

Documentation of Proverbs, Old Sayings and Community Rules of Tagbanuas and Ifugaos in the Philippines

Dr. Antonio M. Daño, Karen Rae M. Fortus, Donnabel A. Elpedes, Kristine Marie S. Amatus

*“Indigenous knowledge is an integral part of the culture and history of a local community.
We need to learn from local communities to enrich the development process.”*

James D. Wolfensohn, President, World Bank

ABSTRACT

Proverbs and customary laws have dramatically been neglected in the past but now gaining grounds and recognized as an important aspect in sustainable development. Indigenous people can provide valuable input about the local environment and how to effectively manage its natural resources. Indigenous knowledge represents a way of life that has evolved with the local environment.

The documentation of proverbs or old sayings was done through review of existing literature and primary data gathering in the indigenous communities in the provinces of Benguet and Palawan, Philippines. Rapid survey on proverbs through primary data gathering was employed through Key Informant Interviews (KII) and Focused Group Discussion (FGD) complemented with secondary literature. The KII and FGD were guided by the field note and recognition survey discussed during the 3rd workshop on Traditional Knowledge on Ecosystem Services in ASEAN Countries held in Kuala Lumpur, Malaysia last March 2016.

Tuwali tribe places high importance to nature, regarding it as equivalent to their life. They recognize their dependence on nature for their provisions. They believed that no one owns nature in general, thus, is careful in dealing with it as a habitat or a resource for the community. These beliefs may have helped preserve their natural environment. Forest-ricefields are treated as one by the people, hence, they put a high value on the forests. Proverbs that reflect harvesting mechanisms and helped regulate the extraction of and sustain the resources were also documented.

Meanwhile, the Tagbanuas regards their land/forest with high importance. Their concern is not on what they get as food but on the many things it provides. They believed that bad things will happen to them if they destroy the tree, river or waste any resource. Tagbanuas has a strong belief that animals are strong indicators to changes in weather or a bad omen. These old sayings make the Tagbanuas careful not to destroy the resources in the forest and could have contributed in maintaining biodiversity in their area.

Keywords: proverbs, customary laws, Tuwali, Tagbanuas

INTRODUCTION

Traditional knowledge or indigenous knowledge (TK/IK) is now recognized as an important aspect for sustainable development. Empowerment of these local communities is considered essential for the integration of this knowledge into the development process. In some countries, incorporating appropriate IK systems into development programmes has already proved to contribute to effective resource management and sustainable development.

The Philippines is home to 126 ethno-linguistic groups with huge variety of traditional knowledge that impacts the lives of the Filipinos. TK in the country is mostly focused in the areas of health care, agriculture, forestry systems, mining, arts, crafts, music, dance and literature. IK systems and practices work well towards efficient management and preservation of the ecosystem and sustainable development (Blanco, 2004).

Better understanding of proverbs, old sayings and community rules that can contribute to solving problems of modern society is significant. However, there is only a very little research done in collecting and understanding proverbs, old sayings and community rules as means of documenting TK in the Philippines.

Indigenous people can provide valuable input about the local environment and how to effectively manage its natural resources. Local people are familiar with IK system and do not need any specialised training in that field. There are some features of IK that are relevant to conservation and sustainable management of natural resources. According to Tanyanyiwa and Chikwanha (2011), IK represents a way of life that has evolved with the local environment; only what is needed for immediate survival is taken from the environment; there is no over exploitation of a single resource; a 'conservation ethic' often exists; IK is able to adapt to new conditions and incorporate outside knowledge; and there is social responsibility.

The study aimed to document the role of IK systems in the conservation of forest resources thru proverbs, old sayings and community rules of the selected local people. Traditional rules and sayings regarding the sustainable management of forest resources should be well communicated especially for the youth and employ an integrated approach taking into consideration the technical and IK systems in the natural resources management.

METHODOLOGY

The documentation of proverbs or old sayings was done through review of existing literature and primary data gathering in the indigenous communities in the provinces of Benguet and Palawan.

Rapid survey on proverbs through primary data gathering was employed through Key Informant Interviews (KII) and Focused Group Discussion (FGD) complemented with secondary literature. Data gathering were conducted among selected Tagbanuas in Barangay Mabini, Aborlan, Palawan and among culture bearers in Lagawe and Kiangan, Ifugao Province (Figure1). The KII and FGD were guided by the field note and recognition survey discussed during the 3rd workshop on Traditional Knowledge on Ecosystem Services in ASEAN Countries- Folk Culture: Old Sayings, Proverbs and Community Rules held on March 2-4, 2016 in Kuala Lumpur, Malaysia.

