



# FILIPINO POPULAR TALES

COLLECTED AND EDITED  
WITH COMPARATIVE NOTES

BY  
DEAN S. FANSLER

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FOREWORD BY  
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## FOREWORD

THE re-publication of Dean S. Fansler's *Filipino Popular Tales* is a welcome event. When this volume was first published, in 1921, it had no rivals either in scholarship or range—so far as the Philippines was concerned. And today, over four decades later, it still occupies a central position with regard to Philippine folk literature, despite the considerable amount of collecting and research carried out by both American and Filipino scholars since that time.

Dr. Fansler\* was one of that devoted group of students whose life was interwoven with the Philippines. He was born in Alton, Illinois on September 12, 1885, and received his A.B. from Northwestern University in 1906 and his M.A. from Columbia University the following year. He taught at Columbia for a few months while waiting for an appointment in the Philippines Civil Service. Arriving in Manila in May, 1908, he served with the Board of Education as a teacher until June, 1910, when he was appointed Assistant Professor of English in the newly established University of the Philippines. Here he taught English literature until April, 1914, when he resigned to return to Columbia University to take his Ph.D. At the time of his resignation he had been promoted to Associate Professor and was acting Chief of the Department of English.

It was during this period from 1908 to 1914 that the folk tales published in the present volume were collected. The Philippines was a fascinating new world on the edge of Southeast Asia and Dr. Fansler began to explore it through the medium of folk literature. The tales herein were gathered from students, teachers, and friends, as well as by his own efforts. At the turn of the century oral literature was a living reality in the provinces and rural regions, and almost every student was a potential informant, or could easily secure traditions and stories from his parents or grandparents.

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\*I am greatly indebted to Professor E. Arsenio Manuel, Department of Anthropology, University of the Philippines, for biographical and other data with regard to Dean S. Fansler. Mr. E. D. Hester kindly furnished additional details.

Dr. Fansler had his informants write down the tales in English translation, rather than in the vernacular, since he wished to present them in a form convenient for reference: "their importance consists in their relationship to the body of world fiction" (p. v). But he attempted to control their form by "judicious and painstaking directions." He further limited the presentation to hero tales and drolls, fables and animal stories, and "just-so" stories, but he tells us that his manuscript collection also included myths, legends and fairy tales, which were purposely excluded in order to keep the volume to manageable size, but were drawn on for comparative notes.

The published collection is further limited to the Christian Filipino provinces and doesn't include materials from the Pagan or Muslim groups. The intensive study of *Traditions of the Tinguian* (Field Museum of Natural History, Anthropological Papers Vol. XIV, No. 1, 1915) by Fay-Cooper Cole, and of "Bagobo Myths" (Journal of American Folk-Lore, Vol. 26, 1913, pp. 13-63) by Laura Benedict, offered a different model for the student of folklore, but these became available only after Dr. Fansler had made his initial collection. The published tales come from nine ethnolinguistic groups: Tagalog (19), Bikol (12), Pangasinan (7), Iloko (7), Zambali (4), Hiligaynon (4), Sugbuanon (2), and Samar-Leyte (1), the last three being divisions of Visayan. The author defends his selection on the ground that there has been a tendency to neglect the stories of the Christianized peoples; these traditions, Fansler asserts, "present as survivals, adaptations, modifications, fully as many puzzling and fascinating problems as the popular lore of the Pagan peoples" (p. xviii).

When Dean Fansler returned to take his Ph.D. at Columbia University he presented for his thesis, *Chaucer and the Roman de la Rose* (New York: Columbia University Press, 1914). He received an appointment at Columbia as Lecturer (1914-16) and later, Assistant Professor (1916-21) in the Department of English. During this period he became acquainted with Franz Boas and other anthropologists at Columbia University and was stimulated to prepare his materials on folklore for publication. One preliminary paper was on "Metrical Romances in the Philippines" (Journal of American Folklore, Vol. 29, 1916, pp. 203-81). After the publication of *Filipino Popular Tales* in 1921, as a Memoir of the American Folk-Lore Society, he returned to the University of the Philippines

as Professor of English from 1921-24, and then returned again to the United States, where he was Associate Professor of English at Brown University from 1927-31.

