

**GILAR
YA DA UDUME UR-ULLIT**

**Gilar
and other stories**

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PAUNANG SALITA

Ang isang katangiang masasabi tungkol sa Pilipinas ay ang pagkakaroon nito ng iba't ibang pangkat etniko na nag-aangkin ng kani-kanilang wikang katutubo. Gayon man, ito'y hindi naging balakid sa pag-unlad ng bansa, bagkus nagpatibay pa nga sa pagbubuklod at pagkakaisa ng mga mamamayan tungo sa pagkakaroon ng isang diwang panlahat.

Ang aklat na ito ay isa sa serye ng ganitong uri ng mga babasahing inihahanda para sa higit na ikalilintang ng mga kaalaman, kakayahan, kasanayan, pagpapahalaga at pagmamahal sa sariling wika ng mga mag-aaral.

Sinikap na malakipan ang aklat ng mga paksang inaakalang magdudulot ng malaki at makabuluhang kapakinabangan sa mga gagamit nito. Sa paghahanda ng mga ito isinaalang-alang ang mga pangkalahatang layunin ng bansa. Isinaalang-alang din ang mga pangkasalukuyang pangangailangan ng mga mag-aaral sa pagpapalawak at pagpapayaman ng kanilang talasalitaan, paglinang ng kakayahang gumamit ng wikang gamitin at wastong pagsulat nito. May inilakip ding mga pagsasanay na inaakalang makatutulong sa mabisang pag-aaral ng wika. Matitiyak na ganap na nilang natutuhan at nauunawaan ang wika kung ito'y buong katalinuhan na nilang natatalakay sa klase at naiugnay o nagagamit sa tunay na buhay.

Nagagalak ang Ministri ng Edukasyon, Kultura at Isports sa pagkasulat ng aklat na ito taglay ang matapat na hangarin at mithing lalo pang mapataas ang uri ng edukasyon ng mga mag-aaral at nang makasulat din sila sa pamamagitan ng pag-aaral ng sariling wika. At inaasahan din sa gayon, ang madaliang pagkatuto ng bawat mag-aaral ng wikang pambansa.



JAMES C. LAYA

Minister ng Edukasyon, Kultura at Isports

PREFACE

This collection of Kalinga stories was written as part of the curriculum of the first Lubo Writers' Workshop held in Lubo, Tanudan, Kalinga-Apayao from April 9 - 19, 1984. A brief summary in English follows each story. This collection represents only a small portion of the rich tradition of folk stories and legends of the Kalinga people but we hope that many speakers of the Upper Tanudan Kalinga dialect will enjoy reading them.

The illustrations in this book were done by Cesar D. Maslang.

We wish to express appreciation to UNICEF for their assistance in the Tanudan Kalinga literacy project.

SA LISTAAN DA UR-ULLIT ATTENNE BASA

Gilar	2
Gilar	
Baranaye Kiling	13
Baranay, the Enchanted Bead	
Sa Nangor-an ni Ilid Lubo atte Ngadanna	23
How Lubo got Its Name	
Sa Dedeun Ama	32
The Music of My Father	

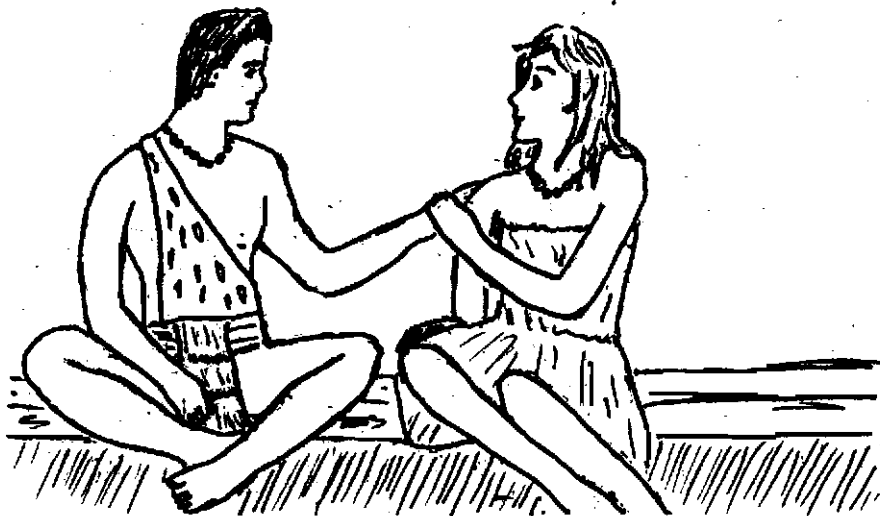
GILAR

by Juan L. Dagadag

Nadamagan ag Gilar kan Iginabange
umadiadi. Kanan Gilar, "Iyyak padason
bilinon at Iginabang. Adi piin os umadiadi
nu adi amporkas. Ta pionak kad pos pagay
inasawak." Umoy paye sadi.