Key activities in documenting proverbs or old sayings include:

- a) Inquiries from colleagues belonging to indigenous community to secure information on possible province/villages to visit;
- b) Visit to the national office of National Commission of Indigenous Peoples (NCIP) to secure permission for the conduct of the study. NCIP have a policy to secure permission from their office prior to entering a village of indigenous people;
- c) Coordination with the regional office of NCIP and secure permission for the visit of a village as well as secure information of possible informants and interpreter;
- d) Field visit for KII and FGD. This involves interview of elderly people in the village to gather proverbs, old sayings and community rules using the field note and recognition survey;
- e) Review of recorded information in the native language and translation by the hired interpreter who belongs to the tribe of the informants;
- f) Discussion on the meaning of the gathered information;
- g) Gathering of secondary data from universities near the study site; and
- h) Processing of field notes for report writing.

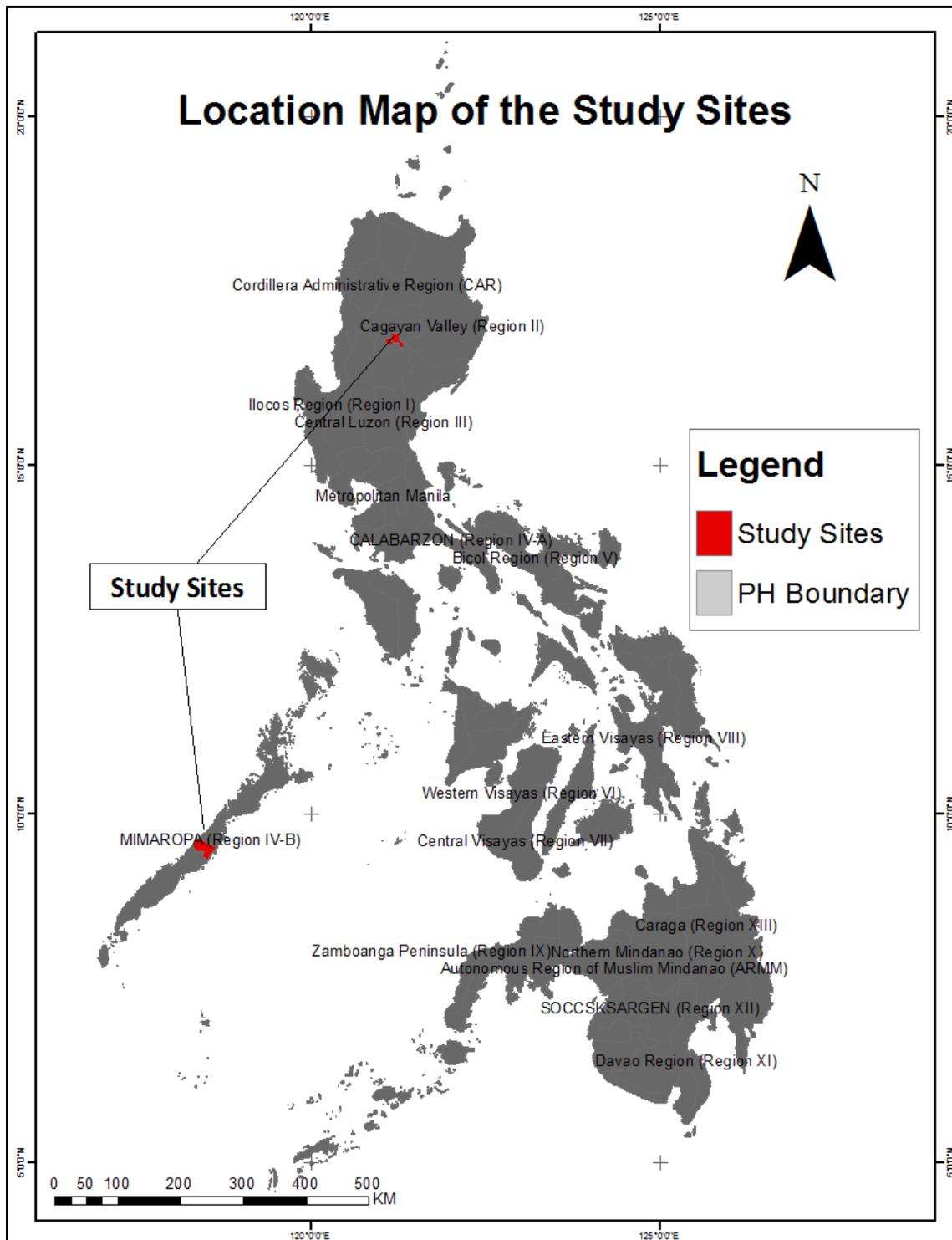


Figure1. Location areas of the study (Benguet and Palawan Province).

RESULTS AND DISCUSSION

This section presents the proverbs, old sayings, and community rules which are related to ecosystem management in Aborlan, Palawan and municipalities of Kiangnan and Lagawe in Ifugao.

The Ifugaos

Ifugao is a province in the Cordillera Administrative Region (CAR) located north of the Philippines. It is named after the predominant ethnic group in CAR which is also called Ifugao. Ifugao was derived from “ipugo” or “ipugaw” which means “from Pugaw (Earthworld)”. Hence, Ifugao means Earthman (Dulawan, 2006).

The Ifugao ethnic group is generally categorized into two subgroups – Ayangan and Tawali – who have relatively different language, customs and clothing. For this study, the researchers were only able to explore the side of Tawali from the municipalities of Kiangnan and Lagawe. These municipalities along with Aguinaldo, Asipulo, Hingyon, and parts of Banaue, Hungduan, and Mayoyao lie in the middle region of Ifugao where rice terracing is heavily practiced. Furthermore, the Tawali people are also found in Hungduan, Asipulo, and Hingyon and a few in Banaue and Lamut.