Dr. Fansler again returned to the Philippines in 1937, where he taught briefly at Far Eastern University and then rejoined the University of the Philippines as Head of the Department of English from 1938 until the outbreak of the Pacific war. On his arrival in the Philippines he dropped in to visit A. V. H. Hartendorp, then editor of the *Philippine Magazine* and showed him a resumé of his manuscript collection of Philippine folk tales. Hartendorp asked him to prepare a report for his magazine and as a result Fansler published "Philippine Folk Literature, A Synoptic Study of an Unpublished Manuscript Collection of Folktales" in the *Philippine Magazine* for May, 1937. Since the fate of this collection is unknown (it was apparently lost during the war) and since the *Philippine Magazine* is rarely available today outside of a few major libraries, it will be useful to students of folk literature to present Dr. Fansler's mature views as to the significance of his collection and an outline of its contents. These will enable the reader to put the present series of "Popular Tales" in broader perspective, and may encourage further studies, as well as the possible recovery of the collection itself.

## PHILIPPINE FOLK LITERATURE

### *A Synoptic Study of an Unpublished Manuscript Collection of Folktales*

By Dean S. Fansler

It has been my good fortune and pleasure over a period of nine years of residence in the Philippines to collect some 4000 stories current and popular among the native inhabitants here. These tales represent practically every traditional narrative *genre* and every major Christianized tribal unit: they exhibit, I believe, a normal and fairly well-balanced cross-section view of the Philippine branch of Indonesian folk literature.

A glance at the map and at the history of the Islands reveals the archipelago as a veritable ocean center of the streams of story. Successive waves of folk migration and subsequent domination or occupation by Malaysians and Hindus from the west, Chinese and Indo-Chinese from the northwest, Japanese from the north, Spaniards and Americans from the east, and successive layers of religions—pagan, Buddhist, Mohammedan,

Christian—all have left their mark on traditions current in the Philippines to-day. This palimpsest record of the past two-thousand years and more is not easy to read at a glance: some of the earlier handwriting has been almost completely obliterated; again the prehistoric details may be very faint in places, but recognizable under microscopic examination. The complete story can be reconstructed to-day only inductively, by a study of all the separate elements. Some of the materials for the reconstruction of that story are presented herewith, in the belief that the full record of human life in the archipelago is appreciably and unmistakably illuminated by a study of its traditional literature. In the hope, too, that an account of the details and scope of this collection may be of practical value to students of the larger field of Oceanic and Far Eastern popular stories, I venture to offer a very factual inventory.

The collection herein described was accumulated intermittently under varying circumstances over a total lapsed period of twenty-eight years. The original goal was bulk and variety; consequently dragnet methods were proper. Besides the stories themselves, additional information was sought from informants as to the immediate source of the tales, their popularity locally, and the circumstances of their recounting. Variant versions were not less welcome than norms because of the light they throw on the questions of provenience, distribution, and migration. As a consequence some story-cycles (plot-patterns) are represented by many variants and close analogues; others are known only from unique specimens.

Of the *maerchen* (serious, droll, animal) sixty-five cycles are represented by 5 or more variants each, as follows:

Juan the Fool (all types), 104	The Parent's Curse, 19
Juan the Guesser, 38	The Animal Offspring, 19
The Master Cheat, 37	The Silence Wager, 18
The Contending Lovers, 47	The Three (Seven) Hunch-
Carancal, 33	backs, 16
Trial among the Animals, 32	Clever Wife and her Suitors, 15
Monkey and the Crocodile, 32	Master Thief, 14
Animal Partnership, 28	Ragamuffins in Partnership, 14
Guatchinango, 26	The King's Decisions, 13
Monkey and Turtle, 25	The Seven Crazy Fellows, 13
Indolent Husband, 25	Three Pieces of Advice, 13
The Helpful Monkey (Philip-	The Food-giving Animal, 12
pine Puss-in-Boots), 24	The Three Scabby Friends, 11
The Relay Race, 23	The Animal Spouse, 11
The Bashful Suitor Foraging, 23	The Magic Ring, 10
The Three Phrases, 22	The Ungrateful Animal, 10
The Language of Animals, 21	The Grateful Dead, 10
The False Proofs, 20	The Dictated Sermon, 10
The Wise Judgment, 20	

