Ibalon: An Ancient Bicol Epic

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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 origin, religión, creencias y supersticiones de los antiguos Indios del Bicol.\(^1\) 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.\(^2\)

\(^1\) pp. 1-57.

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 *Caduñung*” and that “this is practically the only epic, aside from *Biag ni Lamang*, credited with an author, if only in recounting.” 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.

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It is noted, however, that this narrative version has marked variations in another work of the same writers. 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," 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 "Handyong."

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

"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."

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6 Dr. Trinidad Pardo de Tavera in his Etimología 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."
7 Philippine Literature from Ancient Times to the Present, del Castillo & Medina (Bureau of Printing, Manila, 1966), pp. 32-44.
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.  

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, 11 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

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10 Literature of the Filipinos, (supra).
his two mighty warriors, Handiong and Bantong. The sixtieth and last quatrain which should end the epic, but does not, says:

Aquí 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."\(^{12}\)

Another striking fact that can be deduced from the fragment is the use of the names "Iling" and "Caduñung". 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.\(^{13}\)

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


\(^{13}\)Casa alta como torre o campanario hacia la antigua 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*,
without rudder and sail; the invention of household utensils
like the *coron*, *calan*, *paso*, and *gorgoreta*; the invention
of agricultural implements like the *pagolon*; 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 al-
phabet inscribed in Libon stone by the learned "Sural".

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*", "*Colas*", "*Masaraga*", "*Isarog*", lake "*Bato*" and the ri-

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14 A river boat without outriggers, rudder or sail.
15 An earthen or clay pot used as a utensil for cooking.
16 An earthen stove.
17 A small earthen or clay receptacle used as a container for salt
or fish paste.
18 An earthen or clay receptacle used as a water container.
19 An agricultural implement made of spiked wooden rollers used
in the preparation of rice paddies.
20 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.
21 Tradition is that Sural invented the Bikol syllabary.
22 A volcanic peak in the vicinity of the town of Libmanan, prov-
ince 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).
23 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,
24 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).
25 A mountain peak in Camarines Sur, Island of Luzon. (Lat. 13-
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.²⁸

A vivid account of his ascent of Mount Masaraga and Mount Isarog 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).
²⁹ Ibid., pp. 162-163.
³⁰ Ibid., p. 149.
the land of that beautiful volcanic cone, now known as Ma-yon Volcano.\textsuperscript{31}

One item of the flora of the region mentioned in the epic is the \textit{tacay}\textsuperscript{32} 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 \textit{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.\textsuperscript{33}

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:

\begin{quote}
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 Mohammedan 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.\textsuperscript{34}
\end{quote}

\textsuperscript{31} Mariano Goyena del Prado, \textit{Ibalon, Monografia Historica de la Region Bicolana} (General Printing Press, Manila, 1940), pp. 248-249.
\textsuperscript{32} Fr. Marcos Lisboa defines it as “una yerva que nace dentro de el agua de unas hojas anchas y redondas de modo de líneas, queda una fruta comisible”. \textit{Vocabulario de la Lengua Bicol}, 1885, p. 566; Juan Alvarez Guerra describes it as “hermosa flor ninfacea de sus lagos”. \textit{Viajes Por Filipinas, De Manila a Albay}, Imprenta de Fortanet, Madrid, 1887, p. 101.
\textsuperscript{33} Blair and Robertson, \textit{The Philippine Islands}, Vol. III, p. 171.
\textsuperscript{34} Miguel A. Bernad, S.J., “The Heroic Age in Philippine Literature,” \textit{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."\textsuperscript{35}

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.

\textsuperscript{35} Ibid, 290.
IBALÓN
An Epic Song of the Ancient Bikols

Yling

Cuenta, Cadubung, 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.¹

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.²

Iling

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

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

Mga hadí awiton 9
isog nindá pinahilling
iriwal na uminagi
ságkód nadaóg si Uryól

¹ Name of a Legendary Bicol bard.

