief and belies the anthropomorphic weakness of rational judgment of spirits. Furthermore, it establishes an uncanny relationship between humans and deities/spirits whom the former are objects of the folly and ridicule of the latter. Human beings end up being play things of the supernatural forces.

However, the subject of the narrative is love and concern for the husband. The wife goes to great lengths in searching for the lost spouse. She enlists the cooperation of the neighbors; implicitly she undergoes a lot of pain and sacrifice looking for the husband. Willingly, she complies with traditional beliefs and practices by participating in rolling and kicking drums to attract the attention of supernatural beings. It also conveys mute request for the release of the husband from the enchantment of superiors being cast on the husband. This goes on for some time with undiminished optimism. The reverberating echo of the call of Sipa for the lost husband is intensely magnified by the unmeasured feeling of love, concern, and patience emanating from her heart.

**Values delineated.** The filial virtues of love, self-sacrifice, and fidelity are implied in the tale. Likewise, the value of cooperation is evident in the narrative. The wife's optimistic fervor in finally locating the lost husband is manifested in

the untiring effort and self-sacrifice she endures while in search of the husband. Love is at the core of the patience which she exhibits while continuing the search for the spouse.

The dutiful housewife indulging in domestic chores while the husband is attending to his occupation of cutting firewood for sale reveal the mutual reinforcement of each other's domestic obligations to family. It conveys undiluted relationship, devoid of the superficialities and sophistication of husband-wife relationship. The woman is always for the home and the man is the breadwinner of the family. These are mutually complementary roles that remind couples of their roles in the household.

In the modern family, even if the wife is a career woman, it does not absolve her from her domestic duties—love, concern for the husband and the children demonstrated in manifold ways. These may take the form of looking after the needs of the children and the husband in the home, not necessarily financial. Beyond that, one can see how the husband is an object of concern in a moment of loss because he is the reinforcing pillar of family solidarity that is adorned with the heart and passion of woman.

*Naukban. Si Apo Koyug ug ang iyang asawa nabalaka sa ilang bugtong nga anak kay wala pa maminyo bisan pa sa kahamtong naniini. Agi'g sulbad sa ilang kabalaka, nangita sila ug babaye nga sarang ika paris sailing anak didto sal aing isla. Sa ilang pagtabok sa laing dapit, agi'g pagsuroy-suroy, may napalغان gyod sila nga matahom kayo nga babaye. Wala man sa uso ang pangulitawo saunang panahon, gihikay dayon nila ang pagpamalaye. Tuod man sa didto nasila, gipangayu-an sila ug luna sa yuta agi'g bugay sa babaye nga pangasaw-on sa ilang anak. Misaonong gidayon sila samaong kasabutan. Mipauli sila sailing lugar sa Pilar, Camotes aron sapagpangandam sailing bugay. Sa pagkagabii niana may daw barko nga nakitaang mga tawo samaong lugar nga*

*nagalawig apan natingala sila kay sobra ang kasilaw sakahayag niini. Mao nadiay kadto ang yutang agi lalin gikan samaon dapit. Sa pagka buntag niana, dako kayo ang ilang kahibulong asa naang yuta samaong dapit nag nahimo naman kining wanang sa tubig. Sukad niadto ila na kining gibuyagan ang lugar ug "Naukban" (Cristita Austria).*

**Interpretation and analysis.** Parents go to a great extent in looking for an appropriate partner for a son or a daughter. It is not merely a manifestation of insecurity in their old age because a man cannot take care of his parents. But those parents believe women have the natural predisposition to assume maternal obligation toward in-laws in old age. This is a common manifestation of parental concern other than the eagerness to have a grandchild.

Parents act as marriage matchmakers when the security of the family is at stake. When the early signs of the perpetuation of the family bloodline are threatened through the bachelorhood of children in the family, parents act as matchmakers. This is an ageless tradition not only practiced in the country, but even in Asia and in Europe. Even in modern times, parents try to protect their lineage and their social status by matching their children with their friends, *compadres'/comadres'* children, or with business associates children. Today, matchmaking among the rich is basically motivated by the perpetuation of social status— wealth, royal lineage, and the like. Matchmaking was a practice of fixing marriage by the folks. This was mostly done by the Chinese. It was motivated in the rural areas by security for lineage and desire for grandchildren.