The Wife and her Paramour's Corpse, 9	The Swimming Wager, 6
Fortune Immutable, 9	The Damaged Contract, 6
The Best Dream, 8	Cumulative Stories, 6
The Horn-producing Fruit, 8	The Knave and the Blind Men, 6
Juan the Lazy, 8	Oracle delivered by Hero in Favor of Himself, 5
Lying Drolls, 8	Quarreling over Future Possibilities, 5
Treasure-trove Divided, 8	Corpse killed Many Times, 5
The Coconut-shell Ring, 8	The Animal Midwife, 5
The Deaf Family, 8	Planting Boiled Beans, 5
The Relayed Message, 7	Clever Woman and the Robbers, 5
The Transformation Combat, 7	Fatal Prophecy, 5
Day-dreaming, 7	The Profitable Exchange, 5
Hat pays Landlord, 7	Simpleton Interprets Sermon Literally, 5
War between Animals and Winged Creatures, 7	The Elopement ('Inclusa'), 5
Rhapsinitus Saga, 6	
The Flight Contest, 6	

Of these 65 cycles it appears highly probable that at least 36 were current in the Philippines before the arrival of Europeans: at any rate, these 36 appear to owe little or nothing to Occidental influence. They are represented by 692 out of 1003 stories. (Perhaps it should be noted in passing that a number of these cycles are represented by stories found in the American Folklore Society Memoir volume No. 12, "Filipino Popular Tales," but none of the specific versions printed therein are included in this numerical summary.)

No less intrinsically interesting and important because of their foreign connections are many of the *maerchen* cycles represented in my collection by fewer than 5 versions. Chief among these are

The Unjust Judge Self-convinced, 4	The Dog Mother, 3
The Interrupted Cooking Episode, 4	The Four Feet of the Cat, 3
The Person who could See Souls, 4	The Census Trick, 3
The Cryptic Conversation, 4	The Deceitful Judge, 3
The Wonderful Doll, 4	The Magical Banca, 3
	The Insatiable Woman, 2
	The Ant and the Carabao, 2

Of these 12 cycles, 10 seem to me almost certainly derived from non-European sources. Of all these 77 major cycles, then, probably 46, or considerably more than half, are pretty surely of non-European origin. How many, if any, of these 46 cycles are indigenous in the Islands, it is impossible to say at the moment, although I believe that a fairly strong case could be made out for 4 of the story-patterns; viz., "Carancal," "The Monkey and the Turtle," "The False Proofs," and the "Trial Among the Animals."



Fifty-four maerchen represent oral popular versions of 28 *corridos* (long metrical romances printed in the vernacular and circulating as chapbooks). No generalized statement can be made to indicate the relationship between oral and printed forms of the same story; but it is clear that some, at least, of the *corridos* are literary versions (usually anonymous) of much older native traditional material. On the other hand, it must be admitted that the majority of the *corridos* treat of European themes, although a careful comparison of the Philippine *corridos* with the Malayan *Hikayats* might reveal many hitherto unsuspected relationships.

Forty-three maerchen are fairly close variants of 19 of Grimm's Household Tales. By far the most popular of these is the "Brother Lustig" cycle (Grimm No. 81), of which there are no less than 13 native versions. Indeed, it is not inconceivable that this tale was naturalized in the Philippines long before the famous German brothers made their collection.

