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A COMPARATIVE STUDY
OF MALAYSIAN AND PHILIPPINE FOLK LITERATURE
PART ONE: THE ANALYSIS

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11
A COMPARATIVE STUDY
OF MALAYSIAN AND PHILIPPINE FOLK LITERATURE

PART ONE: THE ANALYSIS

Submitted by Md. Salleh Bin Yaapar in
fulfillment of the requirements for the degree
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In Partial Fulfillment
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March, 1977

The thesis attached hereto, entitled "A COMPARATIVE STUDY OF MALAYSIAN AND PHILIPPINE^{FOLK} LITERATURE," prepared and submitted by Md. Salleh Bin Yaapar in partial fulfillment of the requirements for the degree of Master of Arts, is hereby accepted.

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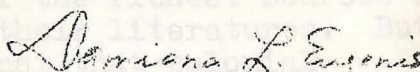
S I R :

I have the honor to submit, for assignment to a critic, the thesis of Mr. Md. Salleh Bin Yaapar entitled "A Comparative Study of Malaysian and Philippine Folk Literature," written in partial fulfillment of the requirements for the Master of Arts (Comparative Literature).

In his thesis, Mr. Md. Salleh analyzes the folk literature (folk narratives, riddles, proverbs, other types of folk poetry, and folk songs) of Malaysia and the Philippines and compares them in terms of richness and variety of types, content, and style. Though intended merely as a preliminary survey, the study has brought out many interesting and specific points of comparison which other researchers may explore more fully. Above all, the study confirms what previous students of Malay culture have claimed: the close racial and cultural affinities between Malaysia and the Philippines. This study by Mr. Md. Salleh, then, can help very much in strengthening the ties of friendship between these two countries.

As a significant first step towards illuminating the relations between Philippine literature and those of other Southeast Asian countries, specifically Malaysia, Mr. Md. Salleh Bin Yaapar's thesis makes a valuable contribution to Philippine literary scholarship, and I strongly recommend its approval.

Very truly yours,


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March 15, 1977

COMMENTS on Mohammed Salleh bin Yaapar's A COMPARATIVE STUDY OF PHILIPPINE and MALAYSIAN FOLK LITERATURE, a Thesis written in Partial Fulfillment of the Requirements of Master of Arts degree in Comparative Literature, April 1977.

The thesis under review is certainly a pioneering contribution to the continuing attempt to understand the underlying homogeneity of the folk literature tradition in Southeast Asia, particularly that in the Philippines and Malaysia. While the work is primarily a study on the types as well as genres within the purview of comparative literature, it becomes very significant in the whole context of general perspective of folk literature in the two culture regions - the Philippines and Malaysia.

The study further underlies the basic unity of the two countries, despite the varied experiences each had undergone due to the accidents of history, particularly during the period of colonial subjugation. If seen only on the folk literature level, the value of the study may have already underscored the validity of contemporary developments in the Southeast Asian Region, namely the ASEAN. For folk literature is just one of the elements of that basic unity, the others being language, customs and traditions, significantly similar pre-history, to name a few of these elements.

The findings of Inche Mohammed Salleh bin Yaapar indicate further that over a broader field, Philippine and Malaysian cultures converge in significant, if diverging in very insignificant, areas. The conclusions are inevitable in terms of the general statement made above.

On the level of literary appreciation, the thesis has elicited a feeling for deeper meaning in the folk literary pieces themselves. Given the rather short period of supposed exposure to the "sophisticated" world of their former colonial masters, the Filipinos and Malaysians have indeed shown that both have one of the richest sources of folk-wisdom and value systems in their literatures. But this should not be seen only against that colonial

ACKNOWLEDGMENT

experience, but must be understood in terms of the ancient, if perhaps mythological, beginnings of both cultures, and these do not exclude their very meaningful experiences before these masters reached the shores of these lands.

On the basis of the above, this critic wishes to recommend the thesis to fulfill one of the requirements for the degree of Master of Arts (Comparative Literature) in the University of the Philippines.



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His panel members, Dean Dr. Carmenis A. Yaptenco and Prof. Melita L. Cruz;

Universiti Sains Malaysia, for the fellowship grant which enabled him to pursue graduate work;

His wife, Fatimah, for her sacrifices and encouragements;

His friends and others, both in Malaysia and the Philippines, who have helped towards the materialization of this study.

Md. Salleh Bin Yuspar

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His wife, Fatimah, for her sacrifices and encouragements;

His friends and others, both in Malaysia and the Philippines, who have helped towards the materialization of this study.

