

# philippine studies

Ateneo de Manila University • Loyola Heights, Quezon City • 1108 Philippines

---

## **Ibalon: An Ancient Bicol Epic**

Jose Calleja-Reyes

*Philippine Studies* vol. 16, no. 2 (1968): 318–347

Copyright © Ateneo de Manila University

---

Philippine Studies is published by the Ateneo de Manila University. Contents may not be copied or sent via email or other means to multiple sites and posted to a listserv without the copyright holder's written permission. Users may download and print articles for individual, noncommercial use only. However, unless prior permission has been obtained, you may not download an entire issue of a journal, or download multiple copies of articles.

Please contact the publisher for any further use of this work at [philstudies@admu.edu.ph](mailto:philstudies@admu.edu.ph).

<http://www.philippinestudies.net>  
Fri June 30 13:30:20 2008

# Texts and Documents

## *Ibalón: An Ancient Bicol Epic*

JOSÉ CALLEJA-REYES

In the year 1896, there appeared in the *Archivo del Bibliófilo Filipino*, Volume I, by Wenceslao E. Retana, an account of the ancient Bicolanos, their origin, superstitions, and beliefs. The account was entitled *Breve Noticia acerca del origen, religion, creencias y supersticiones de los antiguos Indios del Bicol*.<sup>1</sup> It was expressly written for the "Archivo" by fray José Castaño, a Franciscan, then Rector of the Colegio de Misioneros de Almagro in Spain.

The chronicles in the *Catálogo Biográfico de los Religiosos Franciscanos de la Provincia de San Gregorio Magno de Filipinas* reveal that Father Castaño spent a year of missionary work in the town of Camalig, Province of Albay, in the year 1871 and in the same year was appointed parish priest of the town of Lupi, Province of Camarines Sur, where he remained up to 1880.<sup>2</sup>

---

<sup>1</sup> pp. 1-57.

<sup>2</sup> Fr. Eusebio Gomez Platero, *Catálogo Biográfico de los Religiosos Franciscanos de la Provincia de San Gregorio Magno de Filipinas*. Imprenta del Real Colegio de Santo Tomas, Manila, 1880, p. 795. W.E. Retana in his *Aparato Bibliográfico de la Historia General de Filipinas*, Volumen Segundo, comments. "Escasea ya este apreciable libro de cuya genesis dejamos dicho alguna cosa bajo el num. 873. En punto a datos bibliograficos, acojanse algunos con cautela, porque no son enteramente fieles.—El autor se secularizo.

It was presumably during this missionary work in Bicol that Fr. Jose Castaño was able to compile the material for his work about the ancient *indios* of the Bikol area.

While reading Fr. Castaño's "*Breve Noticia*", the writer's interest was struck not by his lavish words in praise of the beauty of Bicolandia, nor by his interesting account of the early religion and beliefs of the ancient Bicolanos, but by the closing statement of his work wherein he mentioned "a fragment of a certain manuscript in verse" which he kept as a souvenir of his sojourn in Bicolandia and which he translated into Spanish quatrains. He said that the fragment showed clearly certain customs and beliefs of the ancient Bicolanos.

Reading the text of the Spanish translation, however, does not bear out the observations of Fr. Castaño. For the fragment as translated into 60 stanzaic quatrains spoke not of customs and beliefs, but of kings, of ferocious animals and monsters, of mortal combat between man and beast, of erupting volcanoes and a great flood, of a kingdom in the primeval land of the Bicolanos, of the invention of household utensils and an alphabet.

Could it be that Fr. Castaño's fragment was an *epic* of the ancient Bicolanos?

Some writers say it is. Jose Villa Panganiban and Consuelo T. Panganiban have written that Fr. Castaño's fragment is a "Bicol epic recounted in verse by a wandering minstrel called *Caduṅnung*" and that "this is practically the only epic, aside from *Biag ni Lamang*, credited with an author, if only in recounting."<sup>3</sup> These writers portray the characters and events in Fr. Castaño's fragment in narrative trilogy, centered on Baltog, the legendary first man and king of the Bicolanos and his two mighty warriors, Handiong and Bantong.<sup>4</sup>

---

<sup>3</sup> *A Survey of the Literature of the Filipinos*, pp. 29-32. Fr. Castaño recorded an important fragment of a true pre-Spanish Bikol epic. Beyer and De Veyra, *Philippine Saga*, Published by the Evening News, 1947, p. 111.

<sup>4</sup> *Ibid.*

It is noted, however, that this narrative version has marked variations in another work of the same writers.<sup>5</sup> In both, the narrative account of Fr. Castaño's fragment was the result of the writers' free interpretation.

The narrative account of the Panganibans has been given the title "*Ibalón*,"<sup>6</sup> perhaps to lend it a touch of antiquity since it was by this name that the Bicol peninsula was known and mentioned in the earliest written accounts of the Spanish conquistadores. The original Spanish translation appearing in the "*Archivo*" bears no title.

The fragment is also mentioned in another work, and just like the Panganibans' narrative interpretation, it comes in the form of a narrative trilogy entitled "*Ibalon*."

A research publication of a local college also mentions Fr. Castaño's fragment as a "*Bicol epic*" and calls it "*Hand-yong*."<sup>8</sup>

Teodoro M. Kalaw, although not directly referring to the fragment, mentions the two legendary characters of the fragment in this manner:

Las tradiciones bicolanas nos hablan del rey *Baltog*, del guerrero *Nandiong* y de otros tantos héroes que salieron victoriosas en mil combates y que mostraron arrojo y osadía.<sup>9</sup>

"Tradition of the bicolanos tell us of the king *Baltog*, the warrior *Nandiong* and other heroes who emerged victorious in a thousand battles and demonstrated great courage and valor."

---

<sup>5</sup> *A Survey of the Literature of the Filipinos* (Alip & Sons, Inc., n.d.), p. 24.

<sup>6</sup> Dr. Trinidad Pardo de Tavera in his *Etimologia de los Nombres de razas Filipinas*, p. 10 says—"Casi todos nombres compuestos con el afijo "I" pertenecen a tribus montañosas, la mayor parte del Norte de Luzon y son; *Ibabilon*, *Ibilaw*, *Ifugaw*, etc., que habitaban las llanuras; y los *IBALON*, en el sur de Luzon, y los *Ilaw* en Paragua."

<sup>7</sup> *Philippine Literature from Ancient Times to the Present*, del Castillo & Medina (Bureau of Printing, Manila, 1966), pp. 32-44.

<sup>8</sup> *Research Journal*, Legaspi College, Vol. I, p. 44.

<sup>9</sup> Teodoro M. Kalaw, *Cinco Reglas de Nuestra Moral Antigua* (Bureau of Printing, Manila, 1935), p. 17.

Except for the narrative versions mentioned above, it is strange that this Bikol epic, which is in fact a versified poem (*"en verso de la poética en que está escrito,"* as Fr. Castaño describes it) should never before have been translated back into the Bikol language and published. Nor has a full-length English translation of the fragment been published, except for the Panganibans' free translation of the first four stanzaic quatrains of Fr. Castaño's translation.<sup>10</sup>

In offering a full length translation in English and in Bikol of Fr. Castaño's fragment, the present writer lays no claim to special critical insight nor does he care to deal at all with vexed questions, but is content to restore as faithfully as possible the pristine context of that fragment of ancient Bikol literature. For this Bikol epic thus comes to have, in addition to its interest as the possibly earliest imaginative and poetical account of the ancient Bikol, a special value for the light it throws on their pre-historic culture and way of life.