In addition to the comical stories included among the maerchen-cycles, 125 different Drolls (represented by 155 tales) are found in the collection. Many of these are noodle stories; some ridicule foolish people from specific towns; others recount rather heartless, occasionally brutal, practical jokes on unfortunates, like blind men or hunchbacks. Of these, 20 are directed against priests and practices of the church. The plots of a few center about dialectal misunderstandings. A number of incidents are strongly reminiscent of the *fabliaux* and of "Til Eulenspiegel," though it must be said that obscene stories and situations are surprisingly few. An interesting "broad" story is a close analogue of Chaucer's "Miller's Tale."

The *exempla* (and I use the term somewhat loosely to cover more or less realistic didactic stories illustrating concretely some vice or virtue but lacking the spiritual moralization of the European *exempla*) number about 120. The "warning" stories far outnumber the "winning" stories. The vices most commonly illustrated by these tales are vanity, ingratitude, envy, greed, cruelty, revenge, pride, inhospitality, disobedience, obstinacy, arrogance; the virtues chiefly emphasized are piety, perseverance, constancy, innocence. Nearly all of these stories are unique specimens. Only 3 appear to have any general distribution in the Islands: "The Old Man and his Son" (the blanket divided parable), "Pedro Cardenales" (the good youth who was permitted to see heaven before he died), and "St. Peter's Mother" (a variant of Grimm No. 221.) The type, however, is popular, and is undoubtedly the medium of a large amount of home instruction in ethics.

Among the 308 etiological stories (myths and "why" stories, excluding legends) occur explanations of 170 different phe-

nomena. Of these more than half (90 to be exact) treat of fauna. Cats head the list with 18 stories. Then in the order of frequency are the tales about crows (11), owls (9), ants (8), dogs (7), cows (6), mosquitoes (6), locusts (5). Thirty-four stories deal with flora: fragrant flowers (13), banana (4), coconut (4), mango (4), tobacco (5).

Curiously enough only 12 of the explanatory tales in this group deal with the creation, activities, habits, etc., of mankind. Moreover there are only 12 different cosmological phenomena explained. (There are 11 stories about the moon, 7 about mountains, 6 about the sky, 5 about earthquakes, 3 about the sun, 1 each about stars and comets.) There are very few stories treating of meteorology,—rain, rainbow, wind, clouds, and thunder and lightning about exhausting the subjects. I have no stories about fogs or tides.

The 320 secular legends representing about 225 different stories may be classified according to the objects they commemorate:

Specific mountain peaks and volcanoes, 53	Specific towns and barrios, 51
Hills, 6	Haunted spots, 12
Dangerous capes, 3	Trees, 5
Specific islands and island groups, 10	Legendary heroes and important events in tribal tradition, 39
Peculiar rocks of local significance, 15	Local characteristics of towns, 2
Springs and wells, 4	Thwarted lovers, 3
Rivers and waterfalls, 7	Place names (excluding stories obviously illustrating folk-etymology), 22
Lakes, 15	

(The stories which turn upon a highly fanciful folk-etymology number about a dozen.) This group of secular legends as a whole embodies a large amount of interesting pagan survival and offers valuable illustrative material to the student of Indonesian lore and history. To the student of a wider comparative storiology, however, it is obviously of less significance than the *maerchen* and *drolls*.

I have classed as saint legends and miracles some 90 stories, many of them etiological, associated with the activities of various holy men and women. Like the secular legends, these tales are serious in tone. While the majority are of limited local circulation, some have proved themselves sturdy travelers. Many of these saint legends doubtless originated on the spot they commemorate, although a few appear to be adaptations of European traditions.

The fables, of which there are nearly 90 different examples, are preponderantly of the irrational type. Fifty-four of them deal exclusively with animals, 4 with birds, 12 with bird and

animals, and 7 with inanimates and plants. Only 6 are exclusively about men, 2 about men and birds, and 3 about men and animals. While the moral is not usually stated in specific proverbial form (as in the Esopic fable), the strong utilitarian tone and obvious didacticism make these stories fairly easy to classify. It is to be remembered that the beast fable forms only a small portion of the total body of animal stories popular in the Philippines. The animal trickster, for example, is the theme of innumerable drolls.