The practice of matchmaking is also a test of children's loyalty, obedience, love, and respect for parents. Among matchmaking parents consummating the marriage of their children is a manifestation of sincerity to a verbal agreement and honoring one's commitment, as well as safeguarding the interest of business interests. Furthermore, it strengthens goodwill and

interfamily relationship.

**Values delineated.** The value of loyalty, obedience, love, and respect are implied in the narrative. Parents often love to test their children's loyalty to them other than their obedience, love, and respect. In the case of the only son of Apo Kaug and his wife, the value of parental concern is accompanied by a corollary value of loyalty. The son's compliance with the matchmaking practice of his parents is a manifestation of loyalty and obedience to them.

The parent's concern for the delayed marriage of the only son expresses implicitly the desire for their security in old age. No one takes care of them more appropriately other than a woman. A daughter-in-law is generally obliged to look after their in-laws; in the same way that a daughter also equally shows loyalty to parents by taking care of them in old age.

Matchmaking is as much a manifestation of the values of respect for parents and parental authority as for the test of the extent of children's obedience to their parents. Although this has moral limitations, parents, do not look at it as interference but an extended act of parental concern for the welfare of their children. In such a case, it is also a manifestation of the dichotomous values of parental concern and children's respect and love for parent's generous intentions. In the story, the tragic consequence of matchmaking implies the disadvantages of overzealousness of parents.

**Folksongs.** Cebuano folksong has a certain lilt in its tune that gives a folksy impression. This folksiness creates an impression of gay laughter and humor that tries to divert attention from the humdrum of rural folk life. It arrests attention of people from their daily chores to lighten the burden of work.

The folksong conveys varied moods the humorous to romantic, from gaiety to poignant. At times, it is informative and reflective reminding people of their natural predispositions to life. The social cares and simple truths of life are revealed in the folksong. But most of all. They contain social,

cultural, and intellectual values. They are reflected in the five folksongs chosen for interpretation and analysis.

*Inday Pamutos Na*

*Inday pamutos na  
Sa imong mga bestida  
Kinsay imong padad-on  
Si Dodong nga imong banahon  
Dodong ayaw awaya  
Si Inday imong asawa  
Imong ganing awayon  
Si Indaya kong bawi-on*

**Interpretation and analysis.** The song is written in two stanzas whose structure features the *aabb..aabb* rhyming scheme with a blend of the iambic-anapestic trimeter. In the following line, the anapestic trimeter is evident, thus:

*Si Dodong nga imong banahon  
/Si Dodong/ ngaimong / banahon/*

Underlined syllables represent the accented/stressed syllable preceded by two unaccented/unstressed syllables. In the succeeding line, a combination of the iambic-anapestic line is observed:

*Imo ganing awayon  
/Imo /ganing/awayon/*

The first two metres are iambic in structure while the third one is anapestic. This rhythmical stressing complements the folksy tune of the folksong and conveys a humorous and gay mood.

*Inday* is a polite address generally intended for a lady— either married or unmarried. Even the semantic configuration impresses a gentleness that is appropriate to the tenderness of a woman. So that in the song *Inday Pamutos Na*, the father-in-law of *Dodong* soon to be the husband of *Inday*, tells his daughter to pack her bags and go with her husband. The father-in-law humors her

daughter by asking *Inday* who will carry her bag, but indirectly suggests the husband as a gentleman who should carry the bag of the wife.

The light-hearted humor reflects the broadmindedness of fathers' acceptance of the independence of children when they marry. They should not live with their in-laws but live a life of their own. Unlike in other traditional Filipino families, married children remain dependent on their parents even in marriage. This song is both instructive and entertaining because it implies the necessary pleasant disposition that fathers have when their married children leave the house. It is devoid of the sentimentalism that is usually attached to this occasion. Based on my perception "Sentimentalism" is an act of showing emotion which is somehow similar to what others feel. In most instances, parents feel sad if a child gets married. Parents in general should be sober about married children departing the home for their own. This clearly shows the value of sentimentalism.