Inggaw kad atte dagsiyan da Iginabang,
umman nan-amos. Arana buga wot iyasana.
Naabus kad impit-agna wot ambalip bongor.
Imbongorna wot nangaggalinawa pun nas-om
atte bungruna. Kanana, "Dinu nin de iyyak
antallingdan ta asiyak umoy makabagbaga nu
mumandawa? Iyyak antaruttendi ye gawan ni
simpuune loda."

Namin pun nasuyop da tagu, tummakdang
wot dodotkona boroy da Iginabang. Lumnok ad
darom ot bangononak Iginabang e masusuyop.
Nan-apuy kad at Iginabang ta nan-asilada
nan-asilayadda. Wot pasuypon Iginabang at
Gilar.



Mabigat kad, ingngilin Iginabang at Gilar wot idakpusda bumoroy. Isuden kagaggaga te pinatur-ayanda layad. Awad kad de koonda duwada paye mangwa. Manganda kad ummada ansussumil.

Anna kade matawonanda, anne mabugit Iginabang. Pinatur-ayan os Iginabang de linagadingna te sa iplug ni kasila. Imbagana pun kan Gilar, ippun is-isdar Gilar we ummoy manginap te amod de ammoryadana kan Iginabang. Osa pune orgaw, binilinnat Iginabang. "Anne iyyak anginap atte linagadingnu. Asik ay dukdukngan nu awad odasak," kanana.

Duwam buran kad de ang-inapan Gilar, anne nadagilida losane man-asawa. Adipun makwe manganda te bagilda inayuan de osa kan dida.

Anna kadé katlun buranna, asit Gilar umdas at iplug di kasila. Indatongna kad, isudan bagoyane nangdas at agakap. Te annose kanon Iginabang de iplug, annose kam-usana ya ogokanat Gilar.



Ummanak kad at Iginabang atte panguru, anne ikagasmokne umoy makooban. Kanan Iginabang kan Gilar, "Na, intaku pos makooban."

"Ngani intakos ela makoobanan ta awad inak ka amak," kanan Gilar we nallasun.

Kasin kad nabugit Iginabang, niliwada. Ummanak kad os atte dagandan anna gose ikagasmokne umoyda makooban te imbaganda da inana. "Gilar, inta oppos makooban tenne dummuwa da anakta?" kan os Iginabange nangibaga kan asawana.

"Sa dinos ela intaku makoobanan ta awad amak ka inak," insongbat os Gilar. Oni pun nitantanda gos.

Tummuru kad da anakda, anne aaddiyon Iginabange umoy makooban. "Na, Gilar, intaku wot makooban," kanan Iginabang.

"Pammos ay aaddiyon? Kanak pose ippun amak kan inak," insongbat os Gilar.

"Sa dinos ela taguwe miid inana kan amana," kanan Iginabang.

"Ngani amak os ela kanda inake Gilar."

"Inkayu wot ay te naabus nador-og de dekot," kanan ni inan Iginabang.

"Umpay intaku nu. Gogor-onyu pagaye sanat!" kanan Gilar. Losanda ambukud at sillalangayatte dekote simboryane umoy makooban.

Inggawda kad atte lamagan, kanan Gilar, "Na, kanontaku osenne sillangaya." Wot ap-aprusona da turu we anakda. "Gogor-om pagay, Iginabang," kankanana.

Ummillongda kad inkasin, kanan os Gilar, "Na, kanontaku udume dekot. Dawot ambusugkayu, da anne anak." Isaradna gose angap-aprus atta anakna wot anne kanan Iginabang, "Na, Gilar, dinu igaw ni boboroy da inam kan da amam?"

"Kanak pose ippun amak kan da inak?
Umillongtaku ta iyabustaku kanon de dekot.
Sika pos pay nangagara." Anne alluruwa we
angap-aprus atta anakna. Innaminda kad de
dekot, binuktan Gilar de boroyna wot kanana,
"Annat lumnokkayu. Annaya de boroyku."



Linumnokda pun, iyyonob Gilar wot
mangulin de kinaaranna. Panos pun de
tummukduwanda, innaran Gilar de udiditta
anakna wot isaradnatte ikin ni anake angan.

Anna pun otyane aminona, dingngor Iginabang de gingan ni buyugane an-abut atte dopras. Kanan Iginabang, "Buyugan, awwaynu udduudan. Annat Gilar e kuman." Wot gumanas de buyugane an-abut.

Kindaw kad Gilar de ose anakda, ummam-amod kummimut at Iginabang. Anna gos de panguru we umag-agaag atte kimutna te annak Gilar we gumokogokome mangan atte ose anakna. Anna gos at Iginabange ipadamuutne pupan angwatte, "Buyugan, awwaynu udduudan. Annat at Gilare kuman."

Dingngor pun Gilar de pupan Iginabang ugudon, kanana, "Ngani sanate pupam ugudon?"

"Na, iginggintokku ane anake makimut," kanan Iginabang.

Innaran kad Gilar de anak ak kanona, anna gose inabus ni buyugan abutan de dopras wot mangayyuguk wot idakpusna umawid.



Dumatong pun atte boroyda, nasdaaw da amana kan inana. "Ngai inggaam os, Iginabang? Dimman os da Gilar ya da anakyu?" kande makiimus kan siya.