The fairy and demon stories, which number over 300, record what purport to be actual experiences with 76 different malignant or mischievous supernatural creatures. Most of these creatures are native demons. Eight which bear Spanish names—*bruja*, *cafre*, *duende*, *encanto*, *maligno*, *multo* (*muerto*), *santilmo*, and *sirena*—doubtless owe much more than their names to European tradition; nevertheless, they have become thoroughly naturalized in the Islands. Writing in 1588, Padre Juan de Plasencia named and described 14 “infernal ministers” believed in by the Tagalogs of his day. Six of these still hold a place in popular lore (or did up till 1924!); namely, *aswang*, *mangag-away*, *mangkukulam*, *mananangal*, *tigbalang*, and *patianac*. Judging from the distribution of all the stories collected, I should say that the fifteen most widely known spirits and witches to-day in the Philippines are these:—(The number of tales about each is indicated in parentheses)

Aswang (27)	Mananangal (8)
Patianak (27)	Encanto (8)
Cafre (21)	Pugut (7)
Tigbalang (16)	Nuno (6)
Duende (16)	Santilmo (5)
Sirena (11)	Salut (4)
Mangkukulam (9)	Bruja (4)
Matanda sa punso (8)	

These stories, to be sure, have not the international interest supplied by the *maerchen*: like the secular legends, they are told with much local circumstantial detail. Many of the beliefs underlying the particular narratives, however, are widespread throughout Indonesia, and some extend back to times before the present racial stocks migrated to the Philippines. A careful distributional and comparative study of these demons together with those of the non-Christian tribes would, I believe, shed a considerable amount of light on certain vexing problems of tribal origins and relationships.

Besides the specific demon tales just mentioned, the collection includes 75 weird tales of a more general sort, many of which are doubtless importations from the Occident. Another group of 45 stories explaining superstitious beliefs and practices,

and proverbial sayings may be merely noted in passing: while they contain illustrative tales, their method is primarily expository, not narrative.

Finally, in addition to many detailed paraphrases and synopses, the collection contains complete translations of 33 *Corridos*, totalling 59,652 lines. This material, much of which still circulates orally as folk-tale, might conceivably supply data for an investigation of certain artistic aspects of the folk-tale or of the differences between metrical and non-metrical techniques in narration.

Of the 45 story cycles and separate incidents mentioned in "Oceanic Mythology" by Roland B. Dixon as occurring pretty freely in Indonesia, 34 are to be found in the collection we have just been describing. The remaining 11 are so far unrecorded, but most of them will probably turn up when fuller gleanings from the non-Christian tribes are reported. No store of living folk-literature, of course, can ever be complete, definitive. Approximate completeness, however, *as of a certain date* can be attained if adequate resources to carry on the field work are available. Deficient as it is, there is already available in English a wealth of manuscript material for an historical and comparative study of Philippine folk literature—a *corpus* of narratives that compares favorably in size and significance with that of any other Oriental country.

Dr. Fansler was not to live to complete the historical and comparative study of Philippine folk literature for which he had made his collection. The Fanslers were caught in Manila by the Japanese invasion, but on account of Mrs. Fansler's ill health were allowed to remain in their house in San Juan. Mrs. Fansler died just before liberation but Dr. Fansler was able to return to the United States where he died soon afterwards in the home of his daughter. As we have noted, the fate of his collection is not known. But since the war and independence, Filipino scholars have taken a more active interest in their traditional literature and new collections are developing which replace some of the losses and open up new vistas, as well.

