

BIBLIOGRAPHY

CORNEL, RECHECCA L. APRIL 2012. Importance of Retelling Folktales among the People of Poblacion, Itogon, Benguet. Benguet State University, La Trinidad, Benguet. Adviser. Gretchen Shagami C. Mangahas, MDC

ABSTRACT

The study was conducted to determine the importance of retelling folktales among the people of Poblacion, Itogon, Benguet. Specifically, it determined the folktales being passed down by the elders, the source, the importance of learning and listening to folktales, why they should retell folktales, the values learned from it and the relationship built between the story teller and listener.

The data gathered through interview schedule with three elders and their families was from December 2011 to February 2012.

There were more than two stories that were told by the elders to their family members or friends. They kept on retelling their stories to the younger generation for preservation purposes.

Retelling folktales was important because of it serves as a wide source information and knowledge about the past that may serve as a guide in the future.

The elders wanted their stories to be preserved and respected as part of their traditional life.

Most of the time, the identified folktales were told when family members were at home doing nothing. Folktales may also be told in occasions like clan reunions, canao, family gathering, fiestas and birthdays and during funerals.



Folktales strengthened the relationship of the families. Moreover, retelling these folktales taught the people different values that they can use and share as well to other people.

This study then recommends that elders should continue retelling folktales to preserve it, for listeners to learn the values in it. Also, it is recommended that more stories should be gathered from other sitios of Itogon, and that the local government unit of Itogon should document folktales in the area and make a storybook.



RESULTS AND DISCUSSION

Socio- Demographic Profile of Respondents

Three elders of Poblacion, Itogon were the key informants of the study. They were elders who relay folktales to their family members and friends. Their ages ranged from 70 to 90 years old. The youngest among them was Teresa Fianza who is 72 years old and has been staying in Poblacion for 50 years. The other key informant was Adoracion Comising, 82 years old and has been living in Poblacion for 72 years. The oldest of them was Julia Balbines 90 years old and has been living in Poblacion since birth. The key informants were all female, widowed and are housekeepers.

The other respondents were those who have heard folktales from their grandparents, parents and others and have told the folktales to other people in the community or outside the community. Four of them were female: Lucille Arianne Donato, (20 years old) a casual employee, Irene Comising, (25 years old) storekeeper, Rose Dimple Timbo-oy, (26 years old) municipal employee and lastly Odette Balbines, housekeeper (56 years old). The two were males: Luis Fianza, (39 years old), a gold panner and Manuel Comising, (53 years old) a store owner. Most of the respondents were single, two were married and one is a widower.

The respondents identified that they are pure Igorots and speak the Ibaloi language. All of the respondents were living in Poblacion, Itogon Benguet.



Table 1. Socio-demographic profile of the key informants

Name	Age	Sex	Civil Status	Years of Stay in Poblacion, Itogon	Highest Educational Attainment
Julia Balbines	90	Female	Widowed	90	High School Level
Adoracion Comising	82	Female	Widowed	72	High School Graduate
Teresa Fianza	72	Femle	Widowed	50	Elementary Level

Table 2. Socio-demographic profile of the respondents

Name	Age	Sex	Civil Status	Years of Stay in Poblacion, Itogon	Highest Educational Attainment
Odette Balbines	56	Female	Single	56	High School Graduate
Manuel Comising	53	Male	Married	53	High School Graduate
Luis Fianza	39	Male	Widower	39	Vocational
Rose Dimple Timbo-oy	26	Female	Married	26	College Graduate
Irene Comising	25	Female	Single	25	College Graduate
Lucille Arianne Donato	21	Female	Single	21	College Graduate



