

Mt. Isarog Literature: A Showcase of Camarinense Cultural Diversity

Maria Aurora Gratela-Caballero

College of Arts and Sciences, Partido State University, Goa, Philippines

Email: caballero.aurora@parsu.edu.ph

How to cite this paper: Gratela-Caballero, M. A. (2023). Mt. Isarog Literature: A Showcase of Camarinense Cultural Diversity. *Advances in Literary Study*, 11, 328-349. <https://doi.org/10.4236/als.2023.113023>

Received: May 11, 2023

Accepted: July 23, 2023

Published: July 26, 2023

Copyright © 2023 by author(s) and Scientific Research Publishing Inc.

This work is licensed under the Creative Commons Attribution-NonCommercial International License (CC BY-NC 4.0).

<http://creativecommons.org/licenses/by-nc/4.0/>



Open Access

Abstract

Despite technological advances in communication methods and information dissemination, it is vital to understand the impact of oral literature on a region's cultural diversity. Transferring knowledge through oral literature in diverse details leads to complexities in determining cultures, traditions, languages, settlements, and histories, even though this literature is collected from the surroundings of the natives in Mt. Isarog. Oral literature pertaining to Mt. Isarog are accounts of the mountain residents, who mostly worked with children and relatives as farmers, tenants, and laborers on farms, whose culture and tradition are becoming disoriented and varied because of the modern cultures viewed through social media and the migration of the natives and ecotourism. The study revealed that the compiled and recorded oral literature are: beneficial reference paraphernalia in showcasing the lifestyle of the old natives in the mountains; valuable sources of old knowledge of the camarinense in cultural-based ecotourism; links between Bicolanos' past and present cultures; and mitigation tools to more complexities in conveying meanings in educating people, sharing mythological knowledge, and conserving the region's unique cultural heritage.

Keywords

Oral Literature, Folklore, Cultural Diversity, Diffused History

1. Introduction

Literature is the oldest means of transferring knowledge and understanding the culture of the people in a community. Every type of literature, according to Genio (2000), reflects the behavior, culture, beliefs, and even aspirations of every Filipino. The legend of Mt. Isarog is neither widely dispersed to the community

nor the canon for reading literature and understanding culture, unlike several myths and legends about mountains in the Philippines that are in printed books, such as “The Legend of Maria Makiling”, which explained the protection of the forest and the mountain; “The Legend of Daragang Magayon”, which reflected the ancient tribesmen and the myth of Albay’s perfect cone Mayon Volcano; and “Bulusan and Aguingay”, which explained the names of the various towns in the province of Sorsogon.

Mt. Isarog is a forested mountainous area in southern Luzon. According to [Balcita and Nolasco \(2015\)](#), this mountain has a protected park with diverse flora and fauna, and the mountain forest functions as a sponge, feeding water-courses that feed the downstream plains and providing a living for the majority of the 23 barangays that comprise the park ([Pesimo et al., 2019](#)).

Ecotourism in Mt. Isarog Park is one of the activities that could lead to the perplexity of the origins of oral literature. Mt. Isarog has numerous ecotourism destinations. Some of these places are developed for cultural activities such as hiking, swimming, camping, and trekking that attract tourists and hikers. It attracts non-native investors in the tourism business. An ecotourism program that involves retelling the accounts of the natives on Mt. Isarog could contribute to the conservation and promotion of oral local culture and beliefs of mountain folks. “Storytelling can act as a social binding agent,” says Marina Warner, a cultural historian ([Chang 1, Luh 1, 2022](#)). However, retelling the accounts from memory without the use of print media caused disorientation in the original culture. The media have a fundamental responsibility to document, preserve, protect, package, promote, and disseminate cultural information, activities, artifacts, and art, according to a statement posted by UNESCO (The National Culture and Heritage Policy of Kenya).

Flyers and brochures on native practices, beliefs, and folk stories may impede the puzzlement of knowledge of the young generation in understanding of culture and literature during exchange of narratives and facts about the places, between the tourist guide and tourist at Mt. Isarog. [Li Huai Chang and Ding Bang Luh \(2022\)](#) mentioned in their studies that people from different social and cultural contexts have different ways to interpret and determine the meaning of the same text.

Moreover, combining the local culture with the printed accounts of the natives in Mt. Isarog for ecotourism activities limits the varied ways of interpretation, lessens the traveling of the complex versions of the stories, and controls the refashioning of the culture and traditions in the location.

Another complex aspect of non-compiled oral literature and culture is the continuous recycling process—the snowballing of details in the adding and dropping of some details and making it over. [Nie Zhenzhao \(2019\)](#) said that primitive human beings had the process of acquiring this knowledge from their life experiences ([Ross, 2015](#)).