The exploits narrated in the epic, the thousand battles waged against beast and monster are legendary, not historic. But they are clear evidence of the large extent to which the marvels of popular tradition had attached themselves to figures whose historical identity had already become shadowy.

The structural context of the fragment is divided into two parts. The first part is a supplication of *Yling*, a legendary Bikol name of a woman representing a group of listeners seated under the shadow of a *doad*,<sup>11</sup> to the poet *Caduñung*, imploring the latter to sing of the heroic events in the beautiful country of *Handiong* which is the Bicol region. This is the burden of the first six quatrains of the fragment.

The second part is the song of *Caduñung* which narrates in poetical verse the events of long ago in a trilogy centered on *Baltog*, legendary first man and king of the Bicolanos and

<sup>10</sup> *Literature of the Filipinos*, (supra).

<sup>11</sup> A very big tree which yields edible fruit. Marcos de Lisboa, *Vocabulario de la Lengua Bicol* (Manila, Est. Tip. del Colegio de Santo Tomas, 1865), p. 118. First ed. 1754, Second ed. 1863, Third ed. 1865.

his two mighty warriors, *Handiong* and *Bantong*. The sixtieth and last quatrain which should end the epic, but does not, says:

Aqui suspendió Caduñung  
su primera narración,  
dejando para otro día  
de continuarla ocasión.

Here Kadunung stopped  
the first part of his narration,  
leaving its continuation  
for another day.

This distinctly structural form of Fr. Castaño's fragment shows that the epic's material is sung, not read, just like the heroic folk-songs of the Teutonic people in which minstrels were accustomed to celebrate the deeds of their kings and warriors. The invariable conclusion we can deduce from this setting is that the early Bicolanos loved to sing and to hear in poetical tones of the heroic valor, the intrepidity of their forebears, and the beauty of their land in a manner which is highly developed. This can only be rooted in a culture and a manner of self-expression uniquely and distinctly their own before the advent of Spain into these islands. The "*panawagan*" or "*panambitan*" of the Bicolanos, which is to sing with amorous feeling sweet words and praise, are even now reminiscent of the song of Kadunung to Iling.

A great number of these songs of the ancient Bicolanos, communicated as they were orally, have never been written down. That is why Fr. Castaño's fragment is important as possibly the only written account of this cultural tradition of the ancient Bicolanos.

The fragment tells us that the epic is sung to the accompaniment of a lyre. Evidently, the lyre is not an indigenous musical instrument. Perhaps, the proper term is the Bikol *barimbau* or *baringbau* which Fedor Jagor describes as "a kind of lute consisting of a dry shaft of the *scitamina* stretched in the form of a bow by means of a thin tendril instead of gut; a half coco shell is fixed in the middle of the bow, which, when playing is placed against the abdomen, and serves as the sounding board; and the string when struck

with a short wand, gave out a pleasing humming sound, realizing the idea of the harp and plectrum in their simplest forms."<sup>12</sup>

Another striking fact that can be deduced from the fragment is the use of the names "Yling" and "Caduḡnung". Iling is also a Bikol name for a species of bird with a bald head, with charcoal gray feathers, which if domesticated and trained can repeat words like a parrot. It can also be trained to chirp a tune. Could it be that the name of this bird has been adopted to represent the maiden asking for a song from Kadunung? On the other hand, Kadunung is akin to the Bikol word *madunong*, meaning wise. The ancient Filipinos had always great admiration and respect for wisdom or learning (*karunungan* in Tagalog and *kadunungan* in Bikol). They knew that wisdom could be acquired from personal experience and that this experience made men wise. Could it be that the name of the poet Kadunung was derived from this concept of wisdom?

The fragment also gives an interesting account of the dwellings of the ancient Bicolanos when it mentions the *muog* which is a house constructed by the natives on a tree-top to protect themselves from wild animals. This form of house construction is defined in Fr. Lisboa's *Vocabulario de la Lengua Bicol* (1865) and undoubtedly gives verisimilitude to the epic's account of the early dwellings of the Bicolanos.<sup>13</sup>

Some other interesting aspects of the culture of the ancient Bikols may be discerned from the fragment. It mentions the promulgation of laws on life and honor to which all

---

<sup>12</sup> Fedor Jagor, *Travels in the Philippines*, reprinted by the Filipiniana Book Guild (Manila, 1965), p. 154.

<sup>13</sup> Casa alta como torre o campanario hacia la antiguamente encima de los arboles altos, p. 147. Fray Marcos de Lisboa was elected *Definidor y Ministro* of the town of Nabua (now in the Province of Camarines Sur) on September 8, 1602; administered in the town of Oas (now in the Province of Albay) in 1605; elected *Vicario Provincial* on March 16, 1609 and served up to October 29, 1611; founded the towns Iguey, Calaguimi, San Diego de Ibalon and Casiguran de Camarines, now non-existent, except the town of Casiguran (now in the Province of Sorsogon). Eusebio Gomez Platero, *Ibid.*, p. 53.

were subject without distinction; the invention of the *baroto*<sup>14</sup>, without rudder and sail; the invention of household utensils like the *coron*<sup>15</sup>, *calan*<sup>16</sup>, *paso*<sup>17</sup>, and *gorgoreta*<sup>18</sup>; the invention of agricultural implements like the *pagolon*<sup>19</sup>; the use of the *a-abolan* or weaving loom; the use of units of measure like the *ganta*; and most important the invention of an alphabet inscribed in Libon stone<sup>20</sup> by the learned "*Sural*".<sup>21</sup>

Of the alphabet, tradition persists up to the present that the ancient syllabary of the Bicolanos devised by "*Sural*" antedated the system of writing of the Tagalogs. The Bikol word to write is *surat* which is said to be derived from *Sural*. In Tagalog, to write is *sulat* which is of course akin to the word *surat*.

The fragment also mentions geographical landmarks which are identifiable to this day, like the volcanoes of "*Hantic*"<sup>22</sup> "*Colasi*"<sup>23</sup>, "*Masaraga*"<sup>24</sup>, "*Isarog*"<sup>25</sup>, lake "*Bato*"<sup>26</sup> and the ri-

<sup>14</sup> A river boat without outriggers, rudder or sail.

<sup>15</sup> An earthen or clay pot used as a utensil for cooking.

<sup>16</sup> An earthen stove.

<sup>17</sup> A small earthen or clay receptacle used as a container for salt or fish paste.

<sup>18</sup> An earthen or clay receptacle used as a water container.

<sup>19</sup> An agricultural implement made of spiked wooden rollers used in the preparation of rice paddies.

<sup>20</sup> A hard marble-like stone found abundantly in the vicinity of the town of Libon in Albay Province. Libon, otherwise known as Villa Santiago de Libon, was the first Spanish settlement in the Bicol region founded by Juan Salcedo in 1573.

<sup>21</sup> Tradition is that *Sural* invented the Bikol syllabary.

<sup>22</sup> A mountain peak in the vicinity of the town of Libmanan, province of Camarines Sur, Island of Luzon. Also known as *Hantu* or *Amtik*. (Lat. 13-17.8 N, Long. 123-37. 8E [Source Map T-9], *Gazetteer of the Philippine Islands*, p. 11).

<sup>23</sup> A volcanic peak in Camarines Norte, Island of Luzon, near the coast of San Miguel Bay. Also known as *Culasi Peak*, (Lat. 13-53. 8N, Long. 123-05. 2E [Source Map 4223], *Ibid.*, p. 105).

<sup>24</sup> A mountain peak in Albay, Island of Luzon, near the Mayon Volcano. (Lat. 13-18. 6 N, Long. 123-35. 9 E [Source Map T-4715], p. 209).