Prof. Arsenio Manuel's bibliographic "Survey of Philippine Folklore" (Philippine Studies Program, University of Chicago, 1962, in process of publication in the Philippines), lists some 750 items relevant to one or another branch of folklore, the majority written by Filipinos. As he says elsewhere ("Notes on Philippine Folk Literature," University of Manila, *Journal of East Asiatic Studies*, Vol. IV, No. 2, April 1955, p. 137):

The culture, experience, and sentiments of a people usually find expression in their literature—whether oral or written. In a preliterate society this expression attains ideal conditions for growth in its myths and legends, folk tales and stories, rituals, ballads, epics and songs. Advanced or civilized peoples still produce folk literature but this is not as rich nor as imaginative; they are however, the makers of written literature in which they excell. Each period and epoch in the cultural history of a people therefore produce the corresponding type-mirror for the ample reflection of its culture. For instance, Tagalog is, comparatively speaking, poor in its folk literature, but rich in its written literature. Some mountain peoples of Northern Luzon, on the other hand, have a wealth of folk literature that cannot be matched by the combined richness of the Luzon lowlanders, although they do not have any developed written literature.

The resources of the Mountain Province have been largely mined by anthropologists. Here the folk literature reflects little of the Indo-Malaysian world, or even that brought by the Spaniards, but does have certain affiliations with the mountain peoples of Formosa and of South China. Here, too, we can see the myths and legends in the context of the on-going social and cultural life. The studies of R. F. Barton, Father Morice Vanoverbergh, Father Francis Lambrecht, A. E. Jenks, H. O. Beyer, F. C. Cole, L. L. Wilson, W. H. Scott, Alfredo Pacyaya and others not only provide a considerable body of folk literature in text and context, but also indicate something of the riches which the early Spaniards discovered and largely destroyed.

The loss of the great epics was particularly serious. Though mentioned in many early accounts only fragments have survived among the Christianized populations, along with such metrical romances as the Ilocano *Lam-ang* which has certain epic qualities. But in recent years there have been a number of important discoveries with regard to epics which will allow us to see them in better perspective. Some of the long-known Hudhuds of the Ifugaos, chanted during the harvest, have now been recorded and translated by Father Francis Lambrecht and Amador T. Daguiog, and portions of the Bagobo folk epic, *Tuwaang*, have been published by Arsenio

Manuel. But perhaps the most important epics so far discovered are those recorded by F. Landa Jocano among the pagan Sulud of interior Panay, and currently in process of publication. One of these epics, the Hinalawod, runs to several hundred pages, and reflects early Visayan culture in many respects. Here a tape recorder is essential, along with a working knowledge of the language.

The metrical romances derived from Spain and so popular during the nineteenth century are now almost extinct. Why they remained so popular in their new home is an as yet unsolved problem, but the *awits* and *corridos* spread even beyond the Christian provinces. Perhaps the ballads and folk songs which are a living part of non-Christian culture, even today, prepared the way. A few of these have been recorded (see Alfredo Pacyaya and Fred Eggan, "A Sagada Igorot Ballad," *Journal of American Folklore*, Vol. 66, 1953, pp. 235-46) but there are a vast number still to be collected. These also need the native text and tape recording to discover their poetic qualities.

We have mentioned only a few of the new developments in the field of Filipino folk literature but there are many others. Dr. Donn Hart, for example, has just published a detailed study of Philippine riddles (*Riddles in Filipino Folklore, An Anthropological Analysis*, Syracuse University Press, 1964), a subject which has received little attention since Frederick Starr's pioneer contribution over half a century ago. The Robertson translations of the Povedano Manuscript of 1572 and of the Pavon Manuscripts of 1838-39 (E. D. Hester, editor, *Philippine Studies Program*, University of Chicago) give us historical perspectives on the beliefs and traditions of the early Visayans before Spanish influence became dominant. As Professor Manuel has observed, "There is no dearth of materials awaiting the patient ears and diligent hands of every student . . . interested in understanding Filipino literature as a whole. Each ethnic group in the Philippines today, and there are at least a hundred ethnic groups, has an accumulated load of lore awaiting harvest and deposition in a permanent form in some kind of treasure-house of folk wisdom" (*ibid.*, p. 135).