"Iyyawidku. Aran ewan elat Gilar. Innaminna kanon da anakni."

"Kanimnu, sanat de kindawnu we umadiadi ye dipun angnor atte tuttudu, ya dipun dumngor. Aran pum pay somsomoknu, annat ose aran de inasawam," kanan da inana kan amana.

Kigad atte sadi, ayuayuan Iginabang e
awad otyan umoy kan siya mangasawa, yakon
ippun orgon moryad kan siya. Takon kay nu
nidukyute pangis, kande, "Uwayom im paye
umoy atte bunan ni aran!"

GILAR

There was a beautiful young lady called Iginabang. She had many suitors but refused them all. When Gilar heard about this, he decided to try his luck. When he courted her, they fell deeply in love and were married. They had three children and Iginabang's parents kept insisting that Gilar take his family to present them to his parents. Each time, he told them that he had no parents, but they kept on insisting.

Finally, when the third child was born, Gilar agreed to go visit his parents. His family carried baskets of sticky rice on their journey and whenever they would stop to eat, Gilar carressed his children and cried.

When they arrived at Gilar's house, they went in and he shut the door. At that time, he became a ghost again, and began to eat his children. Iginabang looked for a way out, and asked a bee to drill a hole so she could escape. She got away, but later on no one else would marry her because they said she had been once married to a ghost.

BARANAYE KILING

by Jose Sicnao

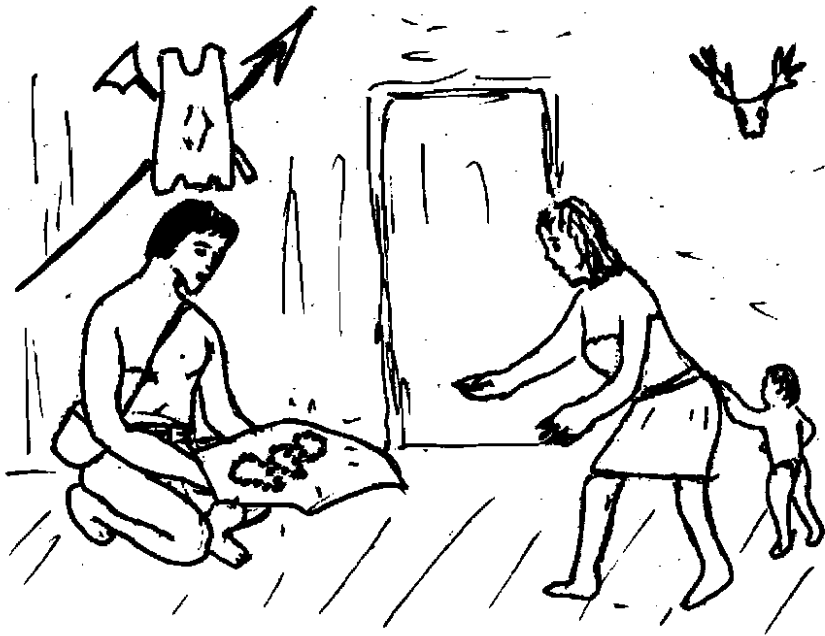
"Urwagit, dikayu kan Manarun, intaku manganup." Kiddongan Pawak da asune nikatlut Bugtong.

"Danin os ela Pawak attene masuyop da tagu?" kanan asawane umoy mampatarata kan siya. "Anna ewane dummatong."

Nagangput pun nangan, "Sikkap, awway kad. Ilam kad denne bongor," kanan Pawak kan asawana.

"Ngani nangor-am?" sinarudsud Sikkap.

"Inggawak putte bilig attenne ag-agaw, gumminga sissiwite kapospet tagu we gumminga. Kankanni dodongrok, 'Pawak, ayyom galliwak.' Nangoyak kad, indasak de pagwe simbulig wot pusiyouk os ela abuse turu, wot iggak atte tiplagku.



"Bukyagok kad atte anganak, bongor ela de inggaw ad darom. Mipuuliyak ta iyyak aminon aran nu awadde sissiya. Duknagak putte inggaana, nipisong ak init tot sadu nakospak."

"Ambaru ta ittontakut kanontaku," kanan asawana kan Pawak.

"Lawing os in ela makan te inta in dam-on manganup atta laman. Awworna ta allaksun da anak," insongbat Pawak.

"Ngani moryadka gos aye inggotte tarun?" kan asawane gumminga.

"Na, moryadak at tarun te adu side kanonta, ya kenga pos ela da anne asuke miwarang."

Labi pun kanu, nang-in-inop ap Pawak. "Pawak, sa anne andu, Ginukud; sa anne osa, Daligdig; sa kumatlu wenna, Baranaye kiling. Sana da ngadanda. Ap Baranaye kiling,



lumlumun di bongor," kan kanu ni tagu.

"Pawak, ngani ugudom os ele masusuyop, Pawak...Pawak... Pawak, ngani nangwa kan sika?" inggusgus asawane amangon.