<sup>25</sup> A mountain peak in Camarines Sur, Island of Luzon. (Lat. 13-



ver *Inarihan*.<sup>27</sup> The first two volcanic mountain ranges and the river *Inarihan*, although not indicated in the more recent maps of the region, are clearly delineated in Fr. Algué's *Atlas of the Philippines* (1899), which, incidentally, was the first series of maps of the Philippines officially recognized and adopted by the Government of the United States at the turn of the present century.

Fedor Jagor, the German naturalist who visited the Bicol region in the mid-nineteenth century, describes the volcano Hamtic (*Hantic*) as the site of one of the most gorgeous stalactite caves in the world, containing a series of royal chambers and a cathedral with columns, pulpits and altars.<sup>28</sup>

A vivid account of his ascent of Mount Masaraga<sup>29</sup> and Mount Isarog<sup>30</sup> also provides an interesting description of these Bicol volcanoes mentioned in the fragment.

Strangely enough, Mayon Volcano, the most conspicuous geographical landmark in the region, is not mentioned in the fragment. Instead, the fragment mentions *Lignion*, said to be the lair of a fabled monster that heaves forth tongues of fire and which the natives fearfully call *Tandaya*. Could it be that *Lignion* was the ancient name of Mayon since tradition and legend say that Mayon is but a corruption of the Bikol word *magayon* meaning beautiful, as a remembrance of the beautiful daughter of Handiong who, one day, simply vanished from her father's house? Coincident with her disappearance, so the legend continues, was the appearance on

---

39. 3 N Long. 123-35. 9 E [Source Map T-9], *Ibid.*, p. 145).

<sup>28</sup> A fresh water lake in the province of Camarines Sur, Island of Luzon. (Lat. 13-19. 5 N, Long. 123-21. 5 E [Source Map 4218], *Ibid.*, p. 42).

<sup>27</sup> A tributary of the Bicol river that empties into San Miguel Bay. (Map No. 11, Jose Algue, S.J., *Atlas de Filipinas*, Washington, Government Printing Office, 1900).

<sup>28</sup> Fedor Jagor, *Travels in the Philippines*, reprinted by the Filipiniana Book Guild (1965), pp. 127-128.

<sup>29</sup> *Ibid.*, pp. 162-163.

<sup>30</sup> *Ibid.*, p. 149.

the land of that beautiful volcanic cone, now known as Mayon Volcano.<sup>31</sup>

One item of the flora of the region mentioned in the epic is the *tacay*<sup>32</sup> which is a lotus-like flower that blooms plentifully in Bicol lakes and is a beauty to behold. The ancient Bicolanos, as well as the Spaniards, had endless words of appreciation for the poetic sentiments this native flower had always enkindled in their hearts.

In the interest of literary continuity and harmony, the writer has chosen to keep the title *Ibalón* for his English and Bikol retranslation of Fr. Castaño's fragment. The use of this title is further justified because it is by this name that the land of the ancient Bicolanos was first known in the early dawn of our recorded history.<sup>33</sup>

In this respect, let us put into focus the words of that affable and learned Jesuit, Father Miguel Bernad, who, commenting on the present state of Philippine literature, aptly said:

In the Philippines, though we have not yet produced a great literature, we also have had a triple heroic age of which such literature could be written. One was the Pre-Spanish Pre-Christian era, when good and evil fought fiercely for the souls of these islands; when malignant spirits hid in every rock and tree; when every brave was a "*Malakas*" and every maiden a "*Maganda*". This was an age of invasions, when Malayan settlers came in their barangays from Borneo and elsewhere to settle in the various islands, pushing the dark-skinned aborigines back to the hills. It was also the age of the Moham-medan invasion and later of the Spanish conquest, the age of Magellan and Legazpi, of Lapu-lapu and Soliman. That heroic age was the subject of our primitive epics and legends.<sup>34</sup>

<sup>31</sup> Mariano Goyena del Prado, *Ibalon, Monografía Histórica de la Región Bicolana* (General Printing Press, Manila, 1940), pp. 248-249.

<sup>32</sup> Fr. Marcos Lisboa defines it as "una yerva que nace dentro de el agua de unas hojas anchas y redondas de modo de linsas, queda una fruta comestible". *Vocabulario de la Lengua Bicol*, 1885, p. 566; Juan Alvarez Guerra describes it as "hermosa flor ninfacea de sus lagos". *Viajes Por Filipinas, De Manila a Albay*, Imprenta de Fortanet, Madrid, 1887, p. 101.

<sup>33</sup> Blair and Robertson, *The Philippine Islands*, Vol. III, p. 171.

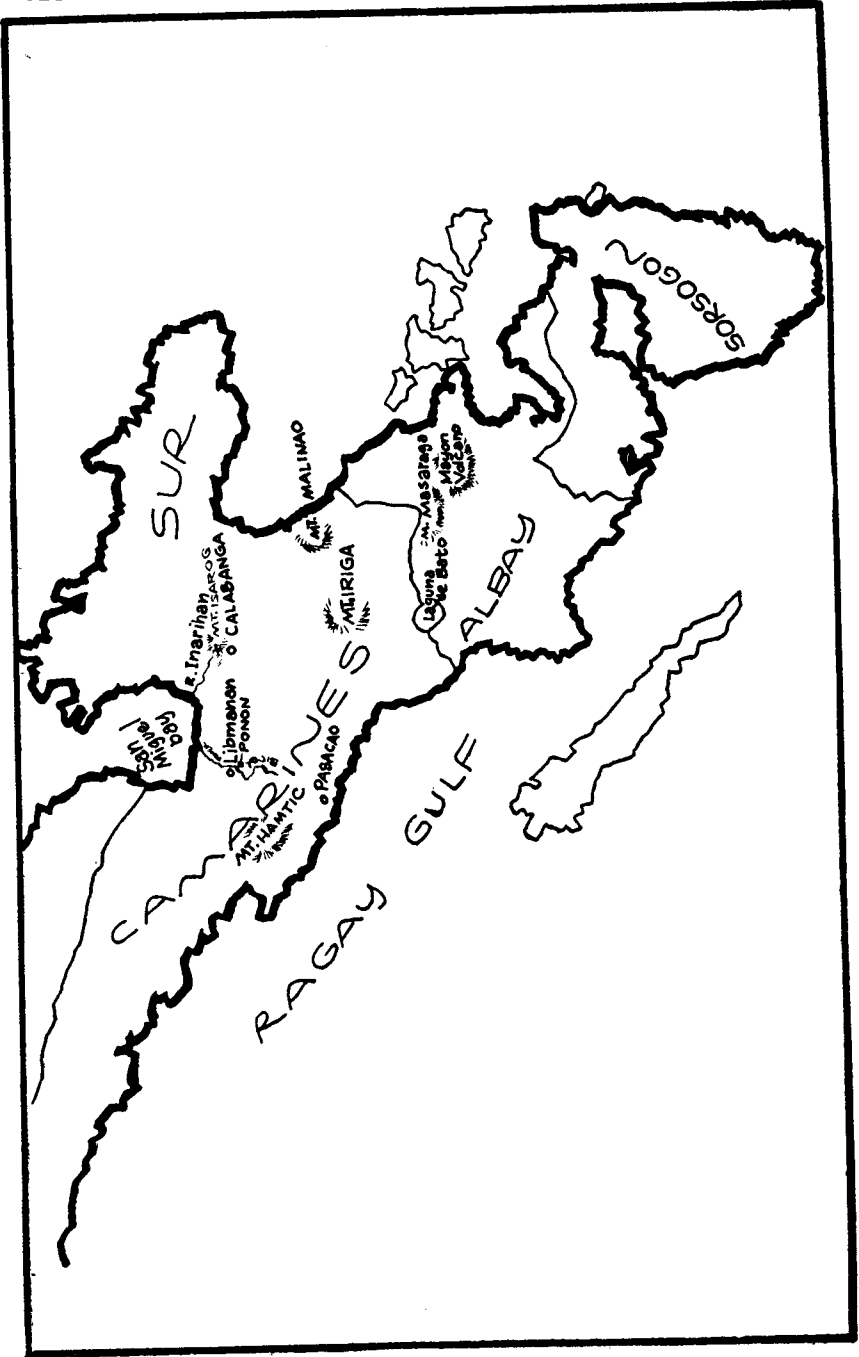
<sup>34</sup> Miguel A. Bernad, S.J., "The Heroic Age in Philippine Literature," *Philippine Studies*, 14 (1966), 300.