The accounts of the old folks are the folk literature that could serve as a link

between Bicolanos' past and present cultures as well as a source of information for future generations. Once these accounts are not gathered and recorded, the merit of the living cultural beliefs and practices of the natives on Mt. Isarog gradually evolves into different versions over the generations.

Each previous individual was a product of their own time (Austin, 2022). Young generations are who they are in their time and could identify cultural colors from the past if these young generations have closed connections to ancestors, have a better understanding of native peoples' folk literature and cultures, and are empowered to strengthen the local community's identity, despite the limited printed materials available to transfer knowledge through literature.

Complexities in preserving and understanding the diverse culture of the camarinense or the natives in Mt. Isarog are mitigated by an essential precondition for local identification, which can be found in the distribution of the printed word and through the popular press and publication of books (Westin, 2010), so that people who might never meet face-to-face could nevertheless identify as people with a strong sense of community.

Therefore, literature about Mt. Isarog in Camarines Sur is an identification of the unique culture of the camarinense, the natives in the mountains, and the non-indigenous people, resembling the popular literature in the provinces of Sorsogon and Albay and other provinces in the Philippines that revealed the cultures of people. The study sought to discern the cultural diversity of camarinense through the collection of Mt. Isarog literature in order to identify Mt. Isarog literature that has been diffused in the places of the mountains and complexities in the transfer of knowledge and culture; select Mt. Isarog literature that showcases cultural diversities in the natives; and showcase some significant cultural practices to mitigate complexities in promoting and preserving Mt. Isarog literature for future generations.

2. Diffused Mt. Isarog Literature Found in Mountainous Areas

There were several accounts collected from native KIs (key informants) on Mt. Isarog that were subtly disseminated in various locations. Most of the accounts of the old folks in the mountainous area were about the protection of the natural resources and safeguarding the homes of mostly residents in the 23 barangays, and some were from the indigenous people from the Agta Tabangnon and Agta-Cimarron groups. Their main sources of income are from selling corn, root crops, and fruit trees, aside from working on industrial plantations in the mountains, similar to the other natives in the world who are living in the mountains and have the same means of livelihood (Balcita & Nolasco, 2015). Both are from different sites, but their tales exist in various degrees of similarity, and there would be no differences among countries for the next generations.

According to Aguila, Arriola, & Wigley (2008), "Gathering texts and selecting

and arranging them according to the preconceived categorization scheme serves to displace any obsolete in literary education; however, in this study, the preconceived codification and categorization scheme of the collected accounts preserved the old versions of the folk tales and classified perennial themes such as safeguards and protections; traits and characters; historical, factual, and semi-fiction; love, caution, wealth, and death.”

These numerous accounts of the beliefs and practices of the natives were condensed into forty-four (44) titles, as shown in **Table 1**. In the gathered accounts, there are eight folk oral traditions that are fairly dispersed among the 23 barangays found within the circumference of Mt. Isarog. Through the dissemination of oral traditions, according to Nie Zhenzhao, people in the tribe told tales about their own moral experiences to their offspring, tribe mates, and subsequently, a larger society (Ross, 2015). People can learn how to live their culture and become successful by utilizing the wisdom of their ancestors and members of other tribes. These oral traditions identified in the accounts of the camarinense, or natives, in the mountainous area are the diffused Mt. Isarog literature that could instill culture and tradition, strengthening the young generation’s understanding of the importance of literature as a means of encouraging their generation to embrace and preserve the cultural race. These folk traditions are beliefs of the *Engkanto* (The Enchanted), the existence of the *Kapre* settle down on the big trees, the appearance of the “White Lady”, versions of “The Legend of Mt. Isarog”, the bravery of the male and female natives in the second world war, *Guerrilla kan Hapon* (Japanese Guerrilla), the mountain as “Water Shed” of the seven municipalities, the magical log that turned into a galleon called *Ang Batang* (The Log), and mysterious death causes of the living things under the tree, named *Kahoy na Sinukuan* (Tree of Surrender).

The disseminated accounts illustrated the life settlements of the camarinense and provided some context in understanding the daily life, beliefs and practices, culture to live and survive, the connecting knowledge, skills, and tools, and their shared values and customs.