Family Tree

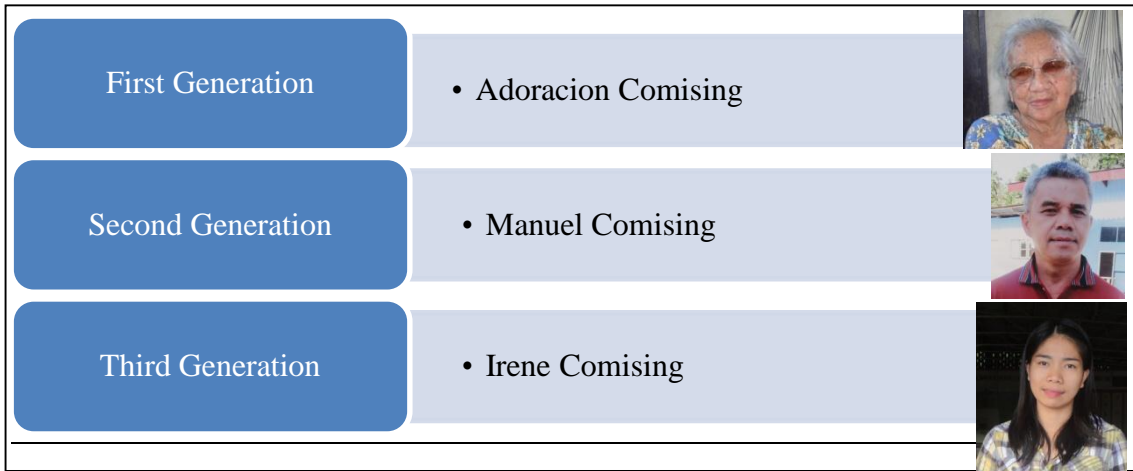


Figure 2. Comising Family

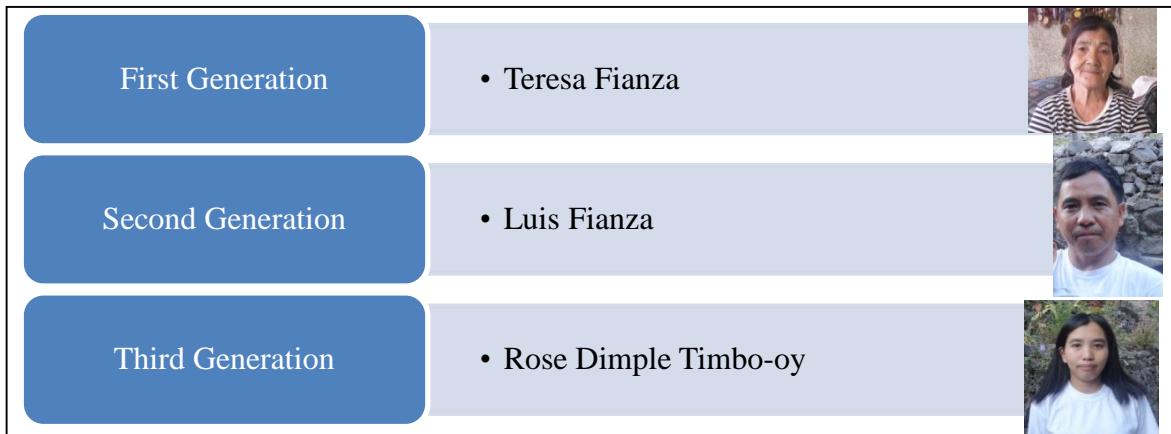


Figure 3. Fianza Family

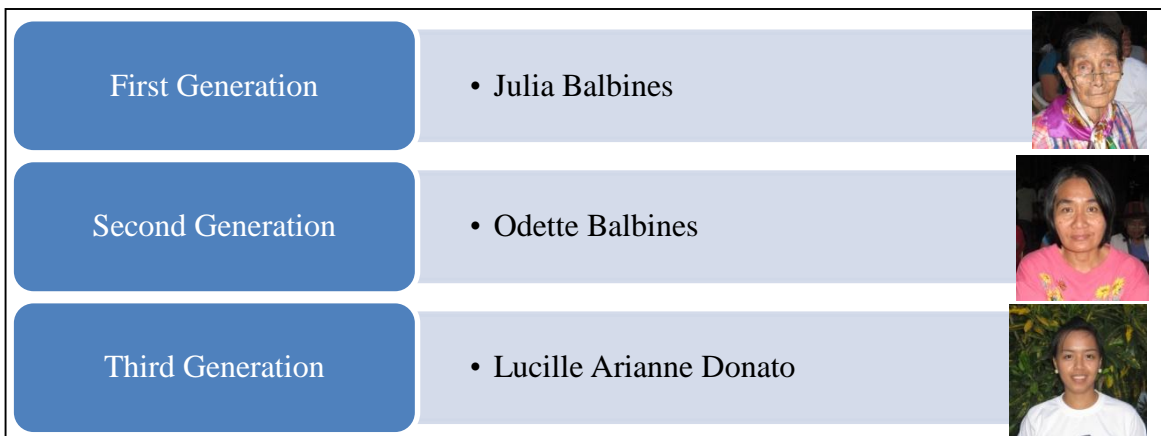


Figure 4. Balbines Family

Teresa Fianza is the key informant for the first family. She represents the first generation. She is married to Vital Fianza Sr. and was blessed with five children. The second generation is Luis Fianza, fourth child of the key informant. He is a widower and has no child. Rose Dimple Timbo-oy represents the third generation she is the first grandchild of Teresa. She is the first daughter of the third child of the key informant. The second family's key informant is Adoracion Comising. She is married to Dionisio Comising and has nine children. Manuel Comising served as the second generation of the family; he is the fifth among the children of the key informant. He is married to Veronica Comising and was blessed with two male children. The third generation is Irene Comising, daughter of Mariano Comising, the third son of the key informant.

Julia Balbines is the key informant of the last family. She is married to Anastacio Balbines. They have eight children. Their seventh child is Odette Balbines, single, represents the second generation. While for the third generation is Lucille Arianne Donato, the grandchild of the key informant. She is the daughter of the eighth child of the key informant.

Folktales From All the Respondents

There were four (4) folktales told by the three families. The Comising Family identified four folktales. These were the following folktales “*Abakol jen guaray Ambadaw jen Buday to*”, “An Old Woman with a Wide Land” which talks about an old woman who was betrayed by her workers who are her own cousins. This story was told during the late 1780’s. The first source is the mother of the key informant. “*Manantala*”, “Evil Eyes” is concerning a family who were suspected by the community to be evils because they make people sick by staring at them; the story was told by the great great grandparents of the key



informant during the early 1880's. "*Adafuan ni ngaran jen Sufang*", "Legend of Supang" is a legend of a place where people of before gather fishes for their living and where people develop cooperation; the story started 1870's and was first heard by the elders of the place and "*Kawajan*" "The Bamboo" a folktale where two families became enemies because of a bamboo, the story started in 1812 and was first heard from an elder Poblacion.

Aside from the Comising Family, the Fianza Family also knows folktales and they were able to share three. These were: "*Sinambo*" "Blessing", a folktale of a man named Jose Smith Fianza who became rich; the source of this story is Mariano Fianza and started in 1890s. "*Mangibot*" "The Thief" which is about a man who was caught in the act while stealing a fish in the backyard of an old man; the story is told heard from Margarita Tamilan, grandmother of Teresa's husband and "*Nonta Kubat*" "The Guerilla" which talks about how the people were saved during the guerilla or World War II in the Philippines, it was a folktale from Antino Carantes during the year 1944.

The third family, Balbines Family shared four folktales; "*Adafuan ni Kintuman*" "Legend of Red Rice" is a folktale of two lovers where the man never came back after going somewhere to find food for his family and her fiancé; the story is told by Ogasya Carias, the great great grandmother of the grandmother of the key informant in the early 1500s. "*Nahamaskara jen Naama*" "Man in Disguise" tells a story of a man who was treated like a beggar in La Union, the story was told by Lauro Carantes father of the key informant in the year 1945. "*Ebakol jen Inkuwan ton Sikato si Apo Shios*" "Old Woman with Powers" which is a strong old woman who convinced many people that she is God and can cure illness, the story is told by the key informant and started in the year 1927. "*San-agi jen Dahi*" "The Two Brothers" which is about two brothers who went to a palm reader to know



what will happen to their future, the story was told by Elena Sinignop great grandmother of key informant.

Table 3. Folktales gathered per family

FAMILY	NUMBER OF FOLKTALES
Comising Family	4
Balbines Family	4
Fianza Family	3
	11
TOTAL	

Ebakol jen Guaray Enbanaw jen Budday To
(An Old Woman with a Wide Garden)
Narrated by Adoracion Comising (First Generation)

Nontan da wara e enbanaw jen budday ni sahey ebakul shi Pik-et. Sikato bengat e man obda notan ja budday to, haman metlang e pengpengdaan to ni panbibiang to ni pamilja to, ngem kavol ta ebakol mala sikato eg kaya ni bakdang ton man obda ni inakew. Tinabal to era e kakasinsin tan kaaruba to et tinudag to eran obdaen sha hota sahey porsyon ni payew to tan tudungan sha metlang koma sikato shi panmudaan ton porsyon. Hota pan obda ra, eman sha e kagushuwa ni maapit sha. Mayat pangkep niyay ja ebakol ngem eg benmayag, eg mala tinudungan niyay jen totoo sikato. Minudaan sha bengat hota porsyon sha jet eg sha mala ak akan sikato ni bengay to ja mismon mahin eman nuntan jen budday. Kavol ta ayshi malay pagarop to in ahan to eman ja porsyon ni buday sha sayno ayshi panbabahalan sha.