The author shares the literary idealism of this learned Jesuit that "such a heroic age need not actually have existed, it could be merely imagined, like the legendary age of Siegfried and the Valkyrie; but it should be an age which must be truly heroic, a time of great stress when all the qualities of a person are tested, bringing out the best and the worst in man."<sup>35</sup>

The present writer acknowledges with appreciation Father Frank Lynch's suggestions and help in the final preparation of the Bikol retranslation of Fr. Castaño's fragment. The orthography used by the writer in this retranslation follows the Bikol orthography devised and used by Father Lynch in his solid contribution to Philippine cultural research, "Social Class in a Bicol Town", 1959, pp. 141-42.

---

<sup>35</sup> *Ibid*, 290.



# IBALÓN

## An Epic Song of the Ancient Bikols

### Yling

Cuenta, Caduñung, la historia  
de los tiempos de *Handiong*  
con esa lira de plata  
dulce encanto del *Aslón*.

Que sólo cantar tú puedes      5  
tanta belleza y primor,  
tantos ocultos misterios  
como encierra esta región.

Canta, y dinos de sus reyes      9  
la prosapia y el valor,  
la guerra, que sostuvieron  
hasta vencer á la *Oriol*.

### Iling

Tell us Kadunung  
the history of the times of  
*Handiong*  
with that silver lyre  
sing the sweet song of *Aslón*.<sup>1</sup>

You alone can sing      5  
beautifully with feeling  
the various mysterious happenings  
that surround this region.

Sing and tell us of the kings      9  
of lineage and courage  
and the war that took place  
until the defeat of *Oriol*.<sup>2</sup>

### Iling

Usipi kami, Kadunung      1  
si kaidtóng panahón ni Handyóng  
gamit saimong barimbáw  
awiton awit na mahamís ni *Aslón*.

Iká saná minaawit      5  
na magayón asin mabansá  
si kaidtóng mga usipón  
na libot an satuyang runá.

Mga hadi awiton      9  
isog nindá pinahiling  
iriwal na uminagi  
sagkód nadaóg si Uryól

<sup>1</sup> Name of a Legendary Bicol bard.

<sup>2</sup> Blumentritt's "Diccionario Mitologico de Filipinas" states that another name for *Oriol* is *Irago*, Retana, *Archivo del Bibliófilo Filipino*, Volume II, p. 425. Marcos de Lisboa, on the other hand, defines *Irago* as "Serpiente grande y muy pintada", *Vocabulario de le Lengua Bicol* Manila, Est. Tip. del Colegio de Santo Tomas, 1865 (Español-Bicol Text) p. 92. (See notes 11 and 13, Introduction).

Dinos también por tu vida 13  
la historia del viejo *Asog*,  
la del joven *Masaraga*,  
la del vetusto *Isarog*.

Give us also your knowledge 13  
of the history of old *Asog*,<sup>3</sup>  
of the youthful *Masaraga*<sup>4</sup>  
and of ancient *Isarog*.<sup>5</sup>

Que tú fuiste el tierno vate, 17  
el más dulce y seductor  
de cuantos vieron el lago  
que á la *Tacay* sepultó.

You are the affable poet 17  
the sweetest and seductive  
many times you have seen the  
lake  
where *Tacay*<sup>6</sup> is blooming.

Canta, pues, que atentos todos 21  
á tu hermosa narración.  
sentados aquí nos tienes  
á la sombra de un *daod*.

Sing, then, we are attentive 21  
to your beautiful narration  
while we are here seated  
under the shadow of a *daod*.<sup>7</sup>

Agi-agi mo isabi 13  
usipón kan guráng na Asóg  
an akì na Masaragá  
an anuyon na Isaróg.

Marháy na parasaysáy 17  
mahamís na pararanga  
danaw saimong nahiling  
dumán si Takáy buswak na.

Nagdadangog kami 21  
saimong magayón na awit  
ngunyan tukaw naman kami  
sa limpóy kainíng daód.

<sup>3</sup> A mountain range comprising Mt. Iriga in Camarines Sur, Island of Luzon (Lat. 13-24. 8 N, Long. 123-24. 5 E [Source Map 4715], *Gazetteer of the Philippine Islands*, U.S. Department of Commerce and Coast Geodetic Survey, Washington D.C., 1945, p. 144) and extending to Mt. Malinao in the province of Albay, Luzon (Lat. 13-24 8 N, Long. 123-35. E [Source Map 4221], *Ibid.*, p. 196).

<sup>4</sup> See note 24 Introduction.

<sup>5</sup> See note 25 Introduction.

<sup>6</sup> See note 32 Introduction.

<sup>7</sup> See note 11 Introduction.

*Caduṅnung*

Oid, pues, hijos del Bicol,  
dijo Caduṅnung veloz  
los hechos del viejo suelo  
patria hermosa de *Handiong*.

Es el Bicol una tierra                    5  
llana, feraz, de aluvión,  
del mundo la más hermosa,  
la más rica en producción.

Fue *Baltog* el primer hombre    9  
que en esta tierra habitó,  
oriundo de *Botavara*,  
de la raza de *Lipod*.

Al Bicol llegó siguiendo            13  
un jabalí muy feroz,  
que sus sembrados de *linza*  
una noche destruyó.

*Kadunung*

Hear, then, children of Bicol,  
said the agile Kadunung  
about the events of the old  
beautiful country of *Handiong*.

Bicol is a land                                    5  
plain and fertile by alluvion,  
the most beautiful in the world  
plentiful in production.

It was *Baltog*, the first man    9  
who lived in this land,  
born in *Botavara*  
of the race of *Lipod*.

To Bicol he came                                    13  
pursuing  
a fierce wild boar,  
which by nighttime  
destroyed his *linza*<sup>s</sup> plantation.

*Kadunung*

Danguga aki nin Bicol  
ulay ni Kadunung  
mga inot na agi-agi digdí  
dagá na magayón ni Handyóng.

An Bicol saróng lantád                                    5  
patag asín tubáng nin inunusan  
sa kina-bán gayón daíng arog  
maná-gumon an anihon.

Si Baltóg taong kainót-inoti                                    9  
sa runâ iní nag-irok  
namundág sa Butabara  
an ginikanan si Lipód

Sa Bicol siyá uminabót                                    13  
susog saróng maringís na upón  
na kun banggi rinaraót  
an linsá na saiyang tanóm.