3. Location in the Mountainous Area

The research was carried out in barangays near the DENR-designated protected area territory on Mt. Isarog in Camarines Sur. **Figure 1** shows that Mt. Isarog’s circumference is connected by 7 municipalities that are composed of 23 barangays, such as (clockwise) Brgy. Lupi and Brgy. Cawaynan in Tinambac Municipality; while Brgy. Payatan, Brgy. Digidigon, Brgy. Hiwacloy, Brgy. San Pedro Aroro, and Brgy. Catagbacan, are in Goa Municipality; the next barangays are in Tigaon Municipality, these are Brgy. Libod and Brgy. Consocep; the adjacent barangays are in Ocampo Municipality, such as Brgy. Villaflorida, Brgy. San Jose Oras, Brgy. Gatbo, Brgy. Del Rosario, Brgy. Guinaban, and Sto. Nino; the next town with DENR protected areas is Pili, within are Brgy. Sto. Nino, Brgy. Curry, Brgy. Del Rosario and Brgy. Tinangis; next to this town is the city of Naga that

Table 1. Diffused Mt. Isarog literature and its locations.

Diffused Mt. Isarog Literature in Camarinense	Location/s
1) <i>Ang Agama</i> (The Crab)	Goa, Tigaon, Tinambac
2) <i>Agama at Kasili</i> (Crab and Fish)	Ocampo
3) <i>Ang Angongolkol</i> (The River Water Creature)	Ocampo
4) <i>Ang Bulawan na Baka</i> (The Golden Cattle)	Tinambac and Lagonoy
5) <i>Ang Engkanto</i> (The Enchanted)	All places
6) <i>Ang Kasili</i> (The Eel)	Naga
7) <i>Balete sa Sakduhan</i> (Balete Tree at The Well)	Calabanga
8) <i>Bisitang Gurang</i> (The Old Visitor)	Naga
9) <i>Bulawan na Mag-inang Kabayo</i> (The Golden Mare and Foals)	Tigaon, Pili
10) <i>Dakulang Bitis</i> (Big Foot)	Tigaon
11) <i>Engkantadong Kanibag</i> (Magical Kanibag)	Pili, Tigaon
12) <i>Halas sa Bukid Isarog</i> (Snake in Mt. Isarog)	Ocampo
13) <i>Kapre</i>	All places
14) <i>Pako</i> (Fern)	Goa, Tinambac
15) <i>Sir-it</i>	All places
16) <i>Puting Kabayo</i> (White Horse)	Ocampo, Tigaon
17) <i>Taong Mahibo</i> (Hairy Man)	Tinambac, Goa, Tigaon
18) <i>Tawong Suhi</i> (Man in Reverse)	Tinambac, Goa, Tigaon
19) <i>White Lady</i>	All places
20) <i>Tawong Nawawara</i> (Vanishing Man)	Tigaon and Tinambac
21) <i>Isay Maarog</i> (Who will Replicate)	Goa
22) <i>The Legend of Mt. Isarog</i>	All places
23) <i>Pinangaran kan Hapon</i> (Named by The Japanese)	Pili
24) <i>Isog</i> (Brave)	Tigaon
25) <i>Kasurog</i> (Comrade)	Ocampo
26) <i>Mapusog</i> (Strong)	Pili
27) <i>Turog</i> (Asleep)	Naga
28) <i>Sulong Bukid</i> (Only Mountain)	Pili
29) <i>Guerilla kan Hapon</i> (Japanese Guerrilla)	All places
30) <i>Pagbanga kan Bicol Region</i> (Division of Bicol Region to Provinces)	Pili
31) <i>Pitong Anig</i> (Seven Mountains)	Ocampo
32) <i>Water Shed</i>	All places
33) <i>Kinaluhudan ni Hesus</i> (Where Jesus Kneeled)	Pili

Continued

34) Larawan ng Mukha o Ang Ladawan sa Rangas (The Portrait in Rangas)	Goa
35) Pagconsagra sa Isarog (Consecration in Mt. Isarog)	Tinambac
36) San Pedrohan (St. Peter)	Ocampo, Pili, Tigaon
37) Ang Kawayan (The Bamboo)	Calabanga
38) Eroplano sa Isarog (The Airplane in Isarog)	Naga
39) Ang Batang (The Log)	All places
40) Isang Irog (One Love)	Calabanga, Goa, Naga
41) Kampana (Bell)	Tigaon
42) Ang Barko ni Noah (The Ark of Noah)	Tigaon
43) Baka (Cattle)	Naga, Ocampo
44) Kahoy na Sinukuan (Tree of Surrender)	All places