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Towards the unity
of the Malayan People

ABSTRACT

Although Malaysians and Filipinos have the same racial origins, so far no comparative study has been carried out on Malaysian and Philippine literature. This study is, therefore, an attempt to fill this need although its scope is limited only to folk literature. The main aim is to explore and compare the folk literature of the two countries and peoples in terms of content, forms or styles, and functions. Similarities and differences have been pointed out, and whenever possible, explanations have been offered.

Malaysian and Philippine folk literature have been classified into three general categories: folk narratives, folk poetry, and folk songs. This preliminary study seems to indicate that the folk narratives and folk poetry of the two countries are comparable in richness, but in the case of folk songs, the Philippines seems to be richer.

Malaysian and Philippine myths are essentially similar, especially those concerning creation and the flood. Regarding creation, for example, both myths emphasize the role of the primeval sea and deity birds, the creation of man from clay, as well as the origin of man from bamboo. As they are now, myths of the two countries represent two stages: one where they are

considered true and sacred and the other where they are no longer regarded so.

Legends form the bulk of both Malaysian and Philippine folk literatures. Most of them are etiological in nature, and are concerned with the "how" and "why" of things surrounding the folk. Next to these are legends about supernatural beings and religious legends. Malaysian and Philippine supernatural legends not only tell about similar creatures, but also give similar names to these, such as pontianak/patiyanak, etc. On the other hand, religious legends of the two countries show a marked difference: those of Malaysia have animistic, Hindu, and Islamic elements, while those of the Philippines are mainly Christian in outlook.

Folktales also abound in both Malaysian and Philippine literatures. Most of these tales are found in common in the literature of both countries, and some are local versions of foreign tales, but some are not. Tales like the clock story concerning the trial among animals, and the story of two magic boats, which bring back desirable and undesirable items to good and envious neighbors respectively, are common and unique to the two literature; and they point to some common origins. But some tales, like the Malaysian penglipur lara and the Philippine "The Smith Outwits the Devil," seem to be

peculiar to each literature.

Folk poetry of both literatures consists of charms and invocations, riddles, proverbs, and special forms, such as pantun and tanaga. Malaysian and Philippine charms and invocations are similar in that they are poetical-magical speeches in free verse, with pronounced elements of repetition. Of riddles, the two countries share a common list of favorite subject categories: flora, followed by fauna, human biology, and food and food processing. Regarding other subject categories, however, there is a difference: riddles about religion and drinks are asked in the Philippines, but not in Malaysia. In the Philippines riddles come mostly in couplets, while in Malaysia there are as many couplet riddles as there are one line-riddles, and riddles that require rhyming answers. In both countries, however, riddles are primarily used for entertainment.

Most Malaysian and Philippine proverbs deal with similar topics, such as general truths about life, ethics, and value systems; and many of them are identical. However, there are also differences between them: many Malaysian proverbs deal with politics, and only a few with humor, while the reverse is true of Philippine proverbs. Regarding form and style, it has been observed that Malaysian and Philippine proverbs come mostly in

rhyming couplets, with metaphors and parallelism as dominant stylistic devices. And as for function, both Malaysian and Philippine proverbs are predominantly didactic and moralistic.

The Malaysian pantun and the Philippine tanaga (of the Tagalogs) are two of the special poetic forms found in the literatures of the two countries. Both are quatrains, but with different rhyme-schemes, and syllabic counts: the pantun with alternate rhyme, and syllabic count of from eight to twelve; the tanaga with monorhyme, and seven syllabic count. Both pantun and tanaga have attained perfection in terms of poetic techniques; and both are forms of emotional-intellectual expressions.

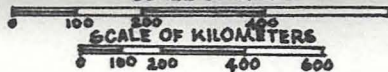
Regarding folksongs, there are some common types found in Malaysia and the Philippines. These are lullabies, children songs, and work songs. But aside from these, there are many differences in the folk songs of the two countries. Drinking songs, occasional songs and mourning songs which are sung in the Philippines are not significant in Malaysia. The harana is sung only by Filipinos, and not by Malaysians. And likewise, ballads are found only in the Philippines. Aside from this, both countries have special forms each: Malaysia, the boria and the renong, and the Philippines, the

liyangkit parang sabil.

All in all, Malaysian and Philippine folk literatures have much in common. But over and above, they have developed forms peculiar to each country, due to later developments in each country's cultural history.