<sup>s</sup> Colocasia esculenta, in English usually called taro, Department of Agriculture and Natural Resources. Technical Bulletin No. 10,

- Cuando le tuvo acosado 17 Having caught up with it 17  
 al suelo tiró el lanzón,  
 y con sus brazos hercúleos  
 las quijadas le partió.  
 on the ground he pinned the  
 animal with his lance  
 and with herculean strength  
 parted its jaws.
- Cada quijada tenía 21 Each jaw was 21  
 una vara de largor  
 y los colmillos dos tercios  
 del asta de su lanzón.  
 one arm in length  
 and its tusks two thirds  
 the spearhead of his lance.
- Al volver á sus Estados 25 Upon returning to his abode 25  
 las dos quijadas colgó  
 de un *talisay* gigantesco  
 en su casa de *Tondol*.  
 he hanged the gigantic jawbone  
 in a big *talisay* tree  
 in his house in *Tondol*.
- A los viejos cazadores 29 Among the old game hunters 29  
 causaron admiración  
 estos trofeos gloriosos  
 de su rey el gran *Baltog*.  
 great admiration was caused  
 by these glorious trophies  
 of their king the great *Baltog*.

Kan si upón saiyang madakóp 17  
 sa dagâ niyâ tinapok  
 kusóg saná nin saiyang kamót  
 pinagduwâ an dakulang ngosò.

An pangâ kan dakulang upón 21  
 saróng dupâ an labâ  
 an tingó haros na an labâ  
 kan taróm nin saiyang garód.

Pagpulî niyâ sa saiyang pagrugaring 25  
 binitay niyâ an duwáng pangâ  
 sa dakulang talisay  
 dumán sa haróng niyâ sa Tundól.

Mga guráng na paraayam 29  
 dakulâ an kaugmahan  
 kaidtóng mga samnong kaisugan  
 kan saindang hadì na si Baltóg.

---

'Useful Plants of the Philippines', by William H. Brown, Manila, Bureau of Printing, 1951, Vol. I, p. 328; Son unas raíces y son ordinaria comida de estos, que tienen unas hojas anchas y redondas. Marcos de Lisboa, *Ibid.*, p. 226.



Fueron á verlos las tribus      33      The tribes of *Panicuason* and  
de *Panicuason* y *Asog*;  
y dijeron que, en sus días,  
no hubo jabalí mayor.      *Asog*<sup>9</sup>      33  
Came to see them,  
and they said in their days  
there was no wild boar so big.

Le llamaron el *Tandaya*      37      They called it *Tandaya*<sup>10</sup>  
de los montes de *Ligniôn*,  
por su exacto parecido      because it was exactly like  
con el monstruo *Behemot*.      the monstrous animal  
found in the mountains of  
*Lignion*.<sup>11</sup>

Después de éste vino al Bicol 41      After this to Bikol came      41  
con sus guerreros *Handiong*,  
quien de monstruos la comarca  
en poco tiempo limpió.      *Handiong* and his warriors  
and in a short while he  
destroyed the monsters that  
inhabited the region.

Batallas para extinguirlos      45      Battles to exterminate them      45  
mil y mil el empenío,  
de todas siempre saliendo  
con aires de vencedor.      thousands upon thousand he  
initiated  
and he always emerged  
with the spirit of the victor.

Nagarungà itong mga tao      33  
na taga Panikwasón asín Asóg  
nagsarabi dai pa nakahiling  
nin upón na dakulaon.

Nginaranan na Tandaya      37  
ta si upón arog nanggád  
kaidtóng maringís na hayop  
na nag-iirok sa bulód kan Lingyón.

Pagkatapos kainí uminabót sa Bikol 41  
ai Handyóng kairiba an saiyang tauhan  
hayupan nakakatakot  
tulos-tulos saindáng linabanan.

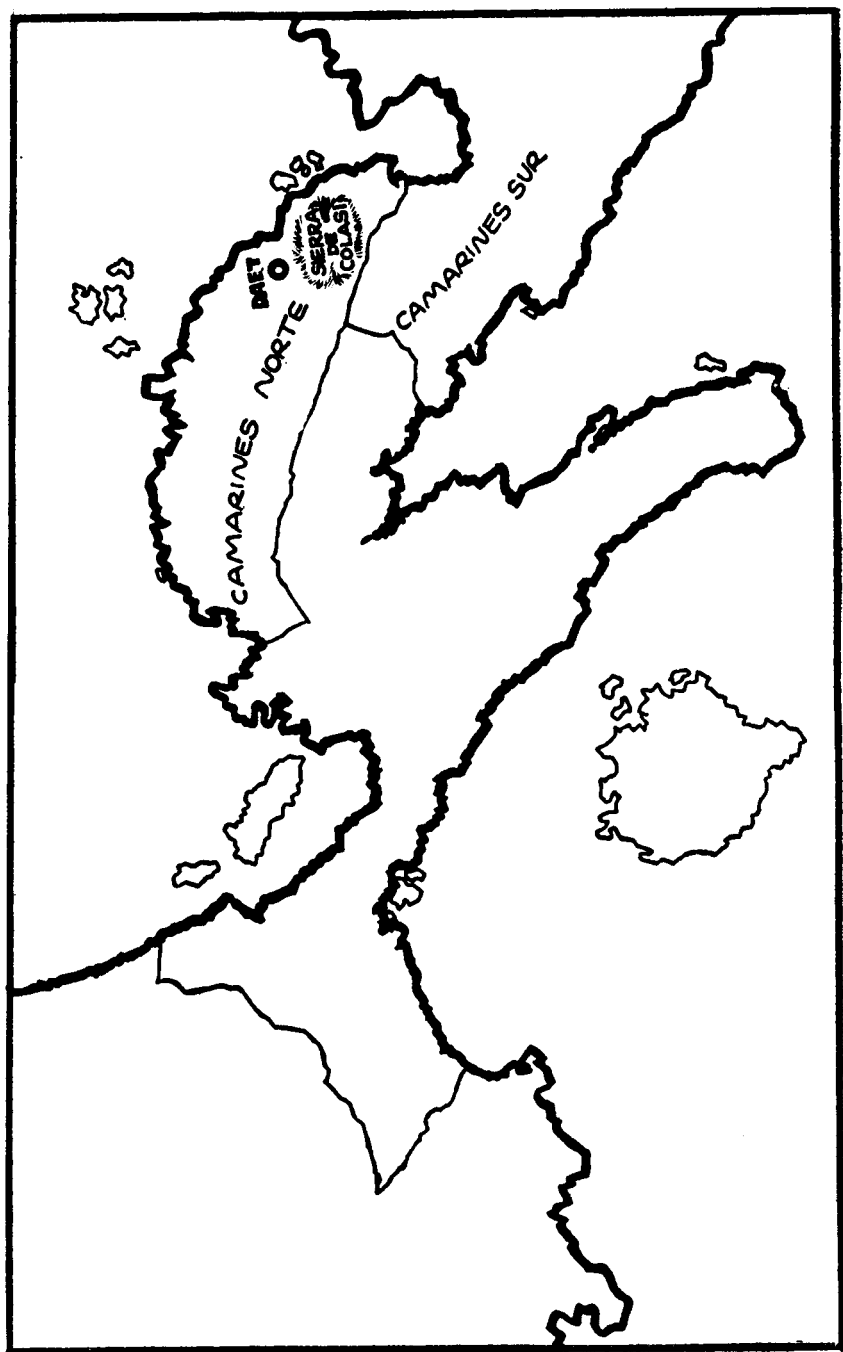
Paglaban sa mga hayupan      45  
ribo-ribong inatubang  
sa gabós na buruukan  
kagdaóg sindá minaluwás.

<sup>9</sup> Villages of the ancient Bikols.