Baag kanun ummag-os ap Pawake nallipdut atte lingot. "Awad innilam at tagu? Ngani sadi gos ele tagu?" sarudsudon Pawak.

"Niippun tagu yakon daanka pum pos nik masuyop?" insongbat asawana.

"Kamos ak nasuyopak, kamos ak diyak pun," insongbat os Pawak.

"Pawak," sarudsudon asawana attenne pasig ap Pawak anutumuk, "Pakos ay pasig giginnok?"

"Ilam ud ta ingka manggawat atta nangdok iyas ta agag takay song-on de sane bongor," imbagan Pawak kan asawana.

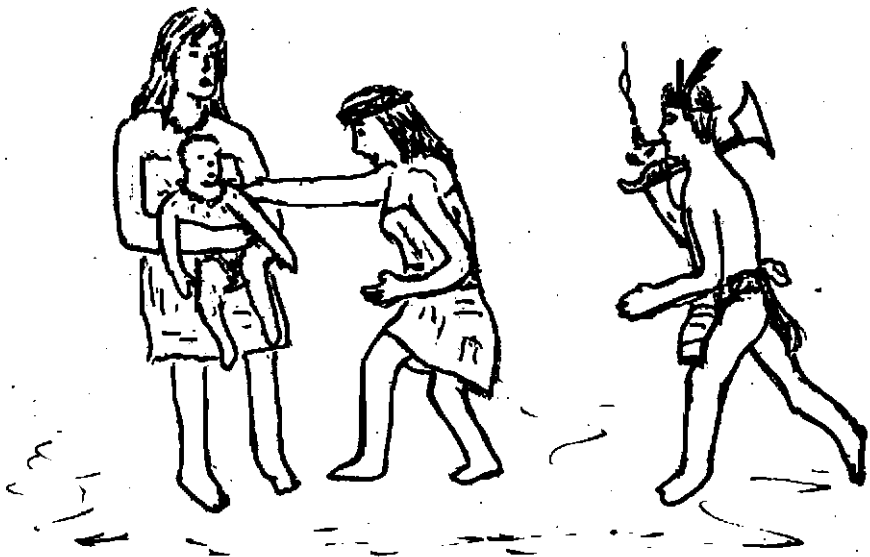
"Awak kelan gaggatungi! Anna pos nan isukmuntaku nu awad, ngan ta adikos ay

mapngatta sida," intawilin Sikkap e
nang-alikame lumung-ud.

"Ippos ay inonta sin asawakenna," kanan
Pawak e ngumudungudu we ossaan.

Imballong pun kanu Sikkap atte anakna
atte mabigat... "Atopay ap binaru, Sikkap!"
sinarussud Atagon.

"Indasan Pawak atte pagwe barat," kana
wot ur-ullitana nangdasan Pawak.



Nambimbinokkang kad da ummoy nangila,
"Pian os ep Pawak e nangdas atte bongor,"
kan kanos ni osa. Ang-ab-abintayaan da
nandaddatong kanu wot inggaw putte mikalima,
kane, "Pamo bongorena allilingot?"

"Do uda?" dinaras Sikkap ot punasana
kad kanu, kasin pay kanos nalingtan ot
ukasanatte bagang ni anak, atte napnge
angitotollong te lumlumnaaw kanu bongor ot
isakbana gay.

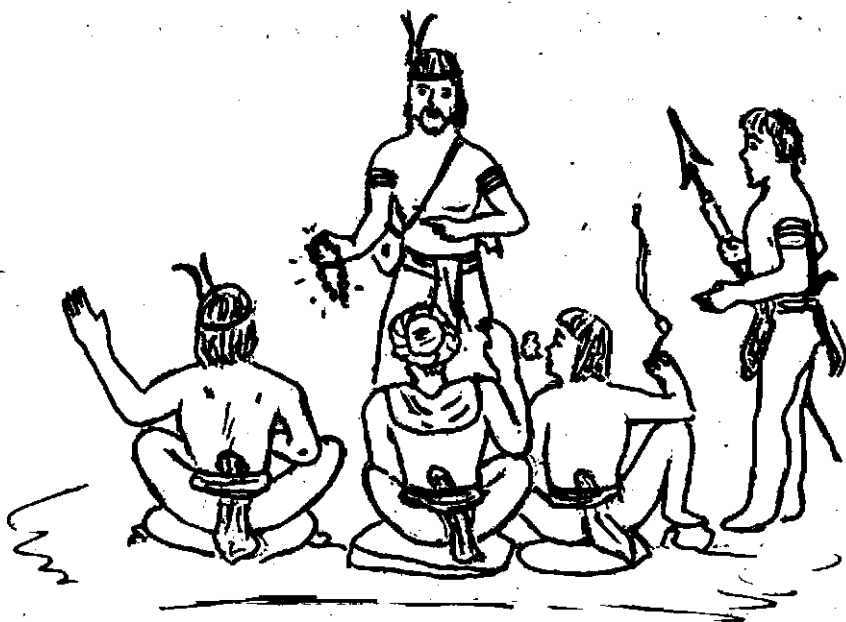
Mabigat pun kanos ta ikasinna ilan,
ippun os orgon lingotna. Kasinna pun kanos
ilan atte ose orgaw, anna kanose allilingot.
"Dakomput bongor dendi ye indasan Pawak te
pamos upan malingtan. Iballutaku gay," kan
Sikkap.