(Translated English Version) Once upon a time, there lived an old woman who owns a wide track of land in Pik-et. She worked for her own land, however, she being old and weak, cannot do tasks in her own land. One day, she asked her cousins and neighbors to work for her. She instructed them to work on the other portion of the land and when they finish planting there, they will help her in the other parts. Both parties agreed that half of whatever the workers harvest will be given to them. The agreement continued when one day, everything changed. Her workers did not help her and they did not give the old woman her share in the supposed harvest. Without hatred in her heart, the old woman gave away parts of her land to the workers and didn't mind the wrong doings of these people.

Manantala

(Evil Eyes)

Narrated by Adoracion Comising (First Generation)

Nontan da wara kono eh sahey pamiljan inmetan shi Balingway. Yama eran pamilja ayshi ngaew ja amag sha. Nonta sahey akew eshan wara eh dimaw nanpasyal shi baley sha say maki amamta tan makiadibay, haman ja dimaw shi baley sha nansahit. Say inkwan niyay ja dahi in neng neng to kono hota mata nerejay sunga nansahit sikato. Manipod nontan, antahot mala e totoo son sikara. Say in kwan sha, manantala kono era eyay jen pamilja. No inengneng shaha kono erejay ja pamilja onсахit ka. Nantutudag eray totoo jen paakalen erejay ja pamilja. Inmiket bengat erayay ja pamilja, agsha pinagan ano e inkwan ni totoo son sikara. Ngem wara eh naama ja sikatoy kaamaan shi dugad sha ja angikawan ja aleven agpayso iman ja suspetsa era ni totoo. Isunga eg atudoy jen inmekal erejay ja pamilja. Pinahawan sha hota era totoo ni ngaew ja suspetsa ra son sikara.



(Translated English Version) Once upon a time, there was a family who transferred in Balingway from other place. They are good people and have no bad intentions for moving to Balingway. One day, someone from the place visited their house to welcome them, but this man felt sick after a while. He told the people that the reason he felt sick was because the family who transferred to Balingway were *manantala* (evil eyes). After the incident, residents of the place were afraid of this family. Rumors said that once this family will stare at you, you will get sick. The community thought of ways to make this family leave Balingway. Despite this, the family respected the people even if they were being suspected of making people sick just by looking at them. The oldest man in their place called for a meeting and put a stop to the plan of the community. He said that it was wrong to be suspicious of other people and have negative thoughts towards them. And so, the family didn't leave the place. Instead, they forgave the people of the community for what they have done to them.

Adafuan ni Ngaran jen Sufang
(Legend of Supang)
Narrated by Irene Comising (Third Generation)

Wara eh padok shi despag ni kamposanto. Shiman ja padok ket eshahel eh dames ton nan a-afil jen bangus. Shiman e peng pengda-e ni totoo ni kenen sha ni inakew. Shima mismon padkt shaha dag a hota sinupang ja proseso ni paideng. Mantitnudong era eh totoo shiyay. No wara eh davan shan eshom ipabantay sha eray paideng sha shi kakaaruba ra. Tan sahiy pai ayshi makibot shi kadnan sha. Haman ja pan sak sahey ni totoo, inkwan shan ngeshanan sha jen Supang iman ja dugad sha.

Translated English Version. Once upon a time, there were rivers below the cemetery. This river served as the source of the daily food of the people there. The people



caught fish and preserved it by doing the “*sinupang*” which was the drying of fishes under the sun. All people worked and helped each other. They even let their neighbors or friends take good care of their dried fishes when they need to go somewhere. Even if people left the fishes that they had dried, it will not be lost because there were no thieves in the place. There was unity among the people thus; they decided to name the place “*Supang*”.

Kawajan
(The Bamboo)

Narrated by Manuel Comising (Second Generation)

Shi Balingway nontan wara eh ebadeg ja kawajan shi sentro ni baley ni shuwan pamilja. Haman e kabadegan tan kamayatan ja kawajan shiman ja dugan. Hama kawajan ngo e kavol ja nan bahal eh shuwan pamilya. Shaha pandadabani nu sifa e mahin ana nunta ja kawajan. Manipod nontan, eg era nantungtung ja san kaaruba. Enmuran ni pigsajen singan kadsang ni signal number 7 shi Balingway. Gapu ta pelmi e kedsang niyay ja uran, ekebot hota kawajan et naianod padespag. Say sahiy pai, eg etuttudang eyay ja kawajan jet nan permanente malad dispag ni baley nonta shuwan pamilja. Nan pinahawan erajay ja pamilya.

(Translated English Version) In Balingway, there was a huge bamboo in between two houses. That bamboo is the tallest and the most beautiful in the place. These bamboo caused a fight between two families, debating who really owns this bamboo. The two families hated each other for several years until one day, a strong rain came in the place which is like the strength of signal number seven (7). The rain was very strong that it destroyed houses, trees and shook the bamboo causing it to move downwards below the two houses. The people were surprised because the bamboo was unscathed. After that incident, the two families forgave each and started living peacefully.



Sinambo
(Blessing)
Narrated by Teresa Fianza (First Generation)

Si Jose Smith Fianza ket sahey jen simplen dahi shi Balingway. Simple bengat eh biag to. Sahiy akew inmahad sikato shi baley sha ja adafod ubdaan. Nonta semekep sikato shi kwadto to wara eh abaditog jen uleg shi ukipan to. Imbes ja pepteyen to, binaybay an to bengat eyay enkatod inmawas ngo hota uleg. Abay an hota dupes nonta uleg shi ugipan to. Inkwan to suta apasamak son era panglakayen shi kad an sha. Jet enkwan shan isambo to iman ja apasamak. Haman garud, tinabal to eray kakasinsin, aagi tan kakaaruba ton makikan shi paltien to. Inaknan to eray totoo ni afag ja bengay shan dimaw shi baley to. Nonta naksheng iman ja pasamak, binmaknang sikato. Nan swerte sikatod ubda to, shi payew tan emin ja panpedakan to.

(Translated English Version) Jose Smith Fianza was an ordinary man in Balingway living a simple life. One day, he went home from work and went directly to his bedroom. As he entered the room, he saw a big snake lying in his bed. He did not kill the snake, instead, he waited the snake to go out of the room. The snake left his skin on the bed of Jose. Jose told his elders what happened and they asked him to perform the *Sinambo* (a way to get blessings from signs, dreams and environment) and be grateful to God because the snake will give him blessings. So, he invited his cousins, neighbors and family to perform *Sinambo* in his house. He gave meat to those who attended the thanksgiving. After that incident, he became rich and was fortunate in his job, in his land and his business.