<sup>10</sup> Marcos de Lisboa terms it *Tandayag*—una culebra muy grande, que dicen se iba a la mar, y se volvía alla ballena, (*Ibid.*, p. 380-281).

<sup>11</sup> A mountain said to be the habitat of ferocious monsters. (Juan

<sup>13</sup> Animal muy fiero y muy dñimo que repentinamente se presentaba ante el culpable y a quien, sin compasion desgarraba con sus afiladas unas. Mariano Goyena del Prado, "Ibalon", Monografia Histrica de la Region Bicolana, General Printing press, Manila 1940, p. 50. Un animal fiero, que segun dicen los viejos, debe ser tigre, lo mismo llaman al colmillo de este animal. (Marcos de Lisboa, *Ibid.*, p. 240).



Las serpientes, que tenían	61	Those serpents that have	61
cual de sirena la voz,		siren-like voice, <sup>14</sup>	
del <i>Hantic</i> en la caverna		he forever buried	
para siempre sepultó.		in the cavern of <i>Hantic</i> . <sup>15</sup>	

Pero no pudo vencer,	65	But he could not defeat	65
por más maña que se dió,		for all the days that passed	
á la culebra sagaz		the wily serpent	
conocida por la <i>Oriol</i> .		known as <i>Oriol</i> .	

Esta culebra sabia	69	This serpent knew more	69
más que el famoso <i>Handiong</i>		than the famous <i>Hadiong</i>	
y á sus ojos fascinaba		and its eyes fascinated	
con afable seducción.		with affable seduction.	

Mil lazos <i>Handiong</i> le puso	73	A thousand lines <i>Handiong</i>	
y de todos se burló,		placed	73
los nudos desenredando		but all got snarled,	
con sagacidad mayor .		by the great sagacity with which	
		the serpent extricated itself.	

Mga halas na igwa	61
nin tingog arog kan mangindará	
dumán sa lungfb kan Hantik	
nindá awot pamán linubóng.	

An dai nindá nadadaóg	65
minsán arualdáv susog	
saróng halas na sutilon	
pinaagaapód na Uryól.	

Halas na madunungan	69
madunong pa daá ki Handyóng	
an matá nagsisilyáb	
kan saiyang pagkasumbikal.	

Sanribong bitfk pinaon	73
alagad gabós nagkahurubád	
ta an halas marayon	
gakot kan siód minalikáy.	

<sup>14</sup> Siren, which Marcos de Lisboa terms as *magnindara*—"sirenas o peces de figura de hombre, que viven debajo del agua en la mar," (*Ibid.*, p. 240).

<sup>15</sup> The cavern of *Hantic* is popularly known as Colapnitan caves. (Fedor Jagor, *Travels in the Philippines*, reprinted by the Filipiniana Book Guild, 1965, p. 127).

Con palabras seductoras	77	With seductive words	77
muchas veces le engañó,		many times she enticed him	
que en eso de fingimientos		for in the act of feigning	
era gran maestra <i>Oriol</i> .		<i>Oriol</i> was a great teacher.	

Cuántas veces por el bosque	81	Many times through the	
sin descanso la siguió,		forests	81
creyendo de la sirena		he pursued her without rest	
en la seductora a voz.		enticed by the siren song	
		of her seductive voice.	

Los trabajos del gran			
Hércules,	85	His herculean works	85
las conquistas que ganó,		the conquests that he won	
todo hubiera fracasado		all would have been naught	
por la influencia de <i>Oriol</i> .		because of the influence of <i>Oriol</i> .	

Pero, como era inconstante,	89	But, because she was	
ella misma le ayudó		inconstant	89
para vencer á los monstruos		she herself aided <i>Handiong</i>	
que infestaban la región.		to defeat the great monsters	
		that infested the region.	

Mga tataramon na sumbikal 77  
 dakúl an sinabi  
 ta gibong pagsagin-sagin  
 si Uryól marayon nanggád.

Magkápira sa kadlagán 81  
 halas sinusog ni Handyóng  
 ta mangindará daá minai bá  
 an tingog nakakabihag.

Saiyang dakulang nagibo 85  
 si ginana niyáng mga iriwal  
 gabós saná daíng nangyari  
 sa pagbihag saiya ni Uryól.

Nin huli ta iníng halas paburuba-go 89  
 siya man saná tuminabang  
 sa pagdaóg kaidtóng mga hayop  
 na naglalakop sa Kabikulan.

- Luchaba con los *buayas* 93 He fought with the  
brazo á brazo, y vencedor crocodiles 93  
de combates tan tremendos hand in hand and he emerged the  
sin m. noscabo salió. victor  
of those great combats  
not leaving until they were  
destroyed.
- Los *pongos* y *orangutanes* 97 The monkeys and  
le miraban con horror, orangutanes 97  
porque las aguas del bicol watched with horror  
con su sangre coloró. because the waters of Bikol  
was colored red with their blood.
- Eran monos pendencieros 101 They were quarrelsome 101  
de conocido valor, monkeys of known valor  
pero el gigante los hizo but the giant<sup>16</sup> forced them  
retirarse al *Isarog*. to retreat to *Isarog*.
- Y libre ya de alimañas 105 The region having been freed 105  
quedando así la región, from wild animals,  
en dar leyes á su pueblo to give laws to the town  
con sumo interés pensó. with great interest he thought.
- Linabanan niyá ang mga bwaya 93  
kamót niyá saná an gamit  
dai nanggád minabutás  
sagkód itóng hayop daóg.
- Si mga ukáy asín kabalang nagmarasíd 97  
sa irarom nin dakulang takot  
ta si tubig kan Bikol  
tugmâ nin pulá kan dugô.
- Si mga kabalang mairiwalón 101  
bantóg saindáng isóg  
alágad napritan kan hìgantí  
dumulág pasiring sa Isaróg.
- Kan parà na si mga hayop 105  
digdí sa satuyang runâ  
an pagtugdás nin mga tugon  
saiyang napaghuna-hunâ.

<sup>16</sup> It could be the monster called *Laque* by the ancient Bicolanos. Marcos de Lisboa describes it as "un animal o monstuo que veia antiguamente en los montes, que tenia los pies y pelos de cabra y el rostro de hombre." *Ibid.*, p. 218.

Handiong y sus compañeros 109  
plantaron en un *bolod*  
*linzas*, que dieron sus frutos  
tan grandes como un *pansol*.

*Handiong* and his 109  
companions  
planted in a mountain  
*linza* which gave fruit  
as big as the *pansol*.<sup>17</sup>

Tambien en un sitio bajo 113  
sembraron el rico arroz  
que de *Handiong* largos siglos  
el sobrenombre llevó.

Also in a lower place 113  
they planted the delicious rice  
that because of *Handiong* for  
centuries after  
by that name was known.

Hizo la primer canoa 117  
que por el Bicol surcó;  
menos el timon y vela  
que fueron por *Guinantong*.

He made the first banca 117  
that through Bicol surged,  
without rudder and sail  
which were made by *Ginantong*.

Si Handyóng asín saiyang tauhan 109  
sa bulód nagtaranóm  
nin linsá na minaunód  
dakulà pa sa pansól.

Dumán sa kalu-nadán 113  
sindá nagtanóm nin paroy  
na pag-agi nin halóy na panahón  
ngaran na iyán inaapód.

An inot na baruto 117  
na sa salog nin Bikol nagsakáy  
na daing sarik asín layag  
tugdás iyán ni Ginantóng.