MAP OF MALAYSIA AND THE PHILIPPINES

SCALE OF MILES



CAPITALS OF COUNTRIES -*

INTERNATIONAL BOUNDARIES ----



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CHAPTER I

INTRODUCTION

Long before the bulk of literary expression was put into writing and became associated with complex urban society, it had already existed in oral tradition, i.e., in the forms of narratives, songs, poetry and speech. Being oral literature it has been handed down from one generation to another only by word of mouth. The literary tradition which emanates from, and virtually mirrors, the simple folk community or society is called folk-literature.

Like its counterpart, written literature, folk-literature is one of the media through which the people express the content, form and strength of their culture. But as the means of the cultural expression of the folk is not as yet diversified, and is comparatively limited, their literature becomes, in a way, more functional than that of the urban people. It also becomes closely related to other forms of cultural expression such as religion, magic, and ethics etc.. Generally folk-literature reveals the attempt of a particular community or society to preserve its long-cherished traditions. This includes the attempt on the part of the folk to define their natural as well as supernatural environment, and thus justify their failures and successes. Folk-

literature is also a means by which the folk express their fears and hopes, passions and hates in their day-to-day life. But most of all, folk literature is an artistic attempt to give form, significance and justification to man's religious, ethical, and social views.

Folk-literature, in this light, is, therefore, a socio-cultural phenomenon. It is a social manifestation of the world views of our pre-literate forefathers as well as those of the folk segment of our present generation. In short, it is part and parcel of our cultural heritage. And as a cultural unit, folk-literature, if carefully documented, studied and interpreted, can afford a much sought-for link between the simple thoughts and aspirations of our folk society and the complex ideas of our urban one, and thus provide a sense of continuity in our cultural development. Folk-literature, further, constitutes the very foundation on which our present sophisticated literature is built. Unfortunately, little attention has been paid to this literature as a whole, both in Malaysia as well in the Philippines, as will be shown in the survey of studies below. It is to fill this need that this study of Malaysian and Philippine folk-literature is being made. In so doing it is also hoped that the study will serve as a link not only between the past and the present, the folk and the sophisticated in our cultural development,

but more than that, between two proximate localities - Malaysia and the Philippines - the link between two peoples which in physical appearance, language and culture have close-to-resemblance affinities - the Malaysians and the Filipinos.

Statement of the Problem

The intention of this study is, therefore, to make a comparative survey of the folk-literature of the indigenous peoples of Malaysia and the Philippines, or of the Malayan language traditions of the two countries. The study will attempt to classify and show what folk-literature materials are included in the corpus of each tradition, and thus point out similarities and differences in their content and style. An attempt will also be made to suggest the manner of relationship of the two traditions in terms of their origins, parallel developments, external influences and processes of acculturation. And, finally, this study will make an attempt to suggest the functions and symbolism of the various types of folk-literature in the cultural context of their individual folk-communities or societies.

Justification of the Study

Importance of the Study:

It has always been assumed that the Malayan, or the Island Southeast Asian culture, including literature, had once been similar. That is to say that the common population of Island Southeast Asia, or the Malayan, had once shared, more or less, a common base culture. Pertinent to this anthropological-ethnological assumption, this study which focuses directly on the simple pre-literate, pre-industrialized, pre-urban Malaysian and Philippine communities will, in its own way, help to throw more light on this case of "common cultural heritage." For since the Malaysian and the Filipino are said to be of the same racial stock, it follows that just like the other forms of cultural expression, their folk-literatures should also reveal many similarities, and thus offer an interesting field for exploration.

Subsequent to the above assumption, it has also been maintained that the early unity of the Malayan culture, including literature, was diversified and remoulded by later individual isolation, adaptation, and contacts - with India, China, Islam, Europe, and

America.¹ Pertinent to this idea of diversification of the earlier unity, this study, therefore, will also help throw more light, at least as far as Malaysia and the Philippines are concerned, on the effects of the individual isolation, adaptation and contact on the two Malayan peoples and their culture. Last, but not least, this study which directly undertakes the attempt to understand our common cultural heritage and its relationship to our past and present beliefs and customs, or to our world views in general, will be instrumental, or so it is hoped, in promoting a far better understanding between the two peoples who have for long been removed from each other. And it is also hoped that this reaffirmation of cultural affinities will give an added psychological strength to both peoples - a strength based on the fact that somewhere beyond each other's political boundary there is always someone else sharing more or less the same cultural heritage.