In the second stanza, the father-in-law admonishes his son-in-law to preserve the harmony in the family. Husbands should not quarrel with their wives; they should treat their wives with care, with understanding and with love. The term *ayaw awaya* has many relative connotations although it means literally "not to quarrel or fight." The implication is clear; the husband should try to preserve the unity and harmony in the family through mutual love and understanding. The father-in-law implicitly reminds his son-in-law of anything unpleasant that comes between the husband and the wife which should be avoided.

In the event that *Inday*, the daughter is unhappy, hurt, or experiences problems caused by the husband the father-in-law will get back his daughter. The last line in the second stanza, *Si inday akong bawi-on* is merely a fatherly admonition showing concern for his daughter, not a threat to the husband.

**Values delineated.** The value of parental concern, security, trust, and commitment are distinctly evident in this folksong. Basically,

parental concern is a predominating value that is reflected in the song. The father's love for the daughter should be matched by the husband, or even immeasurably so. But attendant values are explicated like the maintenance of family unity and harmony by avoiding conflict in the home. Conflict is manageable and must not be waged through unreasonable clash of emotionalism and egocentrism. Couple's individual pride undermines the unity and harmony in the family. The song is a seeming reminder that relationship is likened to a song that reflects the ardent interaction of husband and wife.

The moment the husband inflicts undue pain, suffering, and discomfort to the wife and complicates this with undue pressure in the woman's work in the home, disunity seeps in. For this reason, the father admonishes both wife and husband to preserve their relationship through their love for one another. Helping one another is the best cooperative manifestation of love in the home.

The father reflects in his actuations and thinking the value of trust, security, and commitment. How these values are delineated in the song is obvious. The wife leaving the home for a new home with the husband shows the complete trust, *pagsalig* of the father on *Dodong*, otherwise, he would not have consented to the marriage of *Inday* and *Dodong*. The value of concern or *pagpakabana* is a natural trait of parents that they show toward their children. In the song, the father wants *Dodong* to share this concern by being pleasant and nice in his relationship with *Inday*.

The value of security or *pagpaniguro*, however, is implied not necessarily on family security in the home of *Dodong* and *Inday* but also a sense of security that does not allow the husband to go philandering around in order to preserve the social security of the family, coupled with commitment or *katungdanan* as guiding force in shaping a home. The value of goodwill is likewise noted in the trusting faith of the father on *Dodong* so that the wife *Inday* remains in good hands. Finally, the value of independence

or *pagsolo* should be encouraged and cultivated to avoid being too dependent on parents which has a devastating consequence that brings about animosities between in-laws and their children. The value of independence also prevents the risk of a broken home brought about by undue interference of parents.

*Laylay sa payag*

*Ang awit sa mga bukidnon  
Nga sa payag pagalaylayon  
Pagkalalim nga pamati-on  
Kining awit nga bukidnon  
Sa payag pagalaylayon.*

*Ang katahom nining tanaman  
Ug kasadya sa kalanggaman  
Maoy pansalan labing malig-on  
Kining awit nga bukidnon  
Nga sa payag pagalaylayon.*

*Bisan ang payag layo sa lungsod  
Apan ang tanan pulos tinuod  
Pagkalalim nga pamati-on  
Kining awit nga bukidnon  
Nga sa payag pagalaylayon.*

**Interpretation and analysis.** The song is accentual-syllabic in its prosody just like the first song presented. Structurally, lines feature an iambic-dactylic tetrameter. Each stanza consists of five lines in polysyllabic rhyme. The five-line stanza contains a refrain found in the last two lines of the stanza.

*Kining awit nga bukidnon  
Sa payag pagalaylayon*

In the last stanza, the last three lines of the first stanza are repeated as refrain to the song. In analyzing the song, one notices that there are six lines distributed in the three stanzas which contain the main thought of the songs as seen in the following:



Stanza 1 : *Pagka lalim nga pamati-on*  
Line 3

Stanza 2 : *Ang katahom niining tanaman*  
Line 1 and 3 : *Ug kasadya sa kalanggaman*  
*Maoy pansalan labing malig-on*

Stanza 3 : *Bisan ang payag layo sa lungsod*  
Line 1 & 2 : *Apan ang tanan pulos tinuod*

When interpreted, it conveys the way of life of people in the countryside expressed in song. The song of rural folks residing in the hills and mountainsides live in peace and harmony with nature. They have simple tastes and simple ambitions in life.