In the Philippines, Ifugaos are quite popular among other indigenous groups since it is associated with the internationally known cultural heritage called Banaue Rice Terraces or *payoh*. Ifugaos have placed significant attention to their *muyongs* which play critical roles in sustaining their land-use. For them, protecting the forests through *muyong* (or traditional tending of the forest) means protecting the lowlands. Thus, their oral literature is really rich in nature- and forest-related concepts.

Secondary documents gathered revealed several types of Ifugao oral literature which include folktales, legends, myths, chants, songs, and rhymes. There is almost no record of proverbs/old sayings since these are recited during *liw-liwa* or *balagtasán* (poetic discourse) according to the Ifugao culture bearers interviewed. From all the literature gathered, only in the article ‘A Documentation of Ifugao Proverbs: Surfacing Socio-economic and Political Views’ by Dr. Manuel P. Malingan III published in *The Upland Farm Journal*, proverbs/old sayings were written. Proverbs with mentions of environment-related terms are as follow:

- *Muntanomkayu hi kaiwhinankiggidan ta adikayutunmunbuluhan.*
(Plant boundary trees to prevent conflict someday.) This proverb reflects the land management system to avoid future conflict among villagers.
- *Adi e dapaon di intanom di udummakam mamma hinnapudungan.*
(Do not bother the plants of others much more when pudung is present.)
- *Haot ta kaytaduntug an adigagalanmidlig*
(Be like a mountain that cannot be moved.)
- *Maid di bimalitiyonantagu.*
(No man has become a century tree.)

- *Adi ta umathinankalulu an munbinaliw di upupna.*
(Do not be like the chameleon that changes its color all the time.)

Meanwhile, through a number of key informant interviews of some Ifugao culture bearers with age ranging from 70 to 76 years old (Mr. Julian Manglib, Ms. Florentina Dulnuan, Apo Junia Guimpayan), IPEd Supervisor Ms. Herminia Hoggang, and Ms. Maribelle Bimohya from the Ifugao Provincial Office, the following proverbs/old sayings in Tawali dialect with corresponding English translation were recorded (**Table 1**). Some remarks were also added to better understand the context of the proverbs/old sayings.