"Ngi orgom angwaan attenue ippun orgon
mangibalong," imbagan asawana kan Pawak.

"Sadi pos de kanak kan sika agagta kad song-on te bongor kammos nin di aran te ngani inggawanos elatte pagwa, yakon ippun ampay inontatte naangotane angosnu," kan Pawake alluruwa.

Aduadu we lunap we narakpus ot ilan pun kanu Tagotaw atte ose orgaw attenue matomatoy da anakda kan Bagtang, allilingot kanup Baranay kaskasilitte ballong de simbawog. Ugudona pun kanu kan Linggawan yak Ayangdo we apune ansunud, kanan kanu Ayangdo, "Annat kele katnat, na aram ay ta iyyak ittop portugku."

Nantatadun pun kanu, ingnginana kan Salibad al Laya (Tabuk). Ingganatte sana, awade narattud de sane bongor ya dalisdid te impuulin os ela Ayangdo portug attenue dongrone dagupon Sapao (Gov. William Hale) dida.



Da apun da Ayangdo kan Linggawan,
sissiye tuntuntunondap Baranay te daamput
mabayadan. Da Salibad, siyos de
mangiborballuwanda de sa linawing ni bongore
awad kan dida, yakon makimutdas sine
mangidatong.

"Odasanyu kad ap Baranay, itongmayu bagang ni angibabalong te namigwaon dikani man inam-am. Annat man ibilinku kan dikayu ya ibilinyutta anakyu nu adikayu makakwa." Sadi bilin Ayangdo atta anakna wot anne imbilindos kan dikani ya imbilinni gos. atta anakni nu adikani makakwa, ingganat antokwar ap Baranaye kiling, we tawide bongor ya tawide bilin kan dikani ye sillaksun.

BARANAY, THE ENCHANTED BEAD

This is the story of Pawak and the enchanted bead. One day Pawak went to hunt and while he was hiking a bird told him to go to a certain place. When he did, he saw a bunch of wild, ripe bananas and picked three for his lunch. Later, when he peeled them, he found some beads inside. He took them home and his wife wanted to sell them but Pawak learned the names of the beads - Ginukud, Daligdig, and Baranay.

When his wife put the beads around her child's neck, they saw that one of the beads was sweating. Then no one would wear it.

Many generations later, the one who owned Baranay saw that it was still sweating and traded it for a gun. He never received his payment, however, and so his descendants continued to plot ways to get back their enchanted bead.

SA NANGOR-AN NI ILID LUBO ATTE NGADANNA

by Juan L. Dagadag

Sa awi, naayuayuma da tagu. Inggaw da udum as Sungang, ab Bokos, ad Ambunilaw, ad Dokaar, ab Burawan, yag Gumnaw we ayuman da Siggakaw.



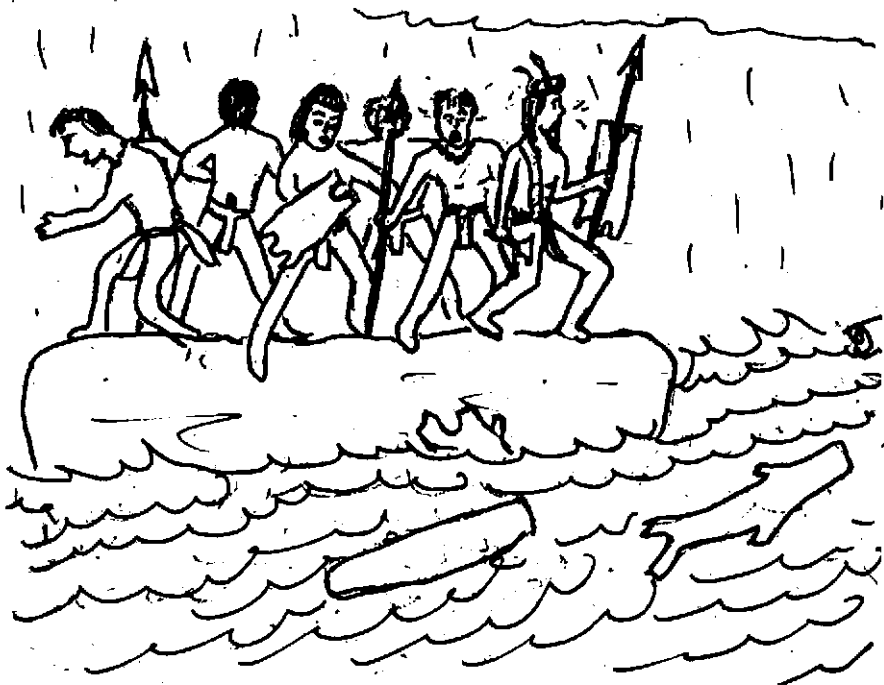
As Siggakaw, siya de kasokaran te
ingaw da lallaraki ye anakna ya da
lallaraki ye sunudna we sakkatnatte
baruknit. Sinareate umoyda angayaw. Kasin
umoyda kad angayaw ta isikadda baruknit,
naniwatda pay. Sabali pay da pupanda
bigadan. Innaminda pun porwingon da
nampaliwose ili, ane nallitub de boroydatte
paratang da tagu. Sana gos de napngaan
Kabuniyan e mangitotollong atte linawada kan
kinorwing ni kopyan da Siggakaw. Oni pun,
kanan Kabuniyan, "Siggakaw, tipyakaw."