Mangibot
(The Thief)

Narrated by Dimple Rose Timbo-oy (Third Generation)

Waray sahey naama ja nanbaley shi padok. Jet haman ja naama mengmengda ni tilapia ja kenen to. Minashem ja toha ibedag era eh toha aden tilapia shi padok. Ngem basta nu to aden eyay ja tilapia ta kenen to, kinanayon ja may ayshi. Sunga nonta sahiy akew, inmagan to ni peket hota paol ja engi toshokan to nonta tilapia. Kinamasheman, wara e sahiy dahi ja naypeket shi paol ja naytuyekan nunta tilapia. Shiman ja akew, naamtaan to nu sifa eh kaun kibokibot ni tilapia to. Egto met numan sinahitan eyay ja dahin engibot basta binagbagaan to bengat ja egto dag dag en e haman.

(Translated English Version) Near the river lives an old man who fishes in the river for his living. Every afternoon, he puts the tilapia under the sun. Every time he tries to get the fish for his breakfast, the fishes are already gone and so he was wondering. He put something sticky on the stick of the fishes so that it could trap the one who gets his fishes. That night when he peeped out to his window, he saw a man holding the stick of fishes. He went out of his house and captured the man. Instead of punishing the man, he advised to him not to steal the properties of others.

Nonta Kubat
(Guerilla)

Narrated by Luis Fianza (Second Generation)

Nonta tiempo ni Guerilla, emin ja totoo ket inkulong sha si simbaan. Binantayan era ni hapon. Say plano era ni hapon nontan puulan sha eman ja simbaan say metey era suta totoo. Shi sekep ni simbaan, nantutudag suta totoo ja ondavan era onto man e mapasamak. Angken ayshi armas sha, ondavan ladta era say ayshi ngaew ja mepasamak son sikara. Say eshom ka era man duduwado son Apo Shios ja ayshi koma mangyarin



ngaew son sikara. Nonta semekep hota hapon, wara e emesel shi sapat ni simbaan. Nonta on an sha tekka gayam hota inmesel yet tinmahot mala eran pepteyen hota era too sunga agsha pentey hota era warad simbaan.

(Translated English Version) During the Guerilla times, the Japanese soldiers entrapped the people in a church. The enemies were planning to kill all the people inside by burning the church. While the enemies were planning, the people inside the church agreed to fight for their lives no matter what happens. They planned to revenge even if they did not have any weapons. Other people inside the church were praying to God and believed that they will be kept safe. When the enemies entered the church, everyone was quiet but something was talking in the ceiling. When they looked up, it was a gecko (one kind of lizard). The enemies more overcome with fear and decided not to kill the people.

Adafuan ni Kintuman
(Legend of Red Rice)
Narrated by Odette Balbines (Second Generation)

Tempo ni agang nontan shi parte ni Itokon. Ayshi malay pagey tan dokto. Shiyay ja dugad wara e san kajem. Yama eran shuwa, piyan sha mala ja mankasal. Shima mismon tempo, dimaw hota dahi shi baley nonta bee jet inkwan to son era nanang tan tatang nonta bee ja mankasal era. Piyan sha man ja mankasal era, talagen ayshi mamagan sha tep kulang mala eh kenen sha. Sunga kwan nonta nanang nonta bee ja mankasal era basta en nen mengnap hota dahi ni kenen sha. No un uli ali sota dahi, mankasal era nonta ni anak to. Piniyan nunta dahi ja en mengenap ni kenen sha. Dinmavas malay pigan akew, eg pai lang inmuli hota dahi ngem ag ladta nay shian ni namnama hota bee isunga nanseked sikato. Dinmavas e pigan tawen, eg mala inmuli hota dahi inkaton etey mala hota bee ja emansessesked son sikato. Dinmavas e epat ja akew wara e tinmubon pagey shi



engipunpunan sha nonta bee. Nonta on an sha, ambalenga ja pagey. Kintuman gayam iman jen pagey. Haman garud shimahel et nansilbi eyay ja inepoy sha ni inakew.

(Translated English Version) It was a long time ago when Itogon experienced famine. The people did not have anything to eat like grains and sweet potato. In this place lives a couple who wanted to marry. Given that same situation, the man still went to the woman's house to ask her parents if they can marry as soon as possible. However, because of famine, the mother of the woman asked the man if he could go out of the place and find food for them and come back for him to marry their daughter. The man agreed to the mother's terms, so he went away to look for food. Several days passed but the man did not come back. The woman patiently waited for him even if it took years. After a long time the man did not come back, but the girl patiently waits for him. The woman waited for him until she died. Four days after her burial the people were surprised when they saw a red grain on her tomb. The grains served as their food for everyday life. That was said to be the origin of the red rice.

Nahamaskara jen Naama

(Man in Disguise)

Narrated by Julia Balbines (First Generation)

Wara eh sahey naama ja ebaknang. Esimpet noman eyay ja naama, simply eh biag to agken ebaknang sikato. Yama naama ket eshahel e panpidakan to. Sunga kinanayon ja on ondaw shi bava shima Pangasinan, La Union, Tarlac tan eshom pai ja parte ni bava. Sahiy akew demespag sikatod La Union say to manpasyal. Jet nonta shinmanon sikatod man wara timaval son sikato ja ondaw sikato mekikan shi baley sha tep singa kakaasi e angel to. Nontan ja akew naitsemba ngon wara eray bisita nonta mahin baley. Kwan era ni totoo jen abiteg sikato tep nantakba sikato isunga nonta panangan say in ahan shan



penganan to ket hota coconut shell, jet nonta on an to hota era eshom ja bisita, nanka mapteng era eh panganan sha. Sha ngengengee sikato. Nonta naksheng eran engan enkwan to son era mahin baley tan bisita ja ondaw era nu piyesta shi Balingway nu Marso. Menmutok e Marso, dimaw era sutan ja totoo shi Balingway jet naam taan sha ja haman gayam ja naama ket ebaknang tan asimpet isung ebaingan era hota totoon nan ngengenge son sikato yet nangsho era ni pakawan son siktao.