Survey of Studies

The need for this study becomes more evident when one considers that to date no serious attempt has

¹See for example Fay-Cooper Cole, The People of Malaysia (New York: D. Van Nostrand Company, Inc., 1945), p. viii.

been made to discuss and compare the folk-literatures of the two peoples who are said to have close linguistic and cultural affinities. Comparative studies have, however, been advanced in other disciplines related to folk-literature, namely anthropology and linguistics. In the field of anthropology, Fay-Cooper Cole, for one, has come out with a highly revealing work, The Peoples of Malaysia. And then there is also the comparative study of shamanism by Francisco Demetrio.² In linguistics, there is, at least A Survey of Relations Between Indonesian, Malay and Some Philippine Languages by Septy Ruzui,³ and also A Common Vocabulary of Malay-Pilipino-Bahasa Indonesia, as compiled by Paraluman Aspillera.⁴ All these works, however, do not only cover Malaysia and the Philippines but also Indonesia, another major component of the Malayan culture area. Comparative studies of this nature, either covering the former two areas or covering both and the latter, in the field of

²Francisco R. Demetrio, "Philippine Shamanism and Southeast Asian Parallels," Asian Studies, Vol. XI, No. 2 (August, 1973), pp. 128-154.

³Septy Ruzui, A Survey of Relation Between Indonesia, Malay and Some Philippine Languages (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1968).

⁴Paraluman Aspillera, A Common Vocabulary for Malay-Pilipino-Bahasa Indonesia (Quezon City: Asian Center, 1964).

folk-literature, as pointed out earlier, have not been attempted as yet. This is not to discount, however, the pioneering works of certain scholars on certain individual types of Malaysian and Philippine folk-literatures. Damiana L. Eugenio in her Philippine Proverb Lore, for example, has made an attempt to compare Philippines and Malaysian proverbs and proverbial comparisons.⁵ Similar attempts have also been made by Juan R. Francisco on some Philippine and Malaysian folktales.⁶ But again, these works, by their own rights, touch only on certain types of folk-literature, and thus, a comparative study encompassing the whole of the two literatures is still very much needed. The present study could, therefore, be considered as a preliminary attempt to fulfill this need.

Aside from its intended contribution in the field of comparative literature this study will at the same time fill the gap in the study of folk-literature as a whole, both in Malaysia as well as the Philippines.

⁵ Damiana L. Eugenio, Philippine Proverb Lore (Quezon City: Philippine Folklore Society. Reprint Issue No. 2, 1975).

⁶ Juan R. Francisco, Maharadia Lawana (Quezon City: Philippine Folklore Society. Reprint Issue No. 1, 1969); also "Some Philippine Tales Compared With Parallels in North Borneo," Sarawak Museum Journal, Vol. X, No. 19-20 (July-December, 1962), pp. 511-523.

For, as stated earlier, so far, little attention has been paid to the general study of this literature in both countries. In Malaysia the first major conscious effort to deal seriously and systematically with folk-literature as a whole was made only in 1973 when Malaysian scholars met during the "Seminar on the Documentation, Study and Application of Oral Tradition."⁷ Then or thereabouts, a couple of studies on a regional level was submitted to the Department of Malay Studies, University of Malaya and Institute of Malay Language, Literature and Culture, Universiti Kebangsaan Malaysia. These regional studies include Siti Aishah Ali's "Satu Kumpulan Cerita Rakyat Dari Kampung Mentuan Kelantan: Satu Klasifikasi Motif dan Taip Cerita,"⁸ Jamilah Hj. Ahmad's "Sastra Lisan Di Kampung Serkat Pontian Johor,"⁹ Inon Shaharuddin Abdul Rahman's "Beberapa Aspek Sastra

⁷ See Mohd. Taib Osman, ed., Tradisi Lisan Di Malaysia (Kuala Lumpur: Kementarian Kebudayaan Belia dan Sukan Malaysia, 1975).

⁸ Siti Aishah Bte Mat Ali, "Satu Kumpulan Cerita Rakyat Dari Kampung Mentuan Kelantan: Klasifikasi Motif dan Taip Cerita" (Unpublished M.A. thesis, Department of Malay Studies, University of Malaya, 1974).

⁹ Jamilah Hj. Ahmad, "Sastra Lisan Di Kampung Serkat Johor" (Unpublished B.A. graduation exercise, Institute of Malay Language, Literature and Culture, Universiti Kebangsaan Malaysia, 1974).

Lisan Di Daerah Alor Gajah Melaka,"¹⁰ and Jaafar Abdullah's "Sastra Lisan Di Daerah Tangkak Johor."¹¹ In the Philippines, too, no serious comprehensive study of this literature on national level has been attempted. So far only notes and overviews have been advanced, as seen in the works of E. Arsenio Manuel¹² and F. Landa Jocano.¹³ Several studies on the regional level, and on specific types have, however, been made. The former includes Fay Cooper Cole's Traditions of the Tinguian, A Study in Philippine Folklore,¹⁴ Maria M. Narboneta's

¹⁰Inon Shaḥaruddin Abdul Rahman, "Beberapa Aspek Sastra Lisan Di Daerah Alor Gajah Melaka" (Unpublished B.A. graduation exercise, Institut Bahasa, Kesusasteran dan Kebudayaan Melayu, Universiti Kebangsaan Malaysia, 1974).