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

Give us also your knowledge of the history of old Asog, of the youthful Masaraga and of ancient Isarog.

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

You are the affable poet the sweetest and seductive many times you have seen the lake where Tacay is blooming.

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

Sing, then, we are attentive to your beautiful narration while we are here seated under the shadow of a daod.

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

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

Nagdadangog kami saimong magayón na awit ngunyán tukaw naman kami sa limpóy kaining daód.

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4 See note 24 Introduction.

5 See note 25 Introduction.

6 See note 32 Introduction.

7 See note 11 Introduction.
REYES: IBALON

Caduñung

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

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

Fue Baltog el primer hombre que en esta tierra habitó, oriundo de Botavara, de la raza de Lipod. Al Bicol llegó siguiendo un jabalí muy feroz, que sus sembrados de linza una noche destruyó.

Kadunung

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

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

It was Baltog, the first man who lived in this land, born in Botavara of the race of Lipod. To Bikol he came pursuing a fierce wild boar, which by nighttime destroyed his linza\(^8\) plantation.

Kadunung

Danguga aki nin Bikol ulay ni Kadunung mga inot na agi-agi digdi dagá na magayón ni Handyóng.

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

Si Baltóg taong kainót-inoti sa runâ íñí nag-irok namundáig sa Butabara an ginikanan si Lipód

Sa Bikol siyá uminabót susog saróng maringís na upón na kun banggi rinaráót an linsá na saiyang tanóm.

\(^8\) Colocasia esculenta, in English usually called taro, Department of Agriculture and Natural Resources. Technical Bulletin No. 10,
Cuando le tuvo acosado al suelo tiró el lanzón, y con sus brazos hercúleos las quijadas le partió.

Cada quijada tenía una vara de largor y los colmillos dos tercios del asta de su lanzón.

Al volver á sus Estados las dos quijadas colgó de un talisay gigantesco en su casa de Tondol.

A los viejos cazadores causaron admiración estos trofeos gloriosos de su rey el gran Baltog.

17 Having caught up with it on the ground he pinned the animal with his lance and with herculean strength parted its jaws.

17 Cada quijada tenía una vara de largor y los colmillos dos tercios del asta de su lanzón.

21 Each jaw was one arm in length and its tusks two thirds the spearhead of his lance.

25 Upon returning to his abode he hanged the gigantic jawbone in a big talisay tree in his house in Tondol.

29 Among the old game hunters great admiration was caused by these glorious trophies of their king the great Baltog.

Kan si upón saiyang madakóp sa dágá niyá tinapok kusóg saná nin saiyang kamót pinagduwá an dakulang ngosó.

8 17 An pangá kan dakulang upón saróng dupá an labá an tingó haros na an labá kan taróm nin saiyang garód.

Pagpuli niyá sa saiyang pagrugaring binitay niyá an duwáng pangá sa dakulang talisay dumán sa haróng niyá sa Tundól.

25 Mga guráng na paraayam dakulà an kaugmahan kaidtóng mga samnong kaisugan kan saindang hadi na si Baltóg.

Fueron a verlos las tribus de Panicuason y Asog; y dijeron que, en sus días, no hubo jabalí mayor.

Le llamaron el Tandaya de los montes de Lignión, por su exacto parecido con el monstruo Behemot.

Después de este vino al Bicol con sus guerreros Handiong, quien de monstruos la comarca en poco tiempo limpió.

Batallas para extinguirlos mil y mil el empeñó, de todas siempre saliendo con aires de vencedor.

Nagarungà itong mga tao na taga Panikwasón asin Asóg nagsarabí dai pa nakahiling nin upón na dakulaon.

Nginaranan na Tandaya ta ai upón arog nanggád kaidtóng maringis na hayop na nag-irok sa bulód kan Lingyón.