Table 1. Proverbs/old sayings of Ifugao related to forest and environment

	Tawali Dialect	English Translation	Remarks
1	Hay muyungyaipaptok; Ta wada'yibatim hi imbabalem!	Take good care of the forests; So our children can benefit from it! <i>(Cultural service)</i>	People are directed to protect/conservate the forests so that the next generation will be able to enjoy it as well.
2	Maid ha kumbagi hi danum; TeindatMaknongan hi am-in!	Nobody owns water; God gave it free for all! <i>(cultural /provisioning service)</i>	Water is a God-given gift for everyone and not to an individual. Nobody is allowed to take possession of the water. Hence, these resource should be shared to everyone.
3	Mabalin an longhom nan nunyaku an kaw-iw; Ta adimahawan nan nataldong!	You can cut growing trees that are not straight; For the straight ones to grow fast! <i>(provisioning service)</i>	Ifugaos in the past prefer straight trees to be used in building the Ifugao native house. (This reflects part of their management of the forest which is to remove unwanted trees to allow the straight ones to grow faster).
4	Mangaiw ta keya nan opang di alan; Yanadannamag-anan!	Do not cut the trees for firewood, just the branches and the soft wood! <i>(provisioning service)</i>	Only the branches and twigs are gathered to be used as fuelwood. Cutting of trees is prohibited. (this proverb provides guidance to villagers on proper utilization of trees).

	Tuwali Dialect	English Translation	Remarks
5	Tigom nan koggad nan muyung; Ta adi da idol-dol!	Protect the boundaries of your forest; So that others will not claim part of it! <i>(cultural service)</i>	Placing high importance to the forest, they are to guard their borders or boundaries, preventing access of others who might try to possess it. (This saying provides instruction to villagers to protect their forest from intruders so they can continue to enjoy the services it provides).
6	Nan muyungya nan payoya nun-uddum; Maid ke nan muyung, ya maid bo nan payo!	The forests and fields are one; If there is no forest, there is no rice field. <i>(supporting /regulating service)</i>	The forests play a vital role in the existence of rice fields. Preserving the forests will allow resources (e.g. water) to flow and be available to the rice fields. If forests are degraded, it may not be able to provide critical water resource for the rice field. (villagers recognized the forest-rice field relationship)
7	Di ke ta niboklayaaditaumepayo; yapanniyo di manologyamanginga	When the rice stalks have been planted; it is forbidden to gather fish and field snails. <i>(provisioning services)</i>	Villagers adhere to the principle that there should be a season for everything; for these food species to regenerate or for wildlife to grow and rear their young; there is a season in gathering them.
8	Dimmatong nan e pun-anupan!	It is summer, and thus time to hunt! <i>(provisioning)</i>	Application of seasonal hunting on designated hunting grounds.

	Tuwali Dialect	English Translation	Remarks
9	Ipatok mu anpanguluwan nan muyungyapayo an tanud mu!	First child, take good care of the forest and rice fields that are your inheritance. <i>(cultural)</i>	Traditionally, the first child inherits the land by either mother or father, whichever is greater. He is tasked to protect the prestige and inheritance of the family.
10	Timmagu da di nitanomyanitudod; Niptok kaya!	The planted trees and rice stalks are well and growing. It is correct. <i>(provisioning)</i>	Ifugaos of old believed in supernatural intervention and believes that a ritual conducted for the purpose has been met with approval from the gods. (if their crops are growing well, it signifies blessing and approval of God of their activities but if not then a curse through poor growth of crops).
11	Muntanom ta wada'ykitaguwan	Plant so we can have life. <i>(provisioning)</i>	People survive through planting crops to acquire for their daily food needs. (everyone are admonished to work hard so they will have a happy life).
12	Iphod nan muyong ay payo; Ta midum hi pang-o, balitukyabuhi an ipatanud hi imbabale.	Take good care of the forest and the fields; So it can be added to the pendant, gold and jars as inheritance to our children. <i>(cultural)</i>	If forests and fields are taken care of, they can also serve as inheritance to the next generation along with other treasures/wealth such as pendant, gold, and jars. (this indicates how Ifugaos value their forests).
13	An am-in di nitanomyawada'yki-atana; Kanon, pun-aga, pun pa-ongal hi ni-	All plants have uses; as food, as	People recognized that all plants are