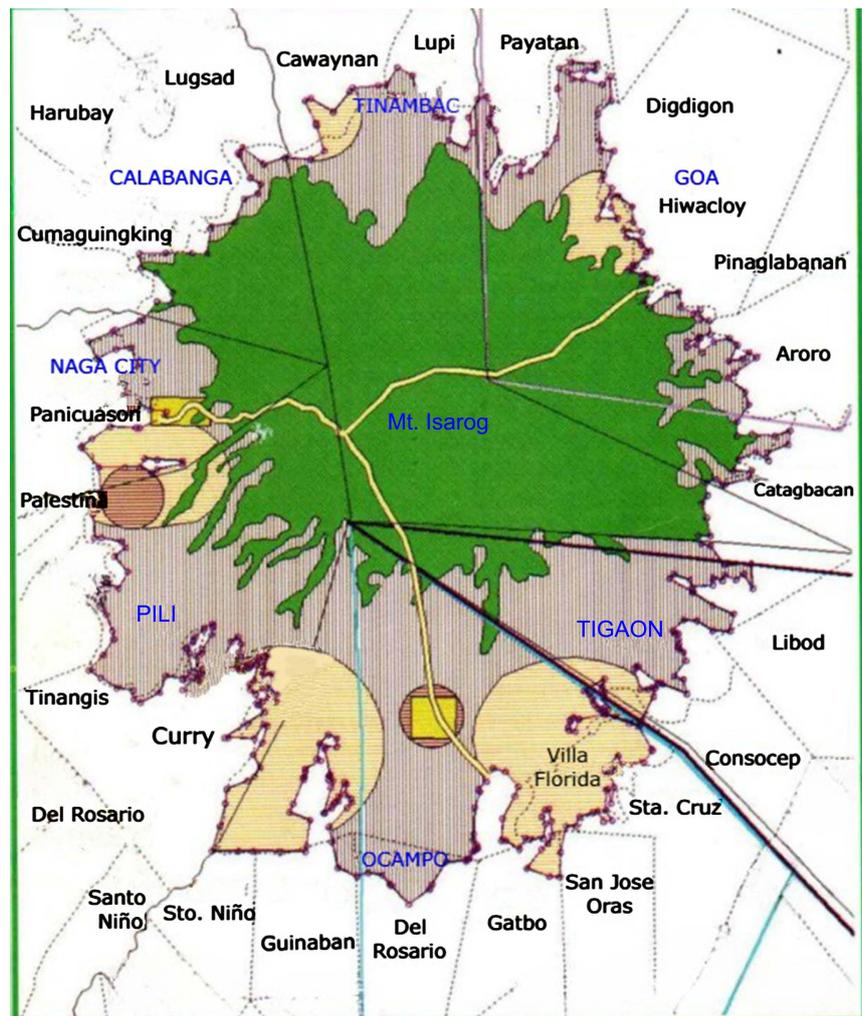


Figure 1. Map of Mount Isarog (7 Municipalities and 23 Barangays in Camarines Sur) *Is-tratehiya kan Pagmanehar sa Bukid Isarog (2000)*. National Integrated Protected Areas Programme. Mt. Isarog Protected Area Office. Crucial Printers.

has one barangay named Brgy. Panicuason. Calabanga is the last municipality which has three barangays in the protected area, such as Brgy. Cumaguingking, Brgy. Harubay, and Brgy. Lugsad.

The connecting places showed the connecting cultures and stories that were discovered in the modified ethnographic method, which is the initial ethnographic tour method of [Whitehead \(2005a\)](#). [Wa-Mbaleka \(2018\)](#) was concerned in the ethnographic study of the culture, cultural practices, cultural beliefs, and belief systems that define a specific group's cultural and social interactions.

A one-day visit was made to each barangay to examine cultural features and practices using fieldwork and descriptive observations of the community. An unusual ethnographic way of earning the trust of the natives was by dining with them at meals and conversing about their habits, food supplies, cooking styles, and mountain folktales. The old natives were delighted to see the visitors enjoying their meals, especially when they saw the exchange of dishes prepared for them. The researcher brought fried fish, pancit (noodles), and bread for her respondents. In return, the natives offered the exotic *Goto* dish (wild lizard meat boiled in vinegar, water, salt and coconut milk), the *Kasili* dish (eel cooked in coconut milk), and the *Agama* dish with coconut meat and milk and other herbs. Most respondents prepared the two most popular vegetable dishes, the *Laing* dish (fresh Natong or Gabi leaves with coconut milk) and the *Pako* dish (fern leaves with snails from fresh water and coconut milk). The ordinary reality of everyday life for the native camarinense is their pattern of behavior in cooking and eating that which is sanctioned by culture in usage and may recede and be superseded by the reality and possibility of influence.