<sup>17</sup> Unos trunks de arboles huecos, que sirven de brocales de pozo de la alquitura para hacer vino. Marcos de Lisboa, *Ibid.*, p. 276.

Este inventó los arados, el <i>peine</i> y el <i>pagolón</i> ; la <i>ganta</i> y otras medidas, el <i>sacal</i> , <i>bolo</i> y <i>landó</i> .	121	<i>Ginantong</i> invented the plow, the <i>peine</i> , <sup>18</sup> the <i>pagolong</i> , <sup>19</sup> the <i>ganta</i> <sup>20</sup> and other measures, the <i>sakal</i> , <sup>21</sup> <i>bolo</i> and <i>landok</i> . <sup>22</sup>	121
Los telares y argadillos fueron obra de <i>Hablóm</i> , quien con asombro de todos un día al rey presentó.	125	The weaving loom <sup>23</sup> and the lever were the works of <i>Hablom</i> who to the great surprise of all one day presented them to the king.	125

Si *Ginantóng* tinugdás man an pangtanóm 121  
an surod asín an pagulóng  
an *ganta* asín ibá pang sukol  
an *sakál*, sundáng asín *landók*.

An pinagaabolán 125  
tugdás ni *Hablóm*  
na sa kangalasan nin gabós  
saróng aldáw sa hadi idinulot.

<sup>18</sup> An agricultural implement like a harrow made up of pointed cylindrical pieces of wood arranged in a vertical row used to till the rice paddies.

<sup>19</sup> See note 19, Introduction.

<sup>20</sup> Another Bikol term for *ganta* is *bolao*. (Marcos de Lisboa, *Ibid.*, p. 63)

<sup>21</sup> A wooden arched yoke placed atop the carabao's neck, a line of rope tied to each end and the two lines hitched to an implement or a carriage which is pulled.

<sup>22</sup> *Pala de hiero con que cavan la tierra y limpian la yerba*. Marcos de Lisboa, *Ibid.*, p. 215.

<sup>23</sup> In Bikol, the loom stand is called *tanagâ* and the perforated wooden bar which compresses the thread into the woven cloth is called *angcob*. A cylindrical wooden bar over which the woven cloth is rolled and keeps the threads stretched is attached to the loom stand. It is operated by means of a lever mechanism at one end of the bar. This part of the loom is probably what Fr. Castaño called *argadillos*. The Bicolanos are famous for their weaving of the *ginaras*, cloth made of abaca fiber.



Inventó la <i>gorgoreta</i> <i>coron, calan y pasó</i> y otros varios utensilios el pigmeo <i>Dinahon</i> .	129	The <i>gorgoreta</i> <sup>24</sup> <i>koron</i> , <sup>25</sup> <i>kalan</i> <sup>26</sup> and <i>paso</i> , <sup>27</sup> and many other utensils were invented by the pygmy <i>Dinahon</i> .	129
El alfabeto fué <i>Súral</i> , quien curioso combinó, grabándolo en piedra <i>Libon</i> que pulimentó <i>Gapón</i> .	133	The alphabet <sup>28</sup> was <i>Sural's</i> who curiously composed it inscribing it on <i>Libon stone</i> <sup>29</sup> which was polished to high lustre by <i>Gapon</i> .	133
Hicieron ciudad y casas en desigual proporción, en las ramas suspendiéndolas del <i>banasi y camagón</i> .	137	They made houses in unequal proportion atop the suspended branches of <i>banasi</i> , <sup>30</sup> and <i>kamagon</i> . <sup>31</sup>	137
An duláy, kuron, kalán asín pasô ibá pang garamitón sa haróng tugdás kan agtáng si Dinahón.			129
An baybayin tugdás ni Surál na pinagiriba-iba asín isinurat sa gapô nin Libon pagkatapos lininig asín pinakintáb ni Gapón.			133
Sindá man nagharóng na bakóng tanos an sukol binitay sa sangá kan banasi asín kamagóng.			137

<sup>24</sup> See note 18 Introduction.

<sup>25</sup> See note 15 Introduction.

<sup>26</sup> See note 16 Introduction. Un modo de brazero o hormillo de barro, Marcos de Lisboa, *Ibid.*, p. 89.

<sup>27</sup> See note 17 Introduction.

<sup>28</sup> At least ten ancient syllabaries were in use in different parts of the Philippines in Pre-Spanish times—of which copies of only seven still survive. The Bikol syllabary seems to be completely lost. Beyer & de Veyra, *Philippine Saga*, Published by the *Evening News*, 1946, p. 32.

<sup>29</sup> See note 20 Introduction.

<sup>30</sup> A species of a tree.

<sup>31</sup> ebono (Hay bosque enteros de ebonos en las islas, que se diferencian entre se en ser mas or menos negros y en la figura o color de la vetas.) Zuñiga, *Estadismo de las Islas Filipinas*, p. 456.

Que eran tantos los  
insectos, 141  
tan excesivo el calor,  
que sólo en el *moog* podían  
pasar el rigor del sol.

Y leyes mandó muy justas 145  
sobre la vida y honor  
á los que todos sujetos  
estaban sin distincion.

Todos su puesto guardaban, 149  
el esclavo y el señor  
respetando los derechos  
de *porsapia* y *sucesión*.

Hubo entonces un diluvio 153  
promovido por *Onós*,  
que el aspecto de esta tierra  
por completo trastornó.

So many were the insects, 141  
the heat so excessive  
that only in the *moog*<sup>32</sup>  
could they suffer the heat of  
the sun.

The laws he decreed  
most just 145  
with respect to life and honor  
and to them all were subject  
without distinction.

All observed their position 149  
the slave and the master  
respecting the rights  
of family lineage and succession.

And then came the flood 153  
brought about by *Onós*<sup>33</sup>  
that everything on land  
was completely transformed.

Balakid pa si mga layóg-layóg 141  
mainit si panahón  
na dumán saná sa muóg  
sindá napalimpóy sa init kan aldáw

Si mga tugon matanuson 145  
manunungód sa buhay asín kamahalan  
gabós man ta tao sakop  
na dáing pagurog-urog.

Balang sarô rimpós saiyang katungdán 149  
si duluhan asín si uripon  
ginagalang an katanusan  
kan kasunò sa haróng asín giniklanan.

Uminabót an dakulang bahâ 153  
na dará kan pag-unos  
na si gabós na dagâ  
nag-iba an kamugtakan.

<sup>32</sup> See note 13 Introduction. Asi era llamado el lugar donde se guardaban los idolos o anitos Mariano Goyena del Prado, *Ibid.*, p. 48.

<sup>33</sup> Tempestad o torvellino. Marcos de Lisboa, *Ibid.*, p. 261.

Reventaron los volcanes	157	The volcanoes erupted,	157
<i>Hantic, Colasi, Isarog,</i>		<i>Hantic, Colasi, Isarog</i>	
y al mismo tiempo sintióse		and at the same time was felt	
un espantoso temblor.		a great earthquake.	

Fué tanta la sacudida,	161	So great was the catastrophe	161
que el mar en seco dejó		that the sea left dry	
el istmo de <i>Pasacao</i> ,		the isthmus of <i>Pasacao</i> <sup>34</sup>	
del modo que se ve hoy.		in the state it is today.	

Separó del continente	165	From the continent was	
la isleta de <i>Malbogón</i>		separated	165
donde moran las sibilas		the island of <i>Malbogon</i>	
llamadas <i>Hilan, Lariong</i> .		where died the sybils	
		called <i>Hilan, Lariong</i> .	

Nagtuga si mga bulkán	157
Hantik, Kulasi, Isaróg	
kairiba kainí	
an makusogon na linog.	