"Ginuragos de lutut ad adik ipurtut,"
insongbat Siggakaw.

Angwa kad ak Kabuniyan, binatangna
uudnag Gappu. Sa nambatugana, nampiila asu.
Sa sadi ye asu, itangarna kad de bisil ta
isap-arnatte batug, nambalin pay bisil at
balintuugan. Isuna gos atte baran-ite kayu.

Itangarna kos de baranti ta isap-arnatte
batug, nambalim pay barantip batang.

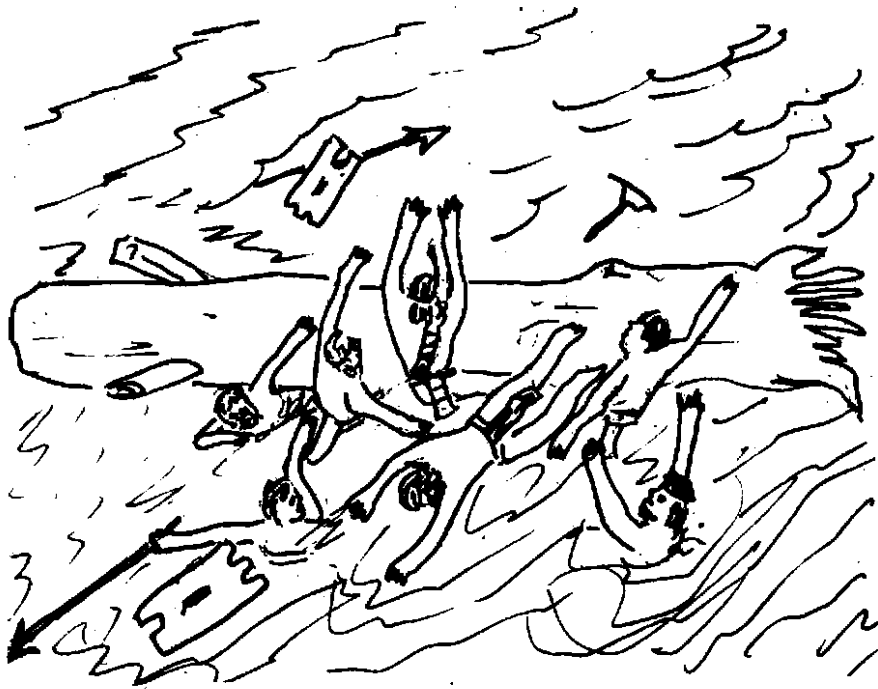
Da nangile udume tagu, nanggagalinda te
innilade umaduadu de danume nuuppun. Adi pun
da Siggakaw nanggalin. Asida nanggalin atte
dingngor da gingan ni sissiwit kane,
"Siggakaw Gapaw, inkad Tangkullaw." Adi pun
ummoy da Siggakaw at Tangkullaw. Ummoydatte



gawis ni batud Alingag tas sisi de
mangiskadandatte danum.

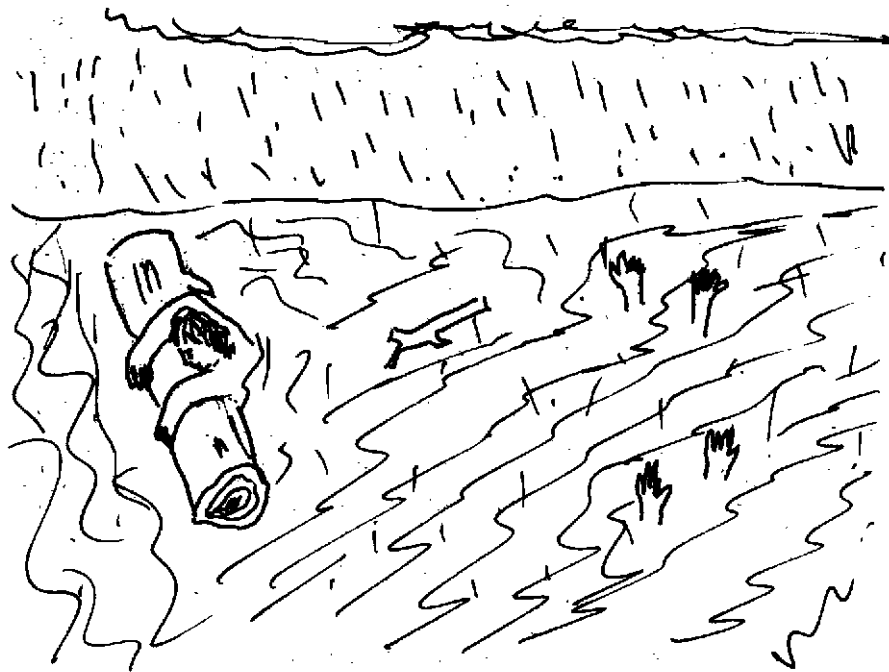
Daampun pun duknag atte pione kadakor
ni danum narubu de batug wot mibukat de sadi
ye nuuppune danum. Da ummune niyanud atte
danum, da baran-ite kayu kan da batang,
yakon orog da Siggakaw dida pupan pinetuk.
Niyanud kad da dadakkore balintuugan ya da
batang, dinaprut ni ose kadakorane batang da
Siggakaw te dida pun nakapetuk.