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

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

9 Villages of the ancient Bikols.
10 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).
11 A mountain said to be the habitat of ferocious monsters. (Juan
Los monóculos trifauces
que habitaban en Ponoń,
en diez lunas sin descanso
por completo destruyó.

Los alados tiburones
y el búfalo cimarrón
que por los montes volaba
en menos tiempo amansó.

Los buayas colosales,
como los balotes de hoy.
y los fieros sarimáos
al Colasi desterró.

Hayop na an matá saró
na sa Punón nag-irok
sampulong bulanon na daing pahingaló
anas nindá pinagraót.

Si banugon sa dagat
aain si damulag na layas
na sa bukid nakakalakop
madali na panahón napagaro.

Mga darakulang bwaya
haros dakulá pa sa baruto
si mga maringis na sarimáw
dumán sa Kulasi tinapok.

Alvarez Guerra, *Viajes Por Filipinas, De Manila a Albay*, Madrid
Imprenta de Fortanet, 1887, p. 101.)

12 Pez marino del orden de los salicios, de seis a ocho metros de
largo, cuerpo fusiforme, rollizo, cabeza gruesa y chata boca enorme
armado de seis flas de dientes triangulares y piel negruzca. Es vorácisimo, nada con extraordinario velocidad. D. Jose Alemany y Bolufer,
*Diccionario de la Lengua Española*, Second Edition, Provenza 93 a
97, Barcelona, edited and published by Ramon Sopeña, p. 1581. The
Bikol term for tiburon is *banogon*. (Marcos de Lisboa, *Ibid.*, Español-
Bicol Text, p. 55).

13 Animal muy fiero y muy dañino que repentinamente se presenta
bante el culpable y a quien, sin compasion desgarraba con sus
afiladas unas. Mariano Goyena del Prado, “Ibalon”, *Monografia His-
trica de la Region Bicolana*, General Printing press, Manila 1940, p. 50.
Un animal fiero, que segun dicen los viejos, debe ser tigre, lo mismo
Las serpientes, que tenían 61

cual de sirena la voz, 61

del Hantic en la caverna 61

para siempre sepultó.

Pero no pudo vencer, 65

por más mañana que se dió, 65

á la culebra sagaz 65

conocida por la Oriol.

Esta culebra sabía 69

más que el famoso Hadiong 69

y á sus ojos fascinaba 69

con afable seducción.

Mil lazos Hadiong le puso 73

y de todos se burló, 73

los nudos desenredando 73

con sagacidad mayor.

Mga halas na igwa 61

ninthog arog kan mangindará 61
dumán sa lungb kan Hantík 61

nindá awot pamán linubóng.

An dai ninda nadadaóg 65

minsán arualdaw susog 65
saróng halas na sutilon 65

pinagaapód na Uryól.

Halas na madunungon 69

madunong pa daá ki Handyóng 69
an matá nagsisilyáb 69

kan saiyang pagkasumbikal.

Sanribong bitík pinaon 73

alagad gabós nagkahurubád 73
ta an halas marayon 73

gakot kan siód minalikáy.

14 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).

15 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 muchas veces le engañó, que en eso de fingimientos era gran maestra Oriol.

With seductive words many times she enticed him for in the act of feigning Oriol was a great teacher.

Cuántas veces por el bosque sin descanso la siguió, creyendo de la sirena en la seductora a voz.

Many times through the forests he pursued her without rest enticed by the siren song of her seductive voice.

Los trabajos del gran Hércules, las conquistas que ganó, todo hubiera fracasado por la influencia de Oriol.

His herculean works the conquests that he won all would have been naught because of the influence of Oriol.

Pero, como era inconstante, ella misma le ayudó para vencer á los monstruos que infestaban la región.

But, because she was inconstant she herself aided Handiong to defeat the great monsters that infested the region.

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

Magkápira sa kadlagán halas sinusog ni Handióng ta mangindará daá minaíbá an tingog nakakabihag.