(Translated English Version) Once upon a time, there was a rich old known in their place for his kindness. He lives a simple life like any ordinary people. This old man has several of businesses in the upland and the lowlands including Pangasinan, La Union, Tarlac and many other more. One day, he went down to La Union to visit. When he arrived there was a stranger at the place a who asked him if he can come and eat with them. The stranger pitied him because he is just wearing G-string. In the stranger's house were many visitors. They laughed at him and said that he seems like a beggar. When they are about to eat, they gave him a coconut shell to use as his plate while the other visitors ate in a glass wares. The old man did not complain. After eating the old man told them to visit Balingway by March during their feast. When the feast came, the people he met in La Union went to Balingway, they discovered that the old man they have treated badly and laughed at is a rich man. He gave them horse and served them meat as their gift for visiting the place. They felt ashamed of what they have done to the old man and asked for forgiveness.



Ebakol jen Inkuwan ton Sikato si Apo Shios
(Old Woman Who Claimed She is God)
Narrated by Lucille Arianne Donato (Third Generation)

Wara e ebakol ja nanbaley shi Virac. Yama ja ebakol kwan ton sikato si Apo Shios. Kwan to, wara e kedsang ton enges nen Apo Shios , kaya to kunon akasan e sahit. Isunga hota era kaaruba to nemati ngo era. Manbejad era son sikato et ekasan to kono era. Inwaras sha eyay engkatod dimaw eyay ja ebakol shi Balingway tep eshahel eh manpapaakas son sikato ta memati eran sikato si Apo Shios. Nonta nansaahit sikato inkwan ton agsha ipunpon sikato tep man ungar metlang sikato. Jet dinmavas eh pigan akew etey sikato. Egsha garud sikato inpunpon tep talagen memati eran sikato si Apo Shios. Ngem eg binmayag e showen akew, ebuyok hota angel nonta ebakol sunga inpunpon sha sikato.

(Translated English Version) Once upon a time, there was an old woman who lived in Virac, Itogon. This old woman claimed that she is “god” and said that she is powerful and can cure any illness. Her neighbors believed her and spread the news to the neighboring barangays until she transferred Balingway, Itogon. Many people believed that she really is God so they consulted their illness to her. When the old woman became sick, she told the people not to bury her because she will rise from the dead after two days. Many days have passed when the old woman died. They did not bury her immediately believing that she is god, and waited for two days. After two days of waiting, the body was coddled. They learned that what she claimed was false and so they buried her.



San-agi jen Dahi
(The Two Brothers)
Narrated by Julia Balbines (First Generation)

Waray shuwan san agin dahi, sikara bengat abay-an tep etey mala e nanang tan tatang sha. Yama shuwa ket nan inafil eh ugadi ra. Nonta era kaman aahad wara e inon an shen ebakol, haman jen ebakol, to kono basaa eh kushit ni takday. Isunga inparas shan nan pabasa shiman ja ebakol. Kwan nonta ebakol shi manong eh unbiteg sikato tep asarot sikato, nonta agi to inkwan to ngon onbakang sikato tep agaget tan mayat eh ugadi to. Kavol ta benmunget eya manong pentey to hota alaga nonta agi to. Yet yama agi to binaybay- an to bengat eman ja inpasing nen manung to. Say inpasing to, inda to hota bedat nonta alaga ton pentey nen manong to et dinmaw shi sahiy baley nan iyan sikato shi buvong nontan ja baley. Haman gayam ja baley ja dimavan to ket pan iyanan ni mangibot. Nonta maraman man bidang ni pilak suta era mengbo, na'kas hota bedat ni alaga to. Benmetek era hota mangibot tep kwan sha no pulis hota nakas. Abay an hota pilak isunga indato yet in ahad to. Nonta inun an nen manung ton ashahel eh pilak to shinemag to no tuwa eh nangdaan to niman ja pilak ngem say inkwan to indaho to hota alaga ton pentey nen manong to. Sunga nan palti ngo sikato ni alaga to ket indaho to era. Nonta dimaw hota agi shi shontog ta mengda ni keyew wara eray inon an ton ayop jet in ahad to. Shinamag nen manong to nu nangdaan to nuntan ja ayop jet gapu ta entahot skaton baka ondaw mengibot si manong to inkwan ton inaspol tos tatang sha yet in ahan to iman. Dimaw si manong to shi padok et nan pa anod say to kono ngo aspulen si tatang sha.

(Translated English Version) There were two orphan brothers who lived in different houses. When the two brothers were walking, they saw a palm reader and asked her what their future will be. The palm reader saw opposite destinies. The older brother, according



to her, will become poor because he is lazy, while the younger brother will become rich because he is industrious and kind. Upon knowing this, this older brother became angry and killed the animals of his younger brother. The younger brother did not take revenge at his brother. He ran away with the skins of his animals and went to a house where no one lives. He stayed on the roof of the house, and he saw robbers inside that house. Because of his nervousness, the skins accidentally fell down to the ground. This frightened the robbers and made them run away thinking policemen dropped that skin. He went down to the house and saw the money stolen by the robbers. He took the money and went back home. His brother saw the money and asked his younger brother where he got it. The younger brother said that he butchered the animals his bother killed and sold the skins. The brother did the same thing. He butchered his animals and sold it. One day, the younger brother went to the mountain to get wood to use and sell. He saw many animals and he captured it and brought home. On his way home he met his older brother who asked him where he got the animals. The younger brother gave his older brother some of it because he was afraid that his brother might rob their neighbors. The younger brother added that he met their father on the way and their father gave him the animals. His older brother wanting to become rich also went to the river wishing that he also is going to meet their father. But by the time he went into the river, he was carried by big waves and drowned.

Sources of Folktales

The Comising family had multiple answers regarding their sources of folktales. Adoracion Comising said that she heard the stories from the different people who are participating in storytelling. All of them answered that the folktales were relayed by their grandmother,



grandfather, mother, father and cousins. Manuel Comising and Irene Comising said they also heard the folktales from their siblings Irene Comising added she heard it from an uncle. The Fianza Family identified multiple sources of their folktales. As Teresa Fianza said in the data gathering that folktales are heard anywhere you go in the locale of study. So, do not be surprised if it is also being told by other people. Their sources of the folktales were their grandmothers, grandfathers and mothers. And for the second time they heard it from there father, uncle, siblings, cousins and friends.

Luis Fianza stated that possible sources maybe from other barangays of Itogon because some of the folktales of Poblacion are spread by some elders before who practice storytelling and visits the different barangays.

The folktales were not heard just once but many times from different people said Lucille Arianne Donato. The Three respondents of the Balbines family said that most of their folktales are heard from their grandfather, grandmother, father and mother.

Lucille Arianne Donato and Odette Balbines also added that they also heard the story from siblings and friends, and the other is from their cousin.