Recording the accounts of the KIs without stopping their daily routines was part of the innovation in the method of ethnography. Also, eating with the natives and being with them for more than eight hours was another modification in the inquiry process to study the social life and to observe the things inside and outside the house to describe the life, communication, and behavior of the people on Mt. Isarog. The literature from the accounts of the natives in Mt. Isarog was the focus, and modification was applied for ethnography, which varies from context to context and covers various aspects of the inquiry ([Gautam, 2016](#)), because the study's goal was to collect, compile, and record the oral literature as a reference and helpful tool to determine the showcased lifestyle of the old natives in the mountains that concerned culture, and cultural activities. Gautam discoursed that ethnographic research has various approaches, such as participant observation, interviewing, and document and artifact gathering, and that adapting an ethnographic perspective makes it possible to take a more focused approach and do less than a comprehensive ethnography.

This study revealed that the geographical structure of Mt. Isarog has contributed to the diffusion of oral literature. [Oak \(2011\)](#) said that the geography of the region has an impact on the lifestyle of its inhabitants, and according to [Caballero \(2012\)](#), the geographical condition of the region is influenced by culture,

which has a profound impact on social and human behavior and standards. Geography has an added impact on the art, literature, manners, food, and celebrations of the inhabitants.

The textual references in the gathered and disseminated literature are from key informants (KIs), who were purposely identified in 23 barangays across seven municipalities with the help of barangay officials. The interviewed locals ranged in age from 15 to 98 years old; many were impoverished people, and some (Cael, 2011; Maming, 2011; Mario, 2011) claimed to be Agta descendants of Mt. Isarog's two Agta clans: the Cimarrones Tribe and the Tagbanua Tribe (Gerona, 2010). Some of these elderly people claimed to be Mount Isarog Guardians (MIGs) and had their names registered with the Camarines Sur Department of Environment and Natural Resources Office (DENRO). The majority of the elders who shared their oral stories only had their elementary education, and their primary accounts were based on personal experiences and stories taught to them by their parents.

During the interview, the elderly respondents said that they could not read or write but had many stories to tell about their experiences in the forest, including customs, beliefs, historical warfare, and both supernatural and paranormal experiences. They generally literate in their own places in Mt. Isarog. They worked on their farms or on farms nearby as farmers, tenants, and laborers. Some were working on the land with their parents, while younger KIs attended school in their barangays.

Because these camarinense spoke the same language, there were 44 various native accounts diffused throughout the area, and only eight of the same folk stories existed in surrounding parts of Mt. Isarog. Moreover, the vast majority of people on the mountain are related by affinity or consanguinity. With the existence of waterfalls, streams, rivers, creeks, and springs, the barangays have an abundance of fresh water. According to Serrat (2008), the environment is linked to human consciousness; just as the environment is a phenomenon, so is society's imbedded culture and language. The view of Mt. Isarog as a watershed for people in the uplands and lowlands is true; it is a natural phenomenon in the area. However, the culture of believing in fairies, *kapre* (a mythical tree creature believed to have the head of a horse and a giant's body), white ladies, and the log drifting that evolved into a galleon are folk stories that practically many camarinense remembers and tells. They believed that these creatures were there to safeguard the waterways and other natural resources of the said mountain. To acknowledge the invisible water guardians, an elderly woman in the neighborhood reportedly muttered, "Tabi, tabi po." (Please let me pass by calmly) while getting water into a creek, a cultural practice of recognizing the unseen water guards in the area (Castro, 2011).

4. Variations of Mt. Isarog Literature That Showcased the Culture of Camarinense

Folklore was a natural resource, a repository of well-kept and significant histori-

cal documents (Honko, 1972). Folklore, according to Jonas Baleys, includes folk beliefs as well as traditional creations of the people (Harper & Row, 1959). The local settlers on Mt. Isarog have many stories regarding the history and current practices. Folk tales about the past and traditions are ancestors' well-kept knowledge related to the subsistence portions of daily living (Bronner, 2019). Collected folk narratives are well-kept brain texts about the natural resources found in the highlands. The main focus of the legends told by the natives was on various sorts of water, plants, animals, rock formations, people's lifestyles, and villages. These are the underpinnings of several oral heritages, most notably the Mt. Isarog oral literature. According to Whitehead (2005b) direct practice is explicit cultural knowledge that people may simply communicate. As a result, the primary source of information in their narratives was related to their day-to-day resources and experiences.