	Tuwali Dialect	English Translation	Remarks
	mogmogon	medicine; as food for domestic animals! <i>(provisioning)</i>	useful may it be as medicine or food for humans or animals.
14	Na-e nan binoltananmuyungyapayoyapanniyo an i-gattang!	You cannot sell the forest and the field that you inherit! <i>(cultural)</i>	This concept is purposely so that forests and rice fields inherited are really protected and valued by the family.
15	Hay kitaguwanya hay muyong. Muyongyakitaguan.	Life is nature. Nature is LIFE. <i>(cultural)</i>	They treat nature as valuable as on their own lives. (Ifugaos believed that they are part of nature)
16	Hay nunlinikkodanyanadanmuyongyadanumyana ngin-nginangemnadanggunut.	Nature is more valuable than our properties. <i>(cultural)</i>	They value nature more than other physical properties such as gold, jars, pendants, house, etc. (This is supportive to prov. 16, that they are part of nature).
17	Ipaptoktakunadanmuyong, yapayoyanadanudum an ngunut; bokonammuna pang-adolmo ta hay kipkihodan di dakdakol.	We protect our properties not for ourselves but for our community. <i>(provisioning/ cultural)</i>	Properties here mean natural resources which are owned by nobody. Hence, they preserved it for the benefit of everyone, discounting personal or individual interests.

As observed from the above proverbs, the Tualis places high importance to nature, regarding it as equivalent to their own lives (proverb no. 15). Seemingly, their living is also dependent on nature where they can plant crops (proverb 11). Interestingly, forest/nature is even passed on as inheritance from one generation to another as the clan's treasured it more than their house, gold, etc. (proverbs 1, 9, 12, and 14). They also believed that no one owns nature in general or water, thus are careful in dealing with it as a habitat or resources for all the community members (proverbs 2 and 17). Hence, these beliefs may have helped preserve their natural environment.

Proverb 6 depicts the interrelationship of the forests and the fields. The fields are important to them since they are very dependent to farming to meet their daily food needs. The Banawe Rice Terraces is a living example of how Ifugaos manage their area. The ricefield is dependent on water that comes from their protected forest. Since forest-ricefield are treated as one by the people, this explains the high value the people put on the forests. As they take care

of their fields, they also protect the forests and vice-versa. Furthermore, there are also proverbs (3, 4, 7, 8, and 10) which showed harvesting mechanisms that helped regulate the extraction of and sustain the resources.

The Tagbanuas

Aborlan, Palawan according to legends is a town rich in folk literature and its history is recited time and again in oral fashion. The municipality is nestled in the middle of mainland Palawan, extending from its east coast to west coast. It is bounded by Sulu Sea on the eastern part and China Sea on the west. Aborlan is divided into three distinct geographical zones, the eastern coastal plain; the central mountain range; and the western valleys. The story of Aborlan is the story of Tagbanuas, a story of undying race.

The Tagbanuas are Malayan in physique, medium built and with brown reflection. They live in the mainland of Aborlan, which is the reason they are called Tagbanuas. The term Tagbanuas comes from two words – “taga banua” which means “from the mainland”. It is instilled with them the sense of belongingness with the wilderness. Their way of life responds merely to the pulse of the living earth and their main concern was living in harmony with their gods. They involve unseen spirits of nature in time of needs (Bayuga, 1989).

Tagbanua is one of the oldest ethnic groups in the Philippines. Accordingly, Tagbanuas are possible descendants of the Tabon Man, making them one of the original inhabitants of the Philippines. The Tagbanuas practice shifting cultivation of upland rice and are known for rice wine ritual called “Pagdiwata”. They also worship deities that they believe are found in their surroundings. The indigenous group did not write their history, they kept to themselves their life stories.

Key informant interview with the elders of Madarcos clan (more than 70 years old), Tagbanuas in Barangay Mabini, Aborlan, Palawan with the assistance of Ms. Mary Ann de los Santos (Administrative Officer, NCIP, Palawan) coupled with secondary literature review in Western Palawan University-Aborlan Campus in December 2016 documented some old sayings. Table 2 shows respondents’ community rules and old sayings passed on by their parents and their elders.

Table 2. Community rules and old sayings of Tagbanuas.