In the data gathered all of the respondents answered that their source of folktales are grandfather, grandmother and mother. Seven mentioned that the folktales were also heard from their father, five from their cousins, and five from their siblings, three from friends and two from their uncle.

According to all of the respondents the folktales that were relayed to them were also shared to other people like their cousins, friends, classmates, and neighbors.

Elders are still the sources of folktales. Women play a significant role in storytelling.



Folktales are being told by elders or anyone who practice storytelling in occasions like fiesta, clan reunion, canao, family gathering, birthdays and during funerals, but most of the time folktales are being told if they are at home doing nothing. These folktales are introduced to different people during this occasion for them to have information of the different folktales of Poblacion. The folktales gathered were also known to other people in the different barangays of Itogon.

The respondents identified sources in the data gathering which proves that retelling folktales are being practiced since then. Also, the respondents said that the folktales they heard were been shared to other people aside from their family members.

This contradicts Sandole, D. *et al* (2009), that most people who are involved in retelling folktales are elders of a community maybe a grandmother, grandfather and parents.

Table 4. Sources of folktales

SOURCE	COMISING FAMILY	FIANZA FAMILY	BALBINES FAMILY	TOTAL
Grandfather	3	3	3	9
Grandmother	3	3	3	9
Mother	3	3	3	9
Father	3	1	3	7
Siblings	2	1	2	5
Cousins	3	1	1	5
Friends	0	1	2	3
Uncle	1	1	0	2



Values Learned from the Folktales

Comising Family

The respondents emphasized the values in the folktales gathered. Though the respondents have different folktales, the values they enumerated are similar among the folktales.

Table 5 shows the values and indications learned from the three folktales of the Comising Family.

The indications were the chosen phrases where the values are shown. The folktale with most values as identified by the Comising family is the “Legend of Supang” and “Evil Eyes” having three each while the two other folktales have two values each in it.

Table 5. Values learned and indications of folktales by the Comising Family

FOLKTALES	VALUES	INDICATIONS
An Old Woman with a Wide Garden	Trust	Both parties agreed that half of whatever the workers harvest will be given to them.
	Kindness	Without hatred in her heart, the old woman gave parts of her land to the workers and didn't mind the wrong doings of these people.
Evil Eyes	Respect	The family respected the people even if they are being suspected of making people sick without saying a word.
	Forgiveness	They forgave the community for what they have done to them.
Legend of Supang	Cooperation	All people worked and helped each other.
	Trust	



		They even let their neighbors or friends take good care of their dried fishes when they need to go somewhere.
	Honesty	Even if people forget the fishes that they had dried it will not be lost because there was no thief in the place.
The Bamboo	Forgiveness	The two families forgave each other and started living peacefully.

Trust. In the story of “An Old Woman with a Wide Garden” trust was shown between a farmer and a land owner in terms of shares in harvest, even without any written document. This shows that there is a full trust in the system of payment. On the other hand, in the “Legend of Supang” it shows deep trust among neighbors and friends by taking good care of their properties.

Kindness. The kindness of an old woman in the folktale “An Old Woman with a Wide Garden” shows the ability of people to share their property or belongings to others.

Respect. This value is shown in the folktale “Evil Eyes” wherein respect to the ideas of others resulting to few conflicts among the people of Balingway, Itogon.

Forgiveness. A community can forgive any members who commit mistakes as shown in the folktale “Evil Eyes”. Further forgiveness is shown in the folktale “The Bamboo” between two conflicting families. With forgiveness peace is acquired.

Cooperation. It is used in the “Legend of Supang” where a community helped each other to do “*sinupang*”. Additionally, people are willing to help others in their community.



According to Schiller and Bryant (1998), cooperation is combining energies to work with others toward a common goal.

Honesty. In the folktale “Legend of Supang”, people are all honest because there they do not steal others property. In this folktale it shows that people can be trusted.

Fianza Family

The Fianza family identified seven values they learned from their folktales.

According to to Teresa Fianza, values are the most important part of folktale that should remain in one’s mind and heart.

As added by Rose Dimple Timbo-oy, values from folktales can make one person realize how important it is to retell folktales. She added that values learned from folktales molds one person into someone better.

Table 6 shows the values learned from the folktales of Fianza family were shown also are its indications where the value is seen in the folktale. The folktale having the most number of values is the Guerilla where it has the values of unity, faithfulness and strength.

Table 6. Values learned and indications of the folktales by the Fianza family

FOLKTALES	VALUES	INDICATIONS
Sinambo	Generosity	He gave meat to those who attended the thanksgiving.
	Respect for Culture	They asked him to perform the <i>Sinambo</i> and be grateful to God because the snake will give him blessings.
The Thief	Respect for Others Respect for Property	Instead of punishing the man, he gave a piece of advice to him not to steal the properties of others.



Guerilla	Unity	While enemies are planning, the people inside the church agreed to fight no matter what happens.
	Faithfulness	Other people inside the church are praying to God and believed that nothing bad will happen to them.
	Strength	They planned to revenge even if they did not have any weapons.

Generosity. In the folktale “Sinambo” generosity is shown by a man who shares what he has to his neighbors and friends. As defined by Schiller and Bryant (1998), generosity is giving something that is valuable without expectation of reward/return.

Respect for culture. A man and his family and friends respected thier culture by performing the *sinambo*, which is a way to get blessing from the signs, dreams and environment. This was shown in the folktale “Sinambo”. People respect their culture by continuing the practices and beliefs.

Respect for others. This value is in the folktale “The Thief”, wherein respect is shown to other people by a man by not hurting them even if they have done him wrong. With this, respect is given to each members of the community whoever that person is.

Respect for property. This is shown by a man in the folktale “The Thief” where instead of punishing the thief the old man asked him not to steal others’ property again. This shows that, stealing is not a good habit and respect must be given to the property of others.

As based in the values given by Schiller and Bryant (1998), respect is a basis foundation for several of the other basic values of life and caring about how people feel.

Unity. Through agreeing on the decision of all by a community in the folktale “Guerilla” oneness is shown among people. This folktale confirms that unity is practiced by the people.



Faithfulness. This value is observed in the folktale “Guerilla”, in which a community showed their faith to God by believing in the power of their prayers. Through this it was seen that people have a strong faith to God.

Strength. A value that is present in the folktale “Guerilla” in which the member of the community cooperated with each other to fight for their lines against their enemies. This indicates that strength is a strong characteristic of the people.

Balbines Family

The Balbines Family identified nine values from their folktales. According to table 7, the folktale having the most number of values is the “Man in Disguise” which are the humility, generosity, respect for others, forgiveness, and contentment and the rest with only two each.