Sa sadi ye nangiskadah da Siggakaw atte
marungaye danum, namin da nabagis da anakna
te sa kanda, "Adipun miyisu atte baruknit."
Makogkogwaydatte kanitur da batu kan aguduud
ni danum. "Kamkam-ana babaru," de anungus
ni surgag Siggakaw atte manguwayandatte
maanuanude batang.



Da anak Siggakaw we naanud,
niyalionwon de osab Buyong, nipingat de
osap Pingat, nipsisuk de osap Pisuk, nisupak
de osas Supak, nitugtug de osat Tugtug.

Nanakpus de osab Baliwon. Siya natagu we
gummanak de nansarab Baliwon ya sa nitugtug
at Tugtug.



Sibot kad ni lullun atte ummadu da sadi
ye gummanak ummoyda namboboka atte anne
pappayaw, wot odasanda bongor da Siggakaw we

inasi. Nginadanandak Inasi de
nangdasandatte sadi ye bongor. Indakpusda
nginadanan da udume tarun. Sa nipingatan ni
osa, ingngadanda Pingat. Sa nisupakan ni
osa, ingngadanda Supak. Sa nipisukan ni
osa, ingngadanda Pisuk. Sa nitugtugan, ni
osa ingngadanda Tugutug. Sa ngadane Lubo,
norputte lubun ni batuge nallapuan ni
lutute nibukat.

Sa anne ur-ullit, nipigwa nakwatte
tawone 1973. Sana nangibage tuttuwa de
lullune naanudan da Siggakaw. Sa kanan da
ummuna "Ippun ur-ullit at adi duknag."

HOW LUBO GOT ITS NAME

This is a story that tells how Lubo and other nearby places got their names. It is told that long ago, a man called Siggakaw was a fierce warrior and led many men of his family into killings. Kabuniyan finally got tired of Siggakaw's ways and told him that he was going to cause a great flood to punish them all. Siggakaw scoffed at that and said they could survive a flood. But when the flood came, Siggakaw and his family were finally swept away by the water. One was carried to Supak, another was wedged between two rocks at Pingat, and one was thrust into a pit at Pisuk. Two survived, but one of them was carried to Baliwon, and the other bumped into a rock at Tugutug.

Many years later, some of their descendants found Siggakaw's inasi beads while digging their rice fields. They named that place Inasi. They also named other places after the events of the flood - Pingat, Supak, Pisuk, and Tugutug. Lubo was named after the leak in Kabuniyan's dam which caused the dam to collapse and flood the area.

When another flood occurred in 1973, people said, "History repeats itself!"

SA DEDEUN AMA

by Victor A. Dalanao

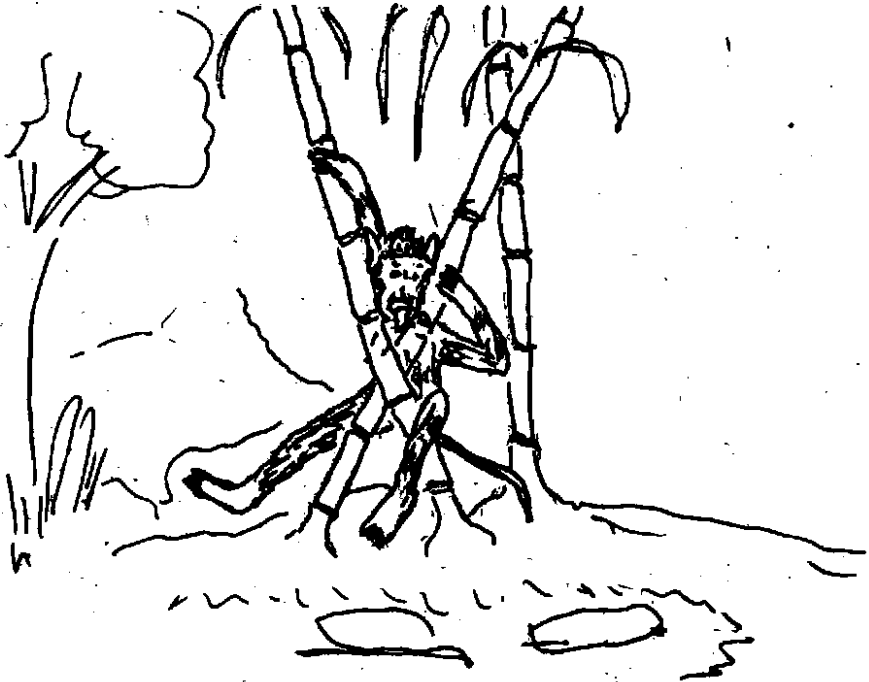


Osa pun kanu we orgaw, tutukduk Dagga
atte puun ni kawayan. Amibbibbid kanu.
Akit pun kanu de tutukduwan Dagga, dummatong
kanuk Kaag wot kanana, "Dagga, ngai koom os
elatte puun ni anne kawayan?"