Tagbanua Dialect	English Translation
1) Inpukanenmo, un-gamiipang-on, matayka!	<p>If you try to cut a tree and it falls, you will die!</p> <p><i>(The Tagbanuas worship deities found in their surroundings. They believed that spirits live in trees and cutting down of trees is not allowed. If one cut a tree, the tree will fall on him and he will die).</i></p> <p><i>(cultural)</i></p>
2) Magpadoonka, nga mama-yo, sungarotka.	<p>If you go to the river, you have to pray. If not, you will get sick.</p> <p><i>(Before going to a place where sacred spirits thrive, one must pray first before going there to</i></p>

Tagbanua Dialect	English Translation
	<p><i>avoid getting sick; Tagbanuas believed the many spirits in the river hence they do not destroy it but protect).</i></p> <p><i>(cultural)</i></p>
<p>3) Magtinggeg i-tukoganamapanaw, buwatenmomisikaatep.</p>	<p>Do not go out of the house if you hear a gecko making noise, for you can get hurt.</p> <p><i>(They value the animal sounds and signals given to them, hence conserving their species; they believed that when gecko makes sounds, it warns them of a coming danger.)</i></p> <p><i>(cultural)</i></p>
<p>4) Ing may tinggegngagukguk, may duwangaaldaw, 'sang dilem, maymatayngatao.</p>	<p>When a male and female owl is making answering noises, within two days and one night, someone will die.</p> <p><i>(Birds like owls serve as their sign-giver. So when they hear two owls (a male and female) owl making answering noises with each other, the people within the community take very good care of their loved-ones and spending their time with them. And they get cautious in what they are doing.)</i></p>
<p>5) Ing may tinggegngagukguk, duwa'ngbato, duwa'ngaldaw, mag-uranna.</p>	<p>When an owl is making noise (answering noises) to each other, after two days it will rain. (if there is drought in the community). (An owl making noise can indicate a better day; that there is a coming rain after long drought)</p>
<p>6) Ing may tinggegngagukguk, duwa'ngbato, duwa'ngaldaw, magtigilnauran, mag-iinitna.</p>	<p>When an owl is making answering noise (answering noises) to each other, after two days the rain will stop. (if there is continuous rain)</p> <p>(Better day can be also be thru halting of continuous rain)</p>
<p>7) Ing mag-petik kayo ngadakula in gamu, ipam-un o mag-angutitabobarang, sumarotka.</p>	<p>One must offer a prayer before cutting a big tree to avoid getting sick.</p> <p><i>(They believe that spirits are thriving in trees, so they must protect and conserve these trees; they protect the forest because they believed that destroying it will affect their life. If they cut a tree they have to pray and ask permission)</i></p>
<p>8) Gamuadu-adutun i-bagaska, yan un wawangaraniya kin siUngo.</p>	<p>Do not waste rice, for he is a child named Ungo.</p> <p><i>(Do not take the resources for granted. One must make use of it in a rightful manner/way; it also projects careful management of their</i></p>

Tagbanua Dialect	English Translation
	<i>resources)</i> <i>(cultural/provisioning)</i>
9) Kayu-kayu ta, egatumuboka'tlugta, sabaliga do' otdibwa't.	A small tree does not grow by land, but grows up in the cross. (This refers to a small plant "Alkambar", a kind of plant that grows up in rocky areas). (This reminds villagers that their life is not easy so they have to strived and work hard) <i>(provisioning services)</i>
10) Enggaka-neyilibwak Yan ka'nenlini-wakan	Do not eat what you plant. But eat that place you planted. (This indicates their emphasis on the land or their forests rather than the crops they get from the land); it speaks also of humility. <i>(cultural /provisioning)</i>
11) In may tinge i-luluy, patandaan it muran.	If a worm makes a siren sound-noise, it will rain. <i>(The worm will go out on the surface during hot days/weather, to make some noise because they can sense that rain is coming to wet the soil with water)</i> <i>(supporting services)</i>

In the above proverbs, it is evident that like the Ifugaos, the Tagbanuas places high importance to their land/forest; their concern is not on what they get as food but on the many things it provides (ecosystem functions - proverb no. 10). Seemingly, they believed the bad things that will happen to them if they destroy the tree (proverb no. 1); river (prov. 2) or waste a resource (Prov. 8). Interestingly, Tagbanuas have a strong belief that animals are good indicators to changes in weather (proverbs 5 and 6) or a bad omen (proverbs 3, 4 and 11) for what they did in the forest. This belief makes the Tagbanuas careful not to destroy resources in the forest and could have contributed in maintaining biodiversity in their area.