Table 7. Values learned and indications of the folktales by the Balbines Family

FOLKTALES	VALUES	INDICATIONS
Legend of Red Rice	Patience	The woman patiently waited for him even if it took her years.
	Faithfulness	The woman waited for him until she died.
Man in Disguise	Humility	The old man did not complain.
	Generosity	He gave them horse and served them meat as their gift of visiting the place.
	Respect for Others	They discovered that the old man they have treated badly and laughed at is a rich man.
	Forgiveness	They felt ashamed of what they have done to the old man and asked for forgiveness.



	Contentment	He lives a simple life like any ordinary people.
Old Woman with a Power	Faithfulness	They did not bury her immediately believing that she is God, and waited for two days.
	Trust	Many people believed that she is really God so they consulted their illness to her.
Two Brothers	Kindness and Respect for Others	The younger brother did not take revenge to his brother.
	Generosity	He gave his older brother some of it because he was afraid that his brother might rob their neighbors.

Patience. This is shown in the folktale “Legend of Red Rice” by a woman who showed a great patience waiting for her lover. Patience is shown here by a woman for her lover also to show her faithfulness to him.

Faithfulness. In the folktale “Legend of Rice”, this value was shown how faithful the woman is to her fiancé. While in the folktale Old Woman with a Power, this value implies how the people believed that the old woman is god. This also shows that people easily become faithful to these people they trust.

Humility. Based on the folktale “Man in Disguise” this value is shown how humble a man is no matter how rich he is. This value shows that no matter how rich people are, they can still level themselves to the life of an ordinary people.

Generosity. This value was observed in the two folktales “Man in Disguise” where a man showed good relationship to other person no matter how they treated him which is the same for the “Two Brothers” where the younger brother shares his belongings to his older brother, no matter how bad the brother is.



Respect for Others. It is also present in the folktales “Man in Disguise” as shown by a man in which he respected the people who have done bad things to him, and “The Two Brothers” is showed between two brothers the younger brother didn’t take revenge to his older brother.

Forgiveness. It is emphasized in the folktale “Man in Disguise” where people were forgiven by the old man who committed sins against him. In this, it shows that people have a soft heart towards other people.

Contentment. It is a value where a man is satisfied with what is with him. And this value is present in the folktale “Man in Disguise”. For this, it shows that people are contented of what they have.

Kindness. In the folktale “Two Brothers” the value is seen on how two siblings respected his elder. In here, being kind to other people is emphasized.

These folktales by the three families are being told until today to teach values to the young generation and also to let them know about the importance of preserving it for the future purposes. Based on their folktales, several values were found aside from the seven choices given to them.

Table 8 shows the Frequency of the Values present in the folktales. Since the other values were not in the choices the respondents added some values they identified in the folktales. They added eleven (11) values from the folktales gathered. The most identified value is the respect for others. People in the area find it important to respect others as shown in the stories of “Evil eyes”, “Man in Disguise”, “Two Brothers”, and “The Thief”. This were followed by faithfulness, trust, forgiveness, generosity, unity, kindness, respect for property, strength, pride, respect for culture, contentment, honesty and humility.



In the values identified by the respondents most of them focused in the community with a number of thirteen, four values for family and neighbors, two for siblings and one for farmers.

Community has the highest score in values because most of the folktales really involve the community, as they play an important role in the world.

Table 8. Frequency of the values learned from the folktales

VALUES	FREQUENCY
Respect for others	4
Trust	3
Forgiveness	3
Unity	2
Kindness	2
Respect for property	1
Respect for culture	1
Contentment	1
Cooperation	1
Honesty	1
Patience	1

Few concentrated in the family and neighbor's aspect, and the rest in the siblings and farmers.



Teresa Fianza said that the purpose really of folktales is to let one person know the values that are gained in it. Moreover, through folktales people will be able to relate the past and that not repeat the mistakes that was done or portrayed in the folktales but to correct it.

Relationship Built by Folktales in Retelling Folktales

Adoracion Comising said that folktales help maintain the mother and child, brother sister relationship among their family. It is a way for them to share the folktales they know and heard from other people that their family has not heard of.

In addition, the folktale according to Manuel Comising is introducing tradition through entertainment. He also said that it is a one way that they will become more comfortable with each other.

Furthermore, Irene Comising said that through folktales people are informed of what had happened in the past or how something originated, and through folktales the creative thinking of a person is shown.

Folktales according to Luis Fianza gather the family together to bond with each other and to feel more comfortable with each other. Another is that retelling folktales is a past time during Sundays after attending mass.

Moreover, it is also their way to resolve a conflict with their family member if there was a misunderstanding happened between them. Respect also is developed among the people as they listened to each other's folktale, said Teresa Fianza.

Rose Dimple Timbo-oy further said that retelling folktales involves trust, wherein it develops among the members of not just a family but the whole community.

According to Julia Balbines, folktales help each members of the family to strengthen more the close family ties of their family. It is their way of relaxation and for



that it also developed the hearing and listening skill of each member. Through folktales they were also given the chance to share their other experiences in everyday life.

Odette Balbines added that folktales enrich the knowledge of each person on what have been told before. And also it can trace a root of a person

All of the families stated that folktales maintain and strengthens the relationship of a family. At the same time it makes each family member comfortable with each other. Also, it is a way to make peace with other family members if there is a misunderstanding happened between them. As highlighted by Adoracion Comising, folktales help maintain the mother and child, brother sister relationship among their family. It is a way for them to share the folktales they know and heard from other people that their family has not heard of.

Two families highlighted that through folktales people are informed and enriched from the folktales of the olden times. In addition, the folktale according to Manuel Comising is introducing tradition through entertainment. It is entertaining in a way that the listener and story teller laughs together and gives interest to each other's tale. Respect is given to the elders by listening to their folktales. Further, it develops the skills of being a creative person of the members not just of family but the whole community.

Importance of Listening, Learning, Retelling Folktales and Challenges

Importance of Listening and Learning Folktales. According to Adoracion Comising, it is indeed important to listen or learn and retell the folktales for a wide information or knowledge about the past so that when the same situation will be encountered by the family in the future it will serve as their guide.



Fianza family described importance of listening, learning and retelling folktales. Teresita Fianza, key informant of the Fianza family, highlighted that the most important thing in listening and learning folktales are the values that are gained from it.

Importance of Retelling Folktales. The need to retell the folktales to widen the imagination of the young people and impart the importance of these stories as they grow older, said Manuel Comising. Adoracion Comising further said that the values learned in folktales will be the motivation to retell the stories to other people.