Saiyang dakulang nagibo si ginana niýáng mga iriwal gabós saná daíng nangyari sa pagbihag saiya ni Uryól,

Nin huli ta iníng halas paburuba-go siya man saná tuminabang sa pagdaóg kaidtóng mga hayop na naglalanop sa Kabíkulan.
Luchaba con los buayas brazo á brazo, y vencedor de combates tan tremendos sin ménoscabo salió.

Los pongos y orangutanes le miraban con horror, porque las aguas del bicol con su sangre coloró.

Eran monos pendencieros de conocido valor, pero el gigante los hizo retirarse al Isarog.

Y libre ya de alimañas quedando así la región, en dar leyes á su pueblo con sumo interés pensó.

Linabanan niyá ang mga bwayas kamót niyá saná an gamit dai nanggád minabutás sagkód itóng hayop daóng.

Si mga ukáy asín kabaling nagmarasíd sa irarom nin dakulang takot ta si tubig kan Bikol tugmá nin pulá kan dugó.

Si mga kabaling mairiwalón bantóg saisindáng isóg alágad napritan kan higantí dumulág pasiring sa Isaróg.

Kan parà na si mga hayop digdí sa satuyang runá an pagtugdás nin mga tugon saiyang napaghuna-huná.

93 He fought with the crocodiles hand in hand and he emerged the victor of those great combats not leaving until they were destroyed.

97 The monkeys and orangutanes watched with horror because the waters of Bikol was colored red with their blood.

101 They were quarrelsome monkeys of known valor but the giant forced them to retreat to Isarog.

105 The region having been freed from wild animals, to give laws to the town with great interest he thought.

16 It could be the monster called Laque by the ancient Bicolanos. Marcos de Lisboa describes it as "un animal o montsruo que veiva antiguamente en los montes, que tenía los pies y pelos de cabra y el rostro de hombre." *Ibid.*, p. 218.
Handiong y sus compañeros plantaron en un bolod linzas, que dieron sus frutos tan grandes como un pansol.

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

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

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

Durnán sa kalu-nadán sindá nagtanóm nin paroy na pag-agi nin halóy na panahón ngaran na iyán inaápód.

An inot na baruto na sa salog nin Bicol nagsakáy na daing sarík asín layag tugdás iyán ni Ginantóng.

17 Unos trunco de arboles huecos, que sirven de brocales de pozó de la alquitura para hacer vino. Marcos de Lisboa, Ibid., p. 276.
Este inventó los arados, el peine y el pagolón; la ganta y otras medidas, el sacal, bolo y landó.

Los telares y argadillos fueron obra de Hablóm, quien con asombro de todos un día al rey presentó.

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

An pinagaabolán tugdás ni Hablóm na sa kangalasan nin gabós saróng aldáw sa hadí idinulot.

16 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.

19 See note 19. Introduction.

20 Another Bikol term for ganta is bolao. (Marcos de Lisboa, Ibid., p. 63)

21 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.

22 Pala de hierro con que cavan la tierra y limpian la yerba. Marcos de Lisboa, Ibid., p. 215.

23 In Bikol, the loom stand is called tanagá 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 gorgoreta coron, calan y pasó y otros varios utensilios el pigmeo Dinahon.  

El alfabeto fué Sural, quien curioso combinó, grabándolo en piedra Libon que pulimentó Gapón.  

Hicieron ciudad y casas en desigual proporción, en las ramas suspendiéndolas del banasi y camagón.  

An duláy, kuron, kalán asín pasó ibá pang garamitón sa haróng tugdás kan agtáng si Dinahón.  

An baybayin tugdás ni Surál na pinagiriba-iba asín isinurat sa gapó nin Libon pagkatapos lininig asín pinakintáb ni Gapón.  

Sindá man nagharóng na bakóng tanos an sukol binitay sa sangá kan banasi asín kamagóng.