The simplicity of life is living in consonance with the simple truth in nature. The song is reminiscent of the lyrical poem of Wadsworth's romanticism and the elegiac theme about common people in Gray's poem. In the folksong, one is reminded of the significance of the symbiotic relationship between man and nature. This is reflected in the life of the rural folks in whose song, *awit sa bukidnon* is as simple as it is complex. People from the city admire how these people could make life seem so simple yet to them so complex and fraught with so much struggle.

Life in the countryside does not have the sophistication of the lowland towns but it has preserved the beauty of its natural setting and natural resources. In the countryside, in the hills, in the mountains, one experiences the truth when communing with nature. People possess the natural warmth and sincerity in their relationships with people and with nature; unlike the tainted affectations of the people in the lowlands.

*Bisan ang payag layo sa lungsod*  
*Apan ang tanan pulos tinuod.*

Life in the simple hut and in the hills/ mountains is a life that provides everyone a sense of appreciation or *paghatagbili*, a life of peace,

*kalinaw*, and satisfaction, *katagbawan*.

**Values delineated.** The values of preservation of nature, cheerful disposition are clearly reflected in this song. There is much to appreciate in this song and it is equally fraught with meaning because of its value. The value that is placed in the preservation of nature and the ecology of the environment is a timely concern. People find happiness and satisfaction in a well-preserved environment because of the natural bounties it provides. One is at peace with himself when he is at peace with nature and his surroundings. Conflict emerges when man experiences the ravages of nature that impacts on his wife. When nature no longer exists to provide man with its natural sustenance, man also perishes with nature.

The simple truth of life is in nature; it is stressed or oriental philosophy that the need to coexist with nature must be perpetuated because man's destruction of nature consequently brings destruction to him.

Another value implicit in the song puts premium on simplicity of life and living within one's resources. This value is also stressed on Montesquieu's viable social relations that he argued that consistency between institutions, values, and practices must take into account a respect for nature, principles, and laws (Montesquieu, 1940). In that, the simple life of the people in the countryside and their simple belief in simple truths are the undiluted fixtures of natural harmony in nature.

The value of unaffectedness is also evident in the song. People prefer to live simple lives in the countryside and refuse to succumb to the sophistication of life in the lowlands, in the towns, and in the cities because they believe that these are artificial. They possess the intelligent understanding that anything artificial is detrimental to them. For this reason, they stress it on their song:

*Apan ang tanan pulos tinuod*

When referring to their life in the countryside. Implicitly, they sense the danger of crash materialism in the towns and cities, and they refuse to be drawn into this kind of life experienced in these places.

They are cheerful in their dispositions and do not take their burdens seriously but as part of living life. Unlike in the towns and cities where the vicissitudes of life prevail brought about by a highly materialistic life, people in the hills or mountains are spared from such problems.

**Riddles.** The village folks claim that riddles are the food for thought that develop the thinking skills of the young. Children who are exposed to riddles tend to be more analytical and more sensitive in their interactions if they are regularly exposed to it at a young age (Palomar, 1977). Mueller and Gaynor claim that there is more essential meaning in riddles other than provoking deeper introspection and analysis (Mueller, 1985; Gaynor, 1983). Montes (1969) believed that riddles “intrinsically contain more philosophical reflection of thought and feeling that requires further analysis of its metaphysical dimension” (Montes, 1969). In this section, two riddles are examined for their value implications. As in the other sections, the riddle is provided an answer that is analyzed contextually. It is followed by an exposition of the value implicit in it.

*Riddle 1. Kabansa pare, kung  
unong ablihan dili na mauli.  
Answer: Itlog*

**Interpretation and analysis.** The virginity of a certain woman cannot be restored once it is damaged. This is actually the best situation which explains the meaning of the riddle. The meaning of the riddle lies in the irreplaceable restoration of something to its original substance and form. The riddle has deeper connotation and significance.