CONCLUSION AND RECOMMENDATION

Indigenous peoples' old proverbs/sayings/community rules related to the environment and management of our resources form part of the culture of Tualis and Tagbanuas. These information were passed down to them generation to generation by their parents or elders in the community for them to be aware of their co-existence with nature and that they are one with nature. Documenting such is important because they have been there for ages and has maintained or sustained their environment. Their indigenous rules and sayings partly or wholly contribute to their attitude to protect the forest, animals and rivers. Their involvement in future projects or studies is recommended for effective implementation and understanding the role of IK in sustainable forest management.

The use of Recognition Survey form was found not suitable with limited time and informants of the study. Attempts to conduct recognition survey to young generation of the two tribes were found not successful as most proverbs were not recognized anymore by the young generations. This indicated that if not documented, these proverbs will soon vanished.

REFERENCES

Bayuga, R.M.M. 1989. A Tagbanua Legacy: History of Palawan National Agricultural College. Palawan National Agricultural College. Aborlan, Palawan, Philippines.

Butic M & Nguidlo R. undated. Muyong forest of Ifugao: Assisted natural regeneration in traditional forest management. Retrieved from <http://www.fao.org/docrep/004/AD466E/ad466e06.htm>

Dulawan, M. 2006. The Ifugao. Philippines: National Commission on Indigenous People

Malingan M. 2015. A Documentation of Ifugao Proverbs: Surfacing Socio-economic and Political Views. *The Upland Journal*, 23 (1), pp. 64-70

Serrano C & Cadaweng E. undated. The Ifugao Muyong: Sustaining Water, Culture and Life. Retrieved from <https://aboutphilippines.ph/documents-etc/ISoE-11.pdf>

Tanyanyiwa, V.I. and Chikwanha, M. 2011. The role of indigenous knowledge systems in the management of forest resources in Mugabe Area, Masvingo, Zimbabwe. *Journal of Sustainable Development in Africa* (13:3).

<https://pdfs.semanticscholar.org/73a6/86bcbfe513d5c52663386d0ff07a2cc2799a.pdf>. Retrieved February 14, 2017.

Acknowledgement: The team appreciates the assistance provided by Ms. Herminia Hoggang, Indigenous People Education Supervisor, Department of Education – Ifugao, Philippines; Ms. Maribelle Bimohya – Administrative Officer from the Ifugao Provincial Office; Ms. Mary Ann de los Santos, Administrative Officer NCIP Puerto Princesa, Palawan; Ms. Mary D. Baguilat – PENRO-Ifugao Chief Administrative Officer and personnel Mr. Arnel Bilibil; Mr. Winston Manongyao – ERDB-WWRRC personnel; and For. Krizzia P. Baring and For. Mary Catherine P. delos Reyes – DENR-ERDB personnel.

Annex A. Sample field notes.

Field Note

1. Proverbs / Old sayings / Community rules

- a. (In native (local) language) *Di ba ta mibaka ug adita umt payo; ug pantiyo di manilog ye*
- b. (In official language) *Law: mabaka ug manghaling sum es tohndi manginge.*
- c. (In English) *When the rice stalks have been planted, it is forbidden to gather fish and field snails.*

2. Meanings It is based on the principle that there should be a reason for these food

- a. Meaning: *to regenerate or for them to grow and rear their young.*
- b. Subjects (keywords): *rice stalks, fish, snails*
- c. Scientific interpretation:

3. Types of Ecosystem Services

Provisioning / Regulating / Cultural / Supporting

4. Source of knowledge

Where / Whom did you learn this from?

Parents / elders / friends / media / literature / others ()

5. Applicability to modern society (researcher's comments)

Hunting season for animals and time of harvesting as management approach.

Field Note

1. Proverbs / Old sayings / Community rules

- a. (In native (local) language) Ingukonon mo, ting gami ipangon, malay ka!
- b. (In official language) Kung tagayn mo at mabumbal, manamamah ka.
- c. (In English) If you try to cut a tree and it falls, you will die.

2. Meanings

- a. Meaning: Spirits thrive in trees, it is not allowed for them to cut down trees,
especially illegal cutting.
- b. Subjects (keywords): tree.
- c. Scientific interpretation:

3. Types of Ecosystem Services

Provisioning / Regulating / Cultural / Supporting

4. Source of knowledge

Where / Whom did you learn this from?

Parents / elders / friends / media / literature / others ()

5. Applicability to modern society (researcher's comments)

If you do illegal activities some things
will happen to you.