Dakulà na maráy si raót	161
si dagat nagmará	
duman sa hayakpít na dagà kan Pasacáo	
na siring ngunyan nindó nahihiling.	

Buminutás sa kadakulaan kainíng dagà	165
an puró kan Malbogón	
na dumán nagkagaradán	
si mga balyana na inaapód Hilán, Laryóng.	

---

<sup>34</sup> A coastal town west of Camarines Sur along the Ragay Gulf, Island of Luzon. (Lat. 13-30. 9 N, Long. 123-02. 6 E [Source Map 4218], *Gazetteer of the Philippine Islands*, p. 248.

El caudaloso <i>Inarihan</i>	169	The great waters of	
su curso al Este torció,		<i>Inarihan</i> <sup>35</sup>	169
pues, antes del cataclismo,		its course to the East changed	
desaguaba por <i>Ponón</i> .		which before the cataclysm	
		had emptied into <i>Ponón</i> . <sup>36</sup>	

En <i>Bato</i> se hundió un gran		In <i>Bato</i> <sup>37</sup> was submerged a	
monte	173	great mountain	173
y en su sitio apareció		and in its place appeared	
el lago, que hoy alimenta		the lake, which now nourishes	
con su pesca á <i>Ibalón</i> .		<i>Ibalón</i> <sup>38</sup> with its fish.	

Del golfo de <i>Calabañan</i>	177	From the gulf of	
despareció <i>Dagatnón</i> ,		<i>Calabañan</i> <sup>39</sup>	177
de donde eran los <i>dumagat</i>		disappeared <i>Dagatnón</i> ,	
que habitaron en <i>Cotmón</i> .		the place of the <i>dumagat</i> <sup>40</sup>	
		who inhabited <i>Cotmón</i> .	

An minasulóg na Inarihan      169  
 sa sirangan nag-ibá an agos  
 na ba-gó kainíng hampák  
 minabulos sa Punón.

Sa Bató dakulang bulód nag-irarom      173  
 asín dumán luminuwás  
 saróng danaw na ngunyan nagtátao  
 nin sirâ sa Ibalón.

Sa kadagatan kan Calabangán      177  
 nawarâ si Dagatnón  
 runâ kan mga dumagat  
 na nag-iirok sa Kutmón.

<sup>35</sup> See note 27 Introduction.

<sup>36</sup> A village along the Bikol river in the province of Camarines Sur (Map No. 11, Jose Algue, S.J., *Atlas de Filipinas*, Washington Government Printing Office, 1900).

<sup>37</sup> A fresh water lake in the province of Camarines Sur, described by Fedor Jagor in his *Travels in the Philippines*, reprinted by the Filipiniana Book Guild, 1965, p. 162.

<sup>38</sup> Ancient name of the land of the Bikols which is said to be derived from the word *ivald*, or (*ibalio*) meaning, on the other side of the river or sea. (Alvarez Guerra, *Ibid.*, p. 44). Others say *Ibalon* is derived from the name *Ibal*, a powerful native chieftain that ruled in the area. Mariano Goyena del Prado, *Ibid.*, p. 96.

<sup>39</sup> Probably the town of Calabanga in the province of Camarines

Fué este reino poderoso  
en los tiempos de *Bantong*,  
compañero inseparable  
del aguerrido *Handion*.

This kingdom was powerful  
in the days of *Bantong*,  
the inseparable companion  
of the warrior *Handiong*.

Le mandó allí con mil  
hombres 185  
para matar á *Rabot*,  
medio hombre y medio fiera,  
hechicero embaucador.

He had been sent there with one  
thousand men 185  
to kill *Rabot*  
half man and half beast  
filled with black magic.

Todos los que allí abordaron 198  
antes de esta expedición  
en piedras se convirtieron  
al encanto de *Rabot*.

All those who sailed there 189  
before this expedition  
into stones were turned  
by the enchantment of *Rabot*.

*Bantong* supo que este mago 193  
era un grande dormilón,  
haciéndolo así de día  
sin ninguna precaución.

*Bantong* believed that this  
monster 193  
was a great sleeper  
sleeping by daytime  
without any precaution.

Makusugon ining kahadian 181  
kaidtong panahón ni Bantóng  
lubós na katuod  
kan kawal na si Handyóng.

Sinubul an saribong tauhan 185  
tanganing gadanón si Rabót  
kabangâ tao, kabangâ hayop.  
marayon magsabing pabuyó.

Gabós na isinubol dumán 189  
ba-gó kaining lakáw na inf  
gapô sindáng gabós nagin  
sa ratak ni Rabót.

Si Bantóng naglalaom 193  
si Rabót saróng maturugnón  
sa aldáw turog na mahamison  
pagtibaad daí lamang.

Sur, Island of Luzon. (Lat. 13-42. 3 N, Long. 123-12. 0 E [Source Map 4715], *Gazetteer of the Philippine Islands*, p. 72).

<sup>40</sup> Hombre, que vive en la mar de ordinario o en islitas, y anda siempre embarcado pescando. Marcos de Lisboa, *Ibid.*, p. 129.

- Allá llevó sus soldados 197 To the monster's lair 197  
 en un día de aluvi6n,  
 y antes que 6l despertara  
 de un tajo lo dividi6.  
 on a rainy day he took his warriors  
 and before *Rabot* was  
 awakened  
 he split it with a stroke.
- Así y todo daba gritos 201 The monster heaved a loud  
 con tan estent6rea voz cry 201  
 que lo oyeron de los *mangles*  
 de *b6gnad* y *camag6n*.  
 with such reverberating sound  
 that people heard it in the  
 mangroves  
 of *B6gnad* and *kamagon*.
- Le llevaron á *Libmanan* 205 They brought *Rabot* to  
 dó fué á verle el gran *Handiong* *Libmanan*<sup>41</sup> 205  
 y ante su vista asustado  
 por largo tiempo qued6.  
 for the great *Handiong* to see  
 and by its sight he was  
 frightened  
 for a long time.
- Pues jamás 6l hubo visto 209 Never before had he seen 209  
 un viviente tan atroz  
 de figura tan horrible  
 ni de más tremenda voz.  
 a living thing so hideous  
 and with so horrible a figure  
 with such a tremendous voice.

Dumán dinará si saiyáng tauhan 197  
 sar6ng aldáw na tiguranon  
 bagó si Rabót napukawan  
 tinagá asín pinagduwá.

Dakulà an kurahaw ni Rabót 201  
 an tingog makusugon  
 tangani nadangóg  
 sagkód sa manipâ kan Bugnád asín kamagóng.

Dinará si Rabót sa Libmanan 205  
 tanganing máhiling ni Handyóng  
 kan máhiling dakulà saiyang takot  
 hal6y sa saiyang girumdóm.

Ta daí pa siyá nakahiling 209  
 nin sar6ng hawak na marauton  
 kagiram-giram hilingón  
 asín labi-labi kadakulà an tingog.

<sup>41</sup> A town in the province of Camarines Sur, Island of Luzon, north of the City of Naga, (Lat. 13-14. 8 N, Long. 123-03. 7 E [Source Map 4223], *Gazetteer of the Philippine Islands*, p. 171).

Aqui suspendió Caduḡnung 213  
su primera narración.  
dejando para otro día  
de continuarla ocasión.

Here Kadunung stopped 213  
the first part of his narration  
leaving its continuation  
to another day.

Digdí uminontók si Kadunung 213  
an inot na kaputól kan saiyang pagsaysáy  
mga nuarin na ipadagos  
an kadugtóng na tataramon.