The Mt. Isarog literature collection showcased diverse explicit cultural knowledge that was revealed in the content analysis that was utilized to categorize the theme of the folk narratives, and the lens of literary perspective in cultural literature (Gutierrez-Ang, 2009) was used to determine the variations of culture of the natives living in the forested mountain of Isarog in Camarines Sur. The observation of the place of the folk natives during the interview was applied. Their communications, interactions, and settlement were all indicators of the varied culture of the natives. Lauri Honko studied *Methods in Folk-Narrative Research: Their Status and Future*, mentioned that the answer given by the oldest folklore method worthy of the designation was quite clear: observable affinities are the result of historical connections between and the diffusion of tales, or more precisely, between the variants of a migrating tale.

The varied living things on the mountain serve as references in the stories of the elderly and young indigenous people who were born and live on the mountain. These living things are the *Agama* (crab), *Kasili* (eel), *Baka* (cattle), *Balete* (tree), *Gurang* (elderly), *Kabayo* (horse), *Halas* (snake), and *Pako* (fern). The elements and characters in these narratives are diverse, but the cultural affinities are generally collective practices to protect nature and life for preservation and respect, presented in **Table 2**.

Non-human characters in the tales embody the qualities of humans, such as the fighting *Agama* (crab) and *Kasili* (fish) in the crater of Mt. Isarog. These two were fighting for control of the crater's strength. When one of them surrenders, the mountain's strength will explode, causing an eruption. Two aquatic creatures personified human qualities as protectors, exerting their lifelong strength to safeguard the living, showing the attribution of a personal nature or human characteristics.

Moreover, there are literary works that are fanciful yet contain camarinese folk beliefs and practices of respect for the things around them. These images of the characters in the tales of the old natives on Mt. Isarog are like mental images. These are humans whose appearance and characteristics are surreal, such as *Ang Angongolkol* (A Human River Water Creature), *Ang Engkanto* (The Enchanted),

Table 2. Mt. Isarog literature showcasing Camarinense Culture: Safeguard and protection.

Title of Mt. Isarog Literature	Story English Translation	Culture/Place
<i>Ang Agama</i> (The Crab)	A huge crab sleeps on the crater of Mt. Isarog to guard the mountain. This <i>agama</i> , once disturbed in its sleep the mountain would erupt not lava but water and huge rocks.	Respect for tranquility Comfort zone/Goa, Tigaon Tinambac
<i>Agama at Kasili</i> (Crab and Fish)	The fighting Agama (Crab) and Kasili (Fish) in the crater of Mt. Isarog. These two were fighting for control of the crater's strength. When one of them surrenders, the mountain's strength will explode, causing an eruption.	Competition/Ocampo
<i>Ang Angongolkol</i>	A fearful story about a man who was a black water fairy that guarded the river in Mount Isarog. Most children and women were afraid to stay alone in this small water form.	Authoritarian/Ocampo
<i>Ang Bulawan na Baka</i> (The Golden Cattle)	This story was the traditional weather forecast of the natives. The appearance of the golden cattle which was the sentinel of Mt. Isarog. Once it was winged to other nearing mountains to Tinambac and Lagonoy, it was the sign of the coming calamity and signaled the native villagers to be ready for the calamity.	Social Mobility/Tinambac, Naga and Goa
<i>Ang Engkanto</i> (The Enchanted)	These were the captivating beautiful fairies (mga diwata) who stayed in the mountain to protect the natural resource. They were protecting them from illegal loggers, forest intruders, and those who disturb the tranquil woods. Some of them were lost in the forest or experienced heavy rain the forest.	Compassion/All places
<i>Ang Kasili</i> (The Eel)	A big freshwater fish is said to be the sleeping guard of Mt. Isarog, claimed not to be disturbed for once it happened the mountain would soon spray its wrath.	Respect for tranquility, Comfort zone/Naga
<i>Balete sa Sakduhan</i> (Balete Tree at Well)	This Balete tree is resided by a mysterious creature. It has remained in the tree to safeguard the water source on Mt. Isarog. Some native camarinense in Calabanga experienced the presence of this unseen creature while they fetched their potable water. They would say, "Tabi, tabi po!" which means excuse me, asking permission from the unseen creature to allow the native to fetch water without suffering incantation. Even the children were taught to utter the words "Tabi, tabi po."	Respect, Protection, and Conservation/Calabanga
<i>Bisitang Gurang</i> (The Old Visitor)	This story is a true experience of an official in Barangay Panicuason, Naga City. She admitted that she has a third eye. She claimed that sometime in her mid-30 an elderly woman visited her to entrust the great obligation to take care of the mountain because Isarog is the source of life for the people around. According to the respondent, she believed that her old guest was the goddess of Mount Isarog who was seeking the assistance of humans in protecting the environment.	Delegation, Trust, or Acceptance of responsibility/Naga
<i>Bulawan na Mag-inang Kabayo</i> (The Golden Mare and Foals)	This story is about a mother and child horse that flew away toward other mountains that give the sign of coming danger or calamity to the natives. They were protectors of Mt. Isarog and also the traditional forecast for upcoming typhoons or eruptions of the mountain.	Social Mobility/Tigaon and Pili