¹¹Jaafar Abdullah, "Sastra Lisan Di Daerah Tangkak Johor" (Unpublished B.A. graduation exercise, Institut Bahasa Kesusasteraan dan Kebudayaan Melayu, Universiti Kebangsaan Malaysia, 1974-75).

¹²E. Arsenio Manuel, "Notes on Philippine Folk Literature" University of Manila Journal of East Asiatic Studies, Vol. IV, No. 2 (April, 1955), 137-153.

¹³F. Landa Jocano, "Some Aspects of Filipino Vernacular Literature" in Antonio G. Manuud, ed., Brown Heritage (Quezon City: Ateneo de Manila Press, 1967), pp. 287-307.

¹⁴Fay Copper Cole, Traditions of the Tinguian, A Study in Philippine Folklore (Field Museum of Natural History, Anthropological Series, Vol. XIV, No. 2 September, 1915).

"Hiligaynon Folklore from Negros Occidental,"¹⁵ Avelina V. Serra Mallonga's "Folklore of Cagayan,"¹⁶ Hernando L. Siscar's "A Study of Some Ilongo Folk Tales, Songs, Poems, Legends and Proverbs,"¹⁷ Adelaida Figueras' "Iloko Folk Literature,"¹⁸ Maria Caseñas Pajo's "Bohol Folklore,"¹⁹ Leothiny S. Clavel's "Oral Literature of Capiz,"²⁰ Edna M. Bangan's "Ibanag Folk Literature,"²¹

Reflection of Tayalog Life and Culture,²⁷ Maria Colina

¹⁵ Maria Luisa M. Narboneta, "Hiligaynon Folklore from Negros Occidental" (Unpublished M.A. thesis, Philippine Women's University, 1959).

¹⁶ Avelina V. Serra Mallonga, "Folklore of Cagayan" (Unpublished M.A. thesis, Far Eastern University, Manila, 1970).

¹⁷ Hernando L. Siscar, "A Study of Some Ilongo Folk Tales, Songs, Poems, Legends, and Proverbs" (Unpublished M.A. thesis, Philippine Normal College, 1969).

¹⁸ Adelaida Figueras, "Iloko Folk Literature" (Unpublished M.A. thesis, University of the Philippines, 1977).

¹⁹ Maria Caseñas Pajo, "Bohol Folklore" (Unpublished M.A. thesis, University of San Carlos, Cebu City, March, 1954).

²⁰ Leothiny Solidum Clavel, "The Oral Literature of Capiz" (Unpublished M.A. thesis, University of the Philippines, 1972).

²¹ Edna M. Bangan, "Ibanag Folk Literature" (Unpublished M.A. thesis, University of the Philippines, November, 1976).

²⁸ Maria Colina Gutierrez, "The Cebuano Balitao and How it Mirrors Visayan Culture and Folklife." Reprint issue from *Folklore Studies* (Japan), Vol. XX (1961), 13-135.

Gerard Rixhon's "Tausug Literature: An Overview,"²² and Rita Tuban's "Tausug Folk Literature."²³ And of the latter Donn V. Hart's Riddles in Filipino Folklore: An Anthropological Analysis,²⁴ Damiana L. Eugenio's Philippine Proverb Lore,²⁵ Emilio Ramirez' "A Study on a Code of Ethics for Filipinos from Proverbs and Sayings,"²⁶ Flora A. Ylagan's "Tagalog Popular and Folksongs as Reflection of Tagalog Life and Culture,"²⁷ Maria Colina Gutierrez' "The Cebuano Balitao and How it Mirrors Visayan Culture and Folklife,"²⁸ and Damiana L. Eugenio's

²²Gerard Rixhon, "Tausug Literature: An Overview," Sulu Studies III (Jolo, Sulu: Coordinated Investigation of Sulu Culture, Notre Dame of Jolo College, 1974), pp. 1-86.

²³Rita Tuban, "Tausug Folk Literature" (M.A. thesis, University of the Philippines, 1977).

²⁴Donn V. Hart, Riddles in Filipino Folklore: An Anthropological Analysis (Syracuse, New York: Syracuse University Press, 1964).