The riddle uses a biological concept of procreation as a point of departure in getting across the meaning of the importance of virginity. The egg is the manifestation of the consummated act of biological intercourse between a male and

female species. In this case, when the egg is cracked open, it would not be restored to its original form without some trace of being broken. The fragility in the egg represents the fragility of woman and the egg represents the virginal dignity of the woman that is ravished.

In this case, a woman must truly protect her virginity until she is married to the man she loves. It also implies the importance of the sacred purpose of sex in biological procreation. Notwithstanding the allure of physical pleasure, the woman must temper the emotional impulsiveness of man; likewise, she must discipline her mind and her emotions in order not to fall into the libidinal trappings of passion.

**Values delineated.** Chastity, self-esteem, discipline, and true love are implicit in the riddle. A woman must be chaste in order to preserve her virginity until she is married. This is her most valuable gift to her husband on honeymoon night. Chastity is a virtue that is rare nowadays. In the riddle, the concept of “virginity” should not only focus on the woman; likewise, it should include the man’s chastity.

Self-esteem is a consequence of a disciplined emotion and passion. One is able to achieve the highest value of self-dignity when one is strengthened by self-denial and abnegation-instrumental values that are important in the preservation of one’s virginity.

True love is characterized by controlling emotional excitement and temptations of the flesh. In contemporary times, young people rarely possess the virtue; they rather explore sex with impunity make it a test of their compatibility. The riddle is a timely admonition of the impulsiveness of the young who always equate love with sex. Simply it means that some of the new generation are raised without fear that sex is a mortal sin. It may also relay a message that virginity is much important to be preserved because once it is broken, it cannot be restored anymore.

*Riddle 2: Kung molingkud taas,  
kung mo barog mubo  
Answer: Iro*



**Interpretation and analysis.** The intensely reflective meaning of the riddle arouses deeper contemplation. The dichotomous concepts of high and low are presented here ironically.

A person of humility is highly esteemed by the people for the true measure of character and virtue that possess. On the contrary, a person whose contradicting concepts are understood is explained in the succeeding page.

The dog is an animal like a man and is man's best friend. There is a seeming illusion of tallness and shortness in the appearance of the dog when it sits and when it stands on four feet. This beguiling illusion is deceiving and it deserves closer examination. The village philosopher has exploited his uncanny ability to observe and relate it to the simple wisdom of experience. This riddle is a manifestation of that wisdom.

In many occasions, people who are popular and brag in public about their accomplishments in whatever form—whether it has done little or much to the people or for other want the adulation of the majority. They do not want the nobility of their actions go unnoticed despite an ulterior motive for doing good. On the contrary, the humble person prefers to be anonymous and wants that his virtuous character and his noble actions are merely acknowledged without being publicized.

Two opposing traits of character are reflected in the riddle. The braggart and the humble person. Self-contentment and fulfillment for the former is not achieved without the adulation of the public. The latter looks at self-contentment and fulfillment in his relations with people more spiritually because it is more enduring and meaningful.

This situation is a fact of life. Politicians and braggarts have many things in common; few, if any, are truly politicians who bask more in the glory of their noble intentions rather than in the adulation of people. As in the adage, "a hollow log resounds more feebly than an African drum."

**Values delineated.** Humility and sincerity are values which are rare nowadays. There are people, who extend favor and require a reciprocal

gesture of equal gratitude, it is not more than what is extended. Yet there are people who merely find spiritual fulfillment in their sincerity and humility.

Humility is a virtue of character that is indifferent to raucous adulation. The explanation is simple the humble person does not have any ulterior motive in dealing with people. He exudes warmth and understanding, and love without expecting anything in return. The other person who manifests vain glory is only too proud to acknowledge the anticipated reciprocity of the recipient of his actions.

The value of sincerity is more manifested in the spiritual fulfillment of a noble intention or gesture extended to people who deserve it rather than a hollow tribute of mere reciprocity. Sincerity and humility are unaffected traits of virtuous people who desire selflessness rather than adulation.

**Sayings.** Witty sayings are the indigenous manifestations of philosophical reflections of the village elders or village philosophers. Embedded in these witty statements are social, moral and political gems of thought.