Continued

<i>Dakulang Bitis</i> (Big Foot)	<p>A unique personal account shared by a respected prominent elder. He is a renowned hunter on Mt. Isarog and is once a barangay captain in Libod. He recalls that it was noontime when he was catching fish at the big stream at the top of the mountain when suddenly the ground where he was standing on became dark. It seemed that he was covered by a big shadow. After a few seconds, his place became clear as noontime again but he saw large footprints on the rocks along the streamside. When he looked at the water, large shrimp and fish were flying out from the water. He jumped up which made it easy to catch many shrimps and fish that filled his container.</p>	Economic Security/Tigaon
<i>Engkantadong Kanibag</i> (Magical Water Creature)	<p>This enchanted “Kanibag” or water creature lives underwater to safeguard the brooks and waterfalls of Mt. Isarog. Some natives believed that the lost person while swimming in the brooks or waterfalls was caused by the angry Kanibag in Isarog. This story was told by the natives in the barangays in the towns of Pili and Tigaon where waterfalls are found.</p>	Respect, Protection Conservation/Tigaon and Pili
<i>Halas sa Bukid Isarog</i> (Snake in Mt. Isarog)	<p>This story was about an enchanted snake that turned into a white lady. The snake lived in Mt. Isarog to watch the flora and fauna in the mountain.</p>	Respect, Protection, Conservation/Ocampo
<i>Kapre</i>	<p>A big black hairy man, half-human and half horse. Other natives narrated this was an inhabitant of the mountain to guard its natural products.</p>	Respect, Protection Conservation/All places
<i>Pako</i> (Fern)	<p>This wild vegetable in the green forest is Pako or fern. The story of a man, 76 years old and a woman in her mid-40s, was about the two types of fern located at the summit of Mt. Isarog. The first type, a yellow fern, is considered poisonous and the green color is the edible one. According to the natives, a person would see the yellow Pako or fern which the fairy withholds and guard if she did not want to give the fern to him for he might consume the leaves of the fern if he has bad intentions. The fern was green and abundant to those who had good hearts to help others and conserve natural resources.</p>	Deceptive, Respect, Protection Conservation/Goa & Tinambac
<i>Sir-it</i>	<p>A dwarf-like or tiny human living in Mt. Isarog to guard the bodies of water in Tigaon.</p>	Respect, Protection Conservation/Tigaon
<i>Puting Kabayo</i> (White Horse)	<p>A white horse that guards Mt. Isarog flies and roams around the surrounding woods to protect the habitats of all living things in the forests.</p>	Social Mobility Respect, Protection Conservation/Tigaon & Ocampo
<i>Taong Mahibo</i> (Hairy Man)	<p>A hairy man was said to be a giant who was safeguarding the big trees in Mt. Isarog from illegal loggers.</p>	Respect, Protection Conservation/Tinambac, Goa, Tigaon
<i>Tawong Suhi</i> (Upside Down Man)	<p>This man was seen upside down hanging at the branch of a big tree at the waterfalls. He was a harsh supernatural creature who watched and protected the safety of the waterfalls.</p>	Authoritarian Respect, Protection Conservation/Tinambac, Goa, Tigaon

Continued

White Lady	The white lady in the forest was seen in the flesh and not with a frightful face. Her obligation is to protect the mountain from abusive persons whose purpose was to exploit the natural resources of the mountain.	Respect, Protective Conservative/All Places
<i>Tawong Nawawara</i> (Man who suddenly Disappears)	The natives said that mostly men disappeared in the forest of Isarog. It happened when there was calamity or these men exploited the resources in the mountain or disturbed the tranquility of the place.	Deceptive Insensitivity/Tigaon and Tinambac

Bisitang Gurang (The Old Visitor), *Dakulang Bitis* (Big Foot), *Engkantadong Kanibag* (Magical Kanibag), and *Kapre. Sir-it* (Dwarf), *Taong Mahibo* (Hairy Man), *Tawong Suhi*, (Upside Down Man), White Lady, and *Tawong Nawawara* (Man Who Disappears).