²⁵Damiana L. Eugenio, Philippine Proverb Lore.

²⁶Emilio Ramirez, "A Study on a Code of Ethics for Filipinos from Proverbs and Sayings" (Unpublished M.A. thesis, University of the Philippines, 1940).

²⁷Flora A. Ylagan, "Tagalog Popular and Folk Songs as Reflection of Tagalog Life and Culture" (Unpublished M.A. thesis, University of the Philippines, 1934).

²⁸Maria Colina Gutierrez, "The Cebuano Balitao and How it Mirrors Visayan Culture and Folklife." Reprint issue from Folklore Studies (Japan), Vol. XX (1961), pp. 15-135.

"Philippine Legendry"²⁹ are worth mentioning.

Scope and Limitation of the Study

The scope of this study is rather wide, for the nature of folk-literature itself is wide - it includes folk narratives, folksongs and folk-poetry or folk-speech. And this scope naturally widens when two folk-literature traditions are treated instead of only one. The nature of this study, is, therefore, only that of comparative survey of the folk-literature of the Malayan language traditions of Malaysia and the Philippines. No pretense will be made as to the detailed treatment of the subject matter, for the main object of this study is only to compare the two folk literary traditions (Philippine and Malaysian) in terms of content and forms or style of expression, and to discuss the function of folk-literature in their respective societies. And also, as implied in the foregoing statements, folk-literature materials of the non-Malayan language tradition such as Indian and Chinese, are naturally beyond the scope of this study. Materials from the Indonesian side, however, will be consulted and cited as the need arises.

²⁹Damiana L. Eugenio, "Philippine Legendry" (Typescript).

Definition of Terms

Folk: The term folk refers primarily or specifically to the common people who share a basic store of traditions. They are made up of the simple pre-literate, pre-industrialized, or pre-urban peasantry, as well as the old-fashioned and conservative segments of the literate or urban society. In any case the folk is primarily synonymous with the unsophisticated and is, therefore, the opposite of the elite. Generally, however, the term refers to "any group of people whatsoever who share at least one common factor (and who) have some traditions which it calls its own."³⁰

Folk-literature: Folk-literature is the literary product of the folk. It is traditional in content and form, and is anonymous in authorship. Being the literary expression of mostly illiterate and semi-literate people, folk-literature materials are created and handed down from one generation to the next by word of mouth. These materials include folk-narratives, folk songs, folk-poetry, and folk-speech. And since folk-literature is orally transmitted it is also referred to as oral literature.

³⁰ Alan Dundes, ed., The Study of Folklore (Englewood Cliffs, N.J.: Prentice-Hall Inc., 1955), p. 2.

Folk-narrative: Folk-narrative is the component of folk-literature that narrates a story or a number of stories in prose form. It consists mainly of myths, legends, and folk-tales.

Folk-songs: Folk-songs make up that segment of folk-literature which is expressed with melody by way of chanting or singing. It is sung or chanted, sometimes to the accompaniment of instrumental music, either in lyric, narrative, or dramatic form.

Folk-poetry: This term refers to the folk's literary expression in verse form. This kind of poetry is very closely related to the folk-songs, and as such it is difficult to draw a sharp line of distinction. One possible distinction, however, is that while the latter is either sung or chanted, and, therefore, is musical, the former is usually plainly recited. However, like folk-songs, folk-poetry too can be either lyrical, narrative or dramatic in form. Also included in folk-poetry are the figurative or literary expression of thought in brief epigrammatic spoken words originated, developed and used by the folk. These are the riddles, proverbs and proverbial sayings.

Malayan: The term Malayan refers to the natives of Malaysia, the Philippines, Indonesia, etc.,

who are said to be of the Mongoloid stock,³¹ who share common physical traits, language, and base culture. Included in this terms are such ethnic groups as the Malay, Tagalog, Ilocano, and Maranaw. However, for purposes of this study, the lesser Mongoloid, or the so-called Proto-Malayan as the Bontoc of the Philippines and the Kayan of Malaysia will also be covered in the wider sense of ~~the~~ term. The non-Mongoloid Vedda and Negrito such as the Senoi and Semang of Malaysia and the Aeta of the Philippines, on the other hand, are not covered.

Malay: Malay is used here as an ethnic group in referring particularly to the dominant native population of Peninsular Malaysia, coastal areas of Sarawak and Sabah, and Eastern Sumatra.³²

³¹See for example Fay Cooper Cole, The People of Malaysia. In the high tide of Philippine Nationalism, however, a scholar F. Landa Jocano questioned the relevance of the term Malayan and Malay World to the present Filipino. See F. Landa Jocano, Questions and Challenges in Philippine Pre-History. Professorial Chair Lecture Series, Monograph, No. 7 (Quezon City: UP Press, 1975).