"Ngai kook os ela de dodongrok de
dedeun ama." Ituduna kanu de sadi ye

nampaksiwe kawayane angngillongillot atte
amibbibbid. Tukdu kanut Kaag ot
tatanggadona. Tenan pay kanu Dagga.

Napnga kad kanu Kaag we anatangad,
ummoy kanu ummadani ta ilana de bukor ni
gumingaginga. Namibbid kad kanu gela,
niipit de bagangnatte sadi ye kawayan.
Panos kanu gay wot asi moogatan. Umayawe
sadi.



Inggaw pun kanutte dordora, anna kanu
gos ak Dagga we tutukdu. Kana kanu gos,
"Dagga, ngani koom os ela?"

"Ngai kook os ela de dodongrok de
radiyun Ama." Ituduna kanu de simbuy-uge
iyukan. Dongron pun kanu Kaag, ambaru kanu
de anngorana atte ngoyom da buyugan.
Umayaw kanu gos ak Dagga. Matenan os ak
Kaag.



Napnga kad kanu we aangngor, kana kanose, "Iyyak up pagay ilan nan bukor nin gumingaginga." Kumarab kanu. Moryad kanu gele angila atta ngumoyongoyom wot gamtona. Asin kad akay kanu dan iyukan uyuuyutan takon ay nu allotlotop. Nallotlotog kanu. An-or-allawag kanu we man-osog. Inggaw pun atte dordora, anna kanuk Dagga. "Sika nin ela, Dagga, nangibaga kane radiyu da iyukane nangidang kan sakon." Makatayata pay kanuk Dagga kane, "Na, sabali nin."

Anna kanut Dagga e siya koone ambokbok atte sinduyuge namin nor-ume sili. Kan kanos Dagga e gumminga, "Ngai sanat ose koome?"

"Bobbokok ud ela anne lanan Ama we ummoy nansiput. Awade duknag nu oni."

"Attil Aram kad ay ta ang-unarku tenne
ambugbug-ut ay dan long-agku."

"Anna pos ay nu," kan kanu Dagga wot
umayaw.

Aran kanu Kaag wot ilabunatte bungruna.
Asi kad akay kanu sumayangsang de losane
long-agnatte sili. Umayaw kanu we
an-or-alimuun. Alluruana pay ar-allawagon
ak Dagga.

Dumordora pun kanu go, anna kanos ak
Dagga we ap-appuyana de singkambunge danum.
Kan kanu Kaag, "Natoyen, Dagga, enna, sika
nin ela nangibaga kan sakon kane unar de
nabokboke sili." Makatayata pay ak Dagga
kane, "Na, dakompun kan sakon. Toron ela
udum."

"Ngan os ni koome sanate?"

"Idornatku ud ela anne ang-amos Ama te awade duknag nu oni ye ummoy nansiput."

"Ilam kad ay ta an-amosku yan."

"Adipun otyan makwa yakon do pos ay."

"Ngai inon os da an-amos?"

"Lumtopka po," ot ampisuk kanu Kaag atte alluwaluwage danum.



THE MUSIC OF MY FATHER

Here is another story about the monkey and the turtle.

One windy day, as the turtle sat at the foot of some bamboo, the monkey came along and asked what he was doing. The turtle answered that he was listening to his father's music. When the turtle left, the curious monkey kept moving closer to hear the music better, until he got his neck caught in the bamboo. The music was just the wind in the bamboo.

Later, the monkey saw the turtle sitting under a big tree. He asked again what the turtle was doing, and the turtle answered that he was listening to his father's radio that was up in the tree. When the turtle left, the monkey climbed the tree to look at the radio, which was really a beehive. When he grabbed the beehive, the

bees stung him a lot and he had to dive into a pool of water. When he came out he was swollen all over his body. He was really angry. When he accused the turtle of deceiving him, the turtle said, "Perhaps it was another turtle."

Then the monkey saw the turtle pounding some ripened chili. Again he was deceived into rubbing the chili on his body, because he thought it was a lotion. Soon he was stinging all over! He was very angry with the turtle, but when he accused him, the turtle again denied that it had been him.

Finally, when the turtle was heating some water in a big can, the monkey asked if he could bathe in that warm water. The turtle reluctantly said that he could, and told the monkey that he should dive right into the can. The monkey jumped into a can of boiling water!