Dean S. Fansler's *Filipino Popular Tales* is an important introduction to this "treasure-house" and it should stimulate the kind of study he had in progress but didn't live to complete. The collection of the necessary materials is well underway but the technical knowl-

edge and the maturity of judgment that Dr. Fansler had acquired are a product of a lifetime of research. Fortunately, there are several Filipino scholars who are interested in folk literature and well able to carry on. If the re-publication of *Filipino Popular Tales* also brings to light the lost collection that will be a further important contribution.

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## PREFACE.

THE folk-tales in this volume, which were collected in the Philippines during the years from 1908 to 1914, have not appeared in print before. They are given to the public now in the hope that they will be no mean or uninteresting addition to the volumes of Oriental *Märchen* already in existence. The Philippine archipelago, from the very nature of its geographical position and its political history, cannot but be a significant field to the student of popular stories. Lying as it does at the very doors of China and Japan, connected as it is ethnically with the Malayan and Indian civilizations, Occidentalized as it has been for three centuries and more, it stands at the junction of East and West. It is therefore from this point of view that these tales have been put into a form convenient for reference. Their importance consists in their relationship to the body of world fiction.

The language in which these stories are presented is the language in which they were collected and written down, — English. Perhaps no apology is required for not printing the vernacular herewith; nevertheless an explanation might be made. In the first place, the object in recording these tales has been a literary one, not a linguistic one. In the second place, the number of distinctly different languages represented by the originals might be baffling even to the reader interested in linguistics, especially as our method of approach has been from the point of view of cycles of stories, and not from the point of view of the separate tribes telling them. In the third place, the form of prose tales among the Filipinos is not stereotyped; and there is likely to be no less variation between two Visayan versions of the same story, or between a Tagalog and a Visayan, than between the native form and the English rendering. Clearly Spanish would not be a better medium than English: for to-day there is more English than Spanish spoken in the Islands; besides, Spanish never penetrated into the very lives of the peasants, as English penetrates to-day by way of the school-house. I have endeavored to offset the disadvantages



of the foreign medium by judicious and painstaking directions to my informants in the writing-down of the tales. Only in very rare cases was there any modification of the original version by the teller, as a concession to Occidental standards. Whatever substitutions I have been able to detect I have removed. In practically every case, not only to show that these are *bona fide* native stories, but also to indicate their geographical distribution, I have given the name of the narrator, his native town, and his province. In many cases I have given, in addition, the source of his information. I am firmly convinced that all the tales recorded here represent genuine Filipino tradition so far as the narrators are concerned, and that nothing has been "manufactured" consciously.

But what is "native," and what is "derived"? The folklore of the wild tribes — Negritos, Bagobos, Igorots — is in its way no more "uncontaminated" than that of the Tagalogs, Pampangans, Zambals, Pangasinans, Ilocanos, Bicol, and Visayans. The traditions of these Christianized tribes present as survivals, adaptations, modifications, fully as many puzzling and fascinating problems as the popular lore of the Pagan peoples. It should be remembered, that, no matter how wild and savage and isolated a tribe may be, it is impossible to prove that there has been no contact of that tribe with the outside civilized world. Conquest is not necessary to the introduction of a story or belief. The crew of a Portuguese trading-vessel with a genial narrator on board might conceivably be a much more successful transmitting-medium than a thousand *praos* full of brown warriors come to stay. Clearly the problem of analyzing and tracing the story-literature of the Christianized tribes differs only in degree from that connected with the Pagan tribes. In this volume I have treated the problem entirely from the former point of view, since there has been hitherto a tendency to neglect as of small value the stories of the Christianized peoples. However, for illustrative material I have drawn freely on works dealing with the non-Christian tribes, particularly in the case of stories that appear to be native; and I shall use the term "native" to mean merely "existent in the Islands before the Spaniards went there."

In the notes, I have attempted to answer for some of the tales the question as to what is native and what imported. I have not been able to reach a decision in the case of all, be-