Moreover, Rose Dimple Timbo-oy, a respondent of the study stated that retelling such folktales let people what had happened in the past, so retelling folktales must be done for it to be given more importance and be recognized.

Folktales are an important part of culture said Julia Balbines for it teaches the purpose of it and it gives ideas on how were the lives of people before. On the other hand, Odette Balbines emphasized that, learning and retelling folktales is also a respect of the traditional beliefs of the people. Also it is a one way of learning history. It is a way to preserve the tales that the ancestors have been treasuring. These folktales should be told from one generation to generation to not totally lose it.

Lucille Arianne Donato stated that there is a need to retell these folktales of the area because they are not written down in a book that anytime it can be read.

Challenges of Learning, Listening and Retelling Folktales. The challenge in retelling folktales as identified by Adoracion Comising family is caused by time and their family business. Most of them are already engaged in business that they only rest at night so they cannot face to talk with the other member of the family. Moreover, the challenge in learning and listening to folktales is when some are already not interested especially for the



boys who are dominant number in the family. They allot most of their time playing basketball or playing computer games in their computer.

Teresa Fianza said that today a number of challenges are being faced in retelling and learning folktales due to the presence of technology and members having no time to be with family. Some members of the family find folktales as boring, so they prefer to watch television if they gather in their mother house. Work also is a one challenge for the family, for some of them accept extra works from their neighbor like cleaning the house, washing clothes and other things so that they can earn extra money.

The challenge that the family is facing right now is the dialect because most of the children in their family speak Iloko, said Julia Balbines. Only few can understand the common Ibaloi terms. Odette Balbines highlighted that another challenge is technology where it changes the attitudes of the younger generation of the family at the same time, they spent more time in it.

Lucille Arianne Donato further said that, education is another factor of these challenges for it changes the views of the people who had education. On the other hand, influence of peer is also a challenge in retelling folktale because some people do not like listening to it and because they do not want to be bullied they have to avoid listening to folktales.

The different families stated different importance of listening and retelling folktales. All of the respondents stated that, folktales are important because values are learned in it. Two of the families said that the importance of listening and retelling folktales is that, it widens the knowledge of a person about the past. Additionally, it is also away to respect traditional beliefs and to preserve culture for future purposes.



The respondents emphasized also the challenges they are facing in retelling folktales. They said that time is the number one challenge, where members of the family allot most of their time in their works or businesses. Another is the presence of technology, in which they prefer spending their time playing computer game, watching television or texting.

For one family, they emphasized that the challenge for them is the dialect because most of the children in their family speaks more Iloko and can not understand deep Ibaloi terms. On the other hand, education changes the attitudes of younger generations towards folktales. Furthermore, influence of peers was identified as challenge because some young people do not want to be bullied so they have to avoid listening to folktale.

This supports Gahr (2009), where he said that learning folktales and retelling it is looking back of the past and without looking back at the past there would no be present and future, therefore retelling folktales will remain the most important role in mankind's development. Folktale is a form of oral tradition that shows insights into the local history, beliefs and the relationships between man and his natural environment. This folktale deserves to be documented for posterity; as otherwise, they too might disappear completely in some years' time (Dorji. n.d).

Furthermore, Mibang (2007) underscored that folktales would inspire become ideal Assamese and in this way the future of the nation will be fortified. Thus, folktales are not only related civilizing and socializing process but also for constructing ideas and high morals supposedly inherent in the tradition. In addition, folktales have always been part of humans' life no matter where a person is born. It is also an important instrument for the people to preserve their culture. Having knowledge of tales is also an indication of



belongingness to the society. There are many folktales that were not published because before they prefer story telling than writing it.

Retelling tales is an important resource to all who intervene in conflicts and build peace in various ways throughout the world, (Sandole, . *et al.*, 2009).



SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

The study was to provide a record and information source for the young generation in Poblacion who wanted to know more about their folktales and the values learned from folktales.

Moreover, the study was conducted to determine the importance of retelling folktales among the people in Poblacion, Itogon, Benguet. Specifically, it aimed to determine the folktales being passed down by the elders, the source, the importance of learning and listening to folktales, why they should retell folktales, the values learned from it and the relationship built between the story teller and listener.

The data were gathered through interview schedule with three elders and their families. The data gathering was conducted on December 2011 to February 2012.

It is also one important instrument for the people to preserve their culture. Having knowledge of tales is also belongingness to the society. There are many folktales that were not published because before they prefer story telling than writing it. Until now there are still people who were able to revive the stories by retelling the folktales to other people because they see the importance of not losing it.

There are more than two stories that are being told by the elders to their family members or friends. Although they have told already the stories to their family they keep on repeating it for younger generation not to forget it. People in Poblacion Itogon give importance to folktales by retelling it to other people. It is indeed important to listen or learn and retell the folktales for a wide information or knowledge about the past so that when same situation will be encountered in the future it will serve as a guide. Also, through



folktales memories of the past are recalled. So, once you heard a folktale pass it down from one generation to the next.

The elders want the stories to be preserve and respected as part of their traditional life. During the time when these elders were still young they were able to learn and listen to folktales that their ancestors told them.

Folktales are being told in occasions like clan reunion, canao, family gathering, fiestas and birthdays and during funerals but most of the time these folktales are being told if they are at home doing nothing. Folktales do not need a place or occasion before knowing it because it could just be heard somewhere.

Folktales strengthen the relationship of a family and friends. And retelling these folktales is for the people to learn the different values it retains to the listeners as well as to the story teller. At the same time the ability to share it to other people.

Conclusions

Based on the findings of the study, the following conclusions were drawn:

1. Indigenous communities still share folktales in their families.
2. The elders remain to be the main source of folktales.
3. Folktales contain values relevant to the community where it is told.
4. Relationships among family members are strengthened with the retelling of folktales.
5. Some parts and words of the folktales change over time and according to the present condition of time while it is passed on from one person to another.
6. There are a number of challenges that threatens the retelling of folktales from generation to another.



Recommendations

Based on the study, the following recommendations were derived:

1. Folktales from other sitios of Poblacion, Itogon must also be gathered to be preserved and be written for the young generation of the barangay to learn it.

2. Elders should continue retelling folktales to their family, to preserve it for the future generation.

3. Values are important part of folktales, so further study must be conducted to collect folktales and learn the values from it.

4. Further study must be conducted to support and validate the findings of the study.

5. A study is recommended to gather the different stories of Itogon as a whole.

There is a need to compile the folktales to at least have a record and to learn some of it.

6. It is also recommended to Itogon LGU to document folktales in the area and make a storybook.



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