³²See Richard O. Winstedt, The Malays: A Cultural History (London: Routledge and Kegan Paul Ltd., 1955), p. 4. See also Cole, Peoples of Malaysia, p. vi.

Malaysia: Malaysia refers to the modern South-east Asian political entity which is made up of Peninsular Malaysia or the Malay Peninsula, Sabah and Sarawak, and is, therefore, different from the same term employed by scholars to denote the Malayan World. The term Malaysian, therefore, denotes the citizen of that country. But for purposes of this study of folk-literature of the Malayan language tradition, it refers particularly to the bulk of the country's population who are of Malayan origin - the Malay, Jakun, Iban, Dusun, Murut, etc. Other ethnic groups such as the Semang, Senoi, Chinese, Indian, and Portuguese are not covered. Thus, Malaysian folk-literature here means the folk-literature of the Malaysian of Malayan origin.

The Philippines and Filipino: The term Philippines refers to the political entity made up of the group of islands stretching from Luzon in the north to Mindanao-Sulu in the south. The term "Filipino" denotes the citizen of that country. But as far as this study is concerned, the term covers only those ethnic groups of Malayan origin such as the Kalinga, Tagalog, Ilokano, Visayan, Maranaw, Tausug, Bagobo, etc. Non-Malayan groups such as the Chinese and Americans are, therefore, not included. And, thus, like Malaysian folk-literature, Philippine folk-literature here, too, refers specifically

to the folk-literature of the Filipino of Malayan origin.

Method of Study

This study is based on collected materials of the folk-literature of both countries. These materials are first classified into genre groupings, such as folk-narrative, folk-songs, and folk-poetry, including non-poetic riddles and proverbs, and then into specific types such as myth, legend, riddle, etc. The classified materials of the two countries are then analyzed and compared in terms of content and style, and in terms of origin, function, and significance in their respective communities or societies. Out of this comparative analysis, various conclusions on the foregoing assumptions are drawn and certain recommendations for further studies are finally made.

Organization of the Thesis

As obviously seen, this thesis begins with an introductory chapter which clarifies such questions as the statement of the problem, the importance and need for the study, and definition of terms. Since this study is of a comparative nature, and since a good knowledge of background is essential to an understanding of a people's literature, the second chapter is devoted to

a discussion of the geographical, historical and general cultural background of the two countries and peoples. Chapter three compares the folk narrative traditions of the two countries; Chapter four, the folk poetry, including non-poetic forms of folk speech (riddles and proverbs), and Chapter five, the folk songs. Chapter six sums up the findings of the study and makes concluding observations and recommendations.

CHAPTER II

THE LANDS AND THE PEOPLES

It is believed that the nature of a land, the types of floral and faunal lives that exist there, as well as the course of history affecting the people, all put together, contribute much to the moulding of the total way of life, or the culture, of a particular people. It is further believed that any attempt therefore towards an understanding of the literature of a people, especially the folk tradition, which is part and parcel of the general culture, requires a knowledge of these contributing factors.

Folk-literature, being the product of the unsophisticated who live close to nature, is greatly inspired by its natural as well as supernatural environments. The folk-literati derives his literary images, allusions and imaginations from natural life and from his keen observation of both natural and supernatural phenomena. He thus records his perceptions of rivers and mountains, animals and trees, and any other objects that may arouse fears and hopes, admiration and condemnation, praises and curses in him, in the diverse forms of folk-literature. His perception of nature, including man himself, however, undergoes some changes, either

evolutionary or revolutionary, as his community or the larger society drifts in the course of time or history. That is when new discoveries and contacts with other people and cultures are made, resulting in new insights into life in general. All these - the new insights gained, and the changing perceptions that ensue - are more or less, recorded in folk-literature, too. Along this line of thought, then, and for a more penetrating insight into Malaysian and Philippine folk-literature, the nature of the land, types of floral and faunal lives of the two countries, as well as the historical and cultural perspectives of the two peoples will here be discussed.