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24 See note 18 Introduction.  
25 See note 15 Introduction.  
26 See note 16 Introduction. Un modo de brazero o hormillo de barro, Marcos de Lisboa, Ibíd., p. 89.  
27 See note 17 Introduction.  
28 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.  
29 See note 20 Introduction.  
30 A species of a tree.  
31 ebón (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, tan excesivo el calor, que sólo en el moog podían pasar el rigor del sol.

So many were the insects, the heat so excessive that only in the moog could they suffer the heat of the sun.

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

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

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

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

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

And then came the flood brought about by Onós that everything on land was completely transformed.

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

Si mga tugon matanuson manunungód sa buhay ásin kamahalan gabós man ta tao sakop na daing pagurog-urog.

Balang saró rimpós saiyang katungdán si duluhan ásin si uripon ginagalang an katanusan kan kasunò sa haróng ásin ginikanan.

Uminabót an dakulang bahá na dará kan pag-unos na si gabós na dagá nag-iba an kamugtakan.

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82 See note 13 Introduction. Asi era llamado el lugar donde se guardaban los idolos o anitos Mariano Goyena del Prado, Ibid., p. 48.

Reventaron los volcanes Hantik, Colasi, Isarog, y al mismo tiempo sintióse un espantoso temblor.

Fué tanta la sacudida, que el mar en seco dejó el istmo de Pasacao, del modo que se ve hoy.

Separó del continente la isleta de Malbogón donde moran las sibillas llamadas Hilan, Lariong.

Nagtuga si mga bulkán Hantik, Kulasi, Isaróg kairiba kainí an makusogon na linog.
Dakulà na marày si raót si dagat nagmará duman sa hayakpit na dagà kan Pasacão na siring ngunyán nindó nahihiling.

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

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34 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 Inarihan su curso al Este torció, pues, antes del cataclismo, desaguaba por Ponón.

En Bato se hundió un gran monte y en su sitio apareció el lago, que hoy alimenta con su pesca a Ibalón.

Del golfo de Calabañan despareció Dagatón, de donde eran los dumagat que habitaron en Cotmón.

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

Sa Bató dakulang bulód nag-irarom asín dumán luminuwás saróng danaw na ngunyán nagtátao nin sirá sa Ibalón.

Sa kadagatan kan Calabangán nawará si Dagatón runá kan mga dumagat na nag-irok sa Kutmón.

See note 27 Introduction.


Ancient name of the land of the Bikols which is said to be derived from the word ivald, or (ibalúo) 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.

Probably the town of Calabanga in the province of Camarines...
REYES: IBALON

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

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

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

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

Sur, Island of Luzon. (Lat. 13-42. 3 N. Long. 123-12. 0 E [Source Map 47155], Gazetteer of the Philippine Islands, p. 72).

40 Hombre, que vive en la mar de ordinario o en islitas, y anda siempre embarcado pescando. Marcos de Lisboa, Ibid., p. 129.
To the monster’s lair on a rainy day he took his warriors and before Rabot was awakened he split it with a stroke.

The monster heaved a loud cry with such reverberating sound that people heard it in the mangroves of Bógnad and kamagon.

They brought Rabot to Libmanan for the great Handiong to see and by its sight he was frightened for a long time.

Never before had he seen a living thing so hideous and with so horrible a figure with such a tremendous voice.

Dumán dinará si saiyáng tauhan saróng aldáw na tiguranon bagó si Rabót napukawan tinagá asin pinagduwá.

Dakulà an kurahaw ni Rabót an tingog makusugon tangani nadangóg sagkód sa manipá kan Bugnád asin kamagóng.

Dinárá si Rabót sa Libmanan tanganing máhiling ni Handióng kan máhiling dakulà saiyang takot halóy sa saiyang girumdóm.

Ta dai pa siyá nakahiling nin saróng hawak na marauton kagíram-gíram hilingón asín labi-labi kadakulà an tingog.

41 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).
Aquí suspendió Caduñung 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 tutaramon.