*Saying 1 :Ang mag-antus ma santos.*

**Interpretation and analysis.** This is a common saying which implies that a persevering person achieve the glory of success. The term *masantos* represent the highest form of achievement which is acculturated from the Spanish term, *Santo* which means holy.

Patience is a virtue that elevates one to the level of holiness. Its application in an ordinary life simply means that a person who lives prudently through patience in every undertaking is like Job in the bible who earned his place in the realm of spirituality. That achievement crowns success is another interpretation of the sayings. When a person possesses the determination to live life with quiet perseverance, uncomplaining, he or she will eventually reap the fruits of his or her labor in the end.

**Values delineated.** Perseverance, hardwork, and discipline are obviously implied from the saying. A person who disciplines himself by avoiding every temptation avoids sloth and makes life productive. He thinks of the meaningfulness invested for everything that he undertakes in life.

A person who works hard naturally values the fruits of his labor; on the other hand, a person who does not put so much love and attention, commitment to the work that he/she does easily squanders the value of labors. Patience must accompany hard work because it engenders quality in the work that is undertaken. The benefits derived from one's labor are valued so much that they are wantonly abandoned but protected and wisely used.

A sense of responsibility is evident in a person's perseverance in enduring the travails of life. The difficulties of life provide the opportunities that shape as person's mature attitude toward life and a commitment to the work that he does.

Commitment to one's work entails the manifestation of the value of patience in undertaking which work no matter how difficult it is.

*Saying 2: Ang kinabuhi sa tawo mohayang mokaub*

**Interpretation and analysis.** The life of man is likened to a clam that opens and closes. Openness characterizes a person attitude toward people but learns how to protect himself from those who tend to harm or destroy him. A person must learn to give himself to others wholeheartedly without counting the cost. However, he must also develop a sensitive reaction to others, particularly those who harbor ill will and are bent on destroying a person. It is a natural reaction for a person to protect himself from whatever form of threat. Self-preservation is always a primary consideration.

As such, a person must learn to discriminate his thoughts and feelings and must not allow the least uncertainty to harbor opportunities that take advantage of one's personality.

**Values delineated.** The most evident

values implied from this saying is the value of self-preservation and security. Every individual learns to isolate himself from the outside world at a time when threat to survival is at stake. Likewise, an individual must learn when to curb openness to others.

The spirit of openness implies sharing, generosity, kindness, and helpfulness. In a sense, it is a broadened attitude that places importance on the ability of people to respond to the needs of others. One is emboldened to open to people because of trusting attitude. When one places trust on others, one learns to be broadminded and open to others' needs.

## V. CONCLUSION

For the two folktales studied, the values fidelity, love, and self-sacrifice were delineated in Banawa and in Naukban. The values of loyalty, obedience, love, and respect were noted.

For the folksongs "Inday Pamutos Na" the values of parental concern, security, trust, and commitment were distinctly evident; in "Laylay sa payag" the values of preservation of nature, and cheerful disposition were observed.

**Riddles.** The riddle is a test of wit and analytical skills. The two riddles presented in the study delineated the following values; Riddle 1 with the answer "Itlog" or egg delineated the chastity, self-esteem, discipline; and true love, for Riddle 2 with the answer "Iro" dog Sayings. Different values were noted in the sayings or proverbs transmitted to Cebuanos from their ancestors, namely: self-acceptance, resignation, and submission to the will of God (saying1) and discipline, modesty, and temperance (saying 2).

Basically, the Cebuano folktales bear original Filipino values that are instructive in nature. It can be inferred that, singing folksongs may give something to people appreciate their simple wherever they are.

For folktales, riddles, and sayings, since there are people who enjoys these genre, and appreciation to what life is, may be obtained. Thus, it conforms with the concept of Hollnsteiner (1975) that says values are things

whether as object, person, or idea considerably influence the behavior of an individual and determine that behavior as worthwhile. It can further be noted that singing folksongs, uttering riddles, sharing folktales, and using sayings in all aspects of communication surely affect how people lives. The message within each literary genre has reflected the original Filipino attitude. So, if these types will be introduced to students, it affects how new generations live.

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