THE LANDS

Relief and Climate

Malaysia is a South-east Asian country made up of two geographical units conveniently termed as Western and Eastern Malaysia. The western part, the Malay Peninsula, jutting out of the Indochinese Peninsula, extends close to the equator between 1°50' and 7° north latitudes. It is separated from the eastern part by the vast waters of the South China Sea. On the western side it is separated from Sumatra in Indonesia by the narrow Straits of Malacca. It is however, connected to the Malay provinces

of southern Thailand and the rest of mainland Asia to the north. The Malay Peninsula consists of about fifteen ranges all running obliquely along a north-south direction. These ranges practically divide the bulk of the population into those of the west and those of the east coast. This part of Malaysia, which is about 50,700 square miles, is made up of eleven Malay states - Perlis, Kedah, Penang, Perak, Selangor, Negeri Sembilan, Malacca, Johore, Trengganu, and Kelantan - originally founded along various river banks and stretches of alluvial plains.

The eastern part of Malaysia is made up of only two but relatively bigger states situated in the vast island of Borneo, which in ancient times is said to be connected to the Peninsula. These states, Sarawak and Sabah, which cover a total area of 79,000 square miles, not unlike the Peninsula, lies very close to the equator between 1° and 8° north latitude. Sandwiched in between them is the state of Brunei, which is still a British protectorate. To the south of these states is Kalimantan, the Indonesian province. To the north of Sabah, across the Sulu Sea is the Sulu Archipelago. A massive central range of 5000-6000 feet elevation runs along a northeast-southwest direction forming the backbone to this third largest island in the world. This range was once probably

connected to the northern range of Luzon through Palawan. Two other ranges run across the middle of the main range along an east-west direction, forming four long descending ridges. The whole of the topography of Borneo is, however, dominated by Mt. Kinabalu, the highest peak in Southeast Asia, which rises to 13,455 feet in Sabah, at the north-end of the central range. The major rivers of Sarawak and Sabah, it should be noted, begin in rugged high reaches of these interior ranges, and rush their waters down along broad courses to the distant coastal plains, and finally, to the sea.

Unlike Malaysia, which is made up of only two compact geographical units, the Philippines, though slightly smaller in size, is composed of more than 7000 islands and islets, projecting like a chain of coral reefs. It lies to the north-east of Malaysia, just a little away from the equator between $4^{\circ}40'$ and $21^{\circ}10'$ north latitudes. The islands with a total land area of more than 115,000 square miles are, however, conveniently divided into three geographical divisions, namely Luzon in the north, the Visayas in the middle, and Mindanao-Sulu in the south. The Philippines, which at one time or another is believed to have been connected to the Asian mainland, is now separated from the neighboring island of Formosa to the north by the South China Sea,

and from Malaysia and Indonesia to the south by the Sulu and Celebes Seas. The eastern and western sides of the Islands are totally exposed to the vast waters of the South China Sea and the Pacific Ocean, respectively.

The major islands of the Philippines are criss-crossed by mountain ranges, and are drained by small river systems found in alternating valleys and plains. The most important range is the Sierra Madre which extends from northeastern to central Luzon at elevations of 3,500-4,500 feet. The highest peak in the Islands is Mt. Apo in Mindanao which is 9,690 feet high. Unlike those of Malaysia, the mountain ranges of the Philippines are of volcanic nature. Thus the country's topography is dotted by nearly one hundred volcanoes of which at least ten are active, while the rest are dormant. For centuries these volcanoes have been one of the major natural causes of disaster to Philippine life. Unlike Malaysia, the Philippines also lies within the highly active seismic belt of the Pacific and as a result, has suffered a lot from several major earthquakes.

As Malaysia and the Philippines lie very close to the equator, both countries, therefore, experience a common tropical climate marked by high temperature and humidity. The mean annual temperature of northern Philippines, which is 78°F, for instance, is essentially

the same as that of Malaysia, which is 79°F, though the latter is nearer the equator.¹ In both countries the temperature variations from month to month are slight and, therefore, the seasons are rather undistinguishable. Consequently both peoples, the Malaysians and the Filipinos, practically spend their lives in continuous heat under the tropical sun. However, dry seasons are well-marked and are destructive, especially in the Philippines.

Both Malaysia and the Philippines, together with Indonesia, experience the highest and also the most regular rainfall in the world. The year cycle in both countries could be divided into two monsoon phases with winds blowing alternately from the Asian and Australian continents. Generally, the North-east Monsoon blows across Malaysia from October to March, while the South-west Monsoon prevails from April through September. The weather outlook in the Philippines is, however, conditioned by three different air streams namely, the North-east Monsoon, the Trade Wind, and the South-west Monsoon. The North-east Monsoon and the Trade Wind blow continuously from December through March bringing with them light to moderate intermittent rains, while the South-east Monsoon blows wildly from July through September with violent

¹Charles Robequain, Malaya, Indonesia, Borneo and the Philippines. Transl. by E. D. Labude (London: Longmans, Green & Co. Ltd., 1961), p.