The collected mountain literature highlights the need for safeguarding and maintaining the mountain's resources: its flora and wildlife, waters, and serene atmosphere. The preservation of people's resources is reason enough to alert forest exploiters. The ecotourism that involves retelling the accounts of the natives on Mt. Isarog could contribute to the conservation and promotion of oral local culture and beliefs of mountain folks. Warner (1996) cited that the idea of Marina Warner's storytelling as a social binding agent has crucial functions to make ecotourism more attractive to tourists and functional to preserve the folklore of the camarinense, which includes cultural beliefs and practices regarding tranquility and comfort zones, social mobility, compassion, competition, authoritarianism, respect, protection, and conservation, delegation, trust, acceptance of responsibility, economic security, deception, and insensitivity. Culture and tradition are becoming disoriented and varied because of the modern cultures viewed through social media, the migration of the natives, and ecotourism. They believe that the living creatures in the mountain have roles to play in protecting food, people, and places. These specific duties convey the indigenous customs of the many barangays on how to protect the mountain. Moreover, keeping natural resources exclusive to natives is one approach to keeping the mountain safe from loitering and exploitation by some people. Documented beliefs and folk stories may impede the puzzlement of knowledge and understanding of culture and literature during the tourist guide's and tourist's exchange of narratives and facts about the places (Table 3).

The name Isarog as a mountain has eight (8) etymological explanations, according to the camarinense elders: These accounts of the natives were classified as literary myths. An interesting culture of couples in the Philippines is also a practice among the folks in Mt. Isarog, where the name of the couple's firstborn comes from their names, this is a resemblance to the story that the name, "Isarog" refers to the son of the couple named Isaray and Dimaarog in the Legend of Mt. Isarog (Malanyaon, 1991). Isarog's name was the combination of the two syllables derived from the parents' names, the first three letters from the mother's name and the last three letters from the father's name.

Table 3. Mt. Isarog literature showcasing camarinense culture: character and traits.

Title of Mt. Isarog Literature	Story English Translation	Culture/Place
<i>Isay Maarog</i> (Who will Replicate)	An old woman narrated that her father told her the meaning of Isarog is “Sisay Maarog” (Who Will Replicate) its abundance of resources that provided living to the people.	Kinship relations, Communal belongingness, Camaradire/Goa
“The Legend of Mt. Isarog”	The legend of Mt. Isarog was a long and detailed story of how the mountain got its name, “Isarog”. Isaray was the name of the daughter of a Chieftain in the lowland. Dimaarog was the son of the chieftain in the upland. They loved each other and became a couple after these stages: courtship, festivity, Tabak dance as a trial, wedding ritual, dowry rituals dance, and music rituals before they got married and had a son named Isarog. Isarog was the combination of the syllables of his parents, Isay and Dimaarog. (This story is also included in the topic/theme of Love)	Value-laden, Centrality of rituals, Social cohesion/All Places
<i>Pinangaran kan Hapon</i> (Japanese gave its name)	A native woman explained that Isarog the name of the mountain was given by a Japanese who reached and stayed in the mountain.	Recognition/ Pili
<i>Isog</i> (Courage)	This story was narrated by the Agta descendant. She said the Isarog name refers to the sense of boldness of native inhabitants. When she was young, her father told him the story of passing the trial by using a bolo or Tabak. They fought using the sharp bolo as entertainment; brotherhood greetings or means of welcoming another tribal warrior and other enjoyment and celebration of the native Cimarron (Agta). Every wound and slash of the sharp weapon symbolized the valor and brave attitude of the native. Agta warriors were the Agta Cimarrones.	Bold, Courageous Traditional Protective Conservative/Tigaon
<i>Kasurog</i> (Comrade)	This was a fable about battles between mountains and volcanoes. According to the KI, Mt. Asog and Mt. Bulusan engaged in combat with Mt. Mayon and Mt. Isarog. In mountain warfare, Mount Mayon’s “kasurog”, or friend, was Mount Isarog.	Competition/Ocampo
<i>Mapusog</i> (Strong)	This described the strength and greatness of Mt Isarog. It has great qualities as a mountain that made reasons to call it “mapusog” na Mt. Isarog.	Bold, Courageous, Strong/Pili
<i>Turog</i> (Asleep)	Turog or asleep is one of the origins of the name of the mountain. They believed that this is a sleeping volcano once it would be disturbed in its tranquility, the eruption will happen and a large waterflood may occur and be experienced by the villagers of Naga City.	Respect to tranquility Comfort zone/Naga
<i>Sulong Bukid</i> (Only Mountain)	“Sulong Bukid” means only mountain according to the old native which is associated with the understanding of KI of having one mountain seen in the area.	Exclusivity Distinctiveness Idiosyncrasy/Pili

In the Legend of Mt. Isarog, the names of the main characters are Isaray and Dimaarog, who named their child “Isarog”.

There has been a diffused copy of the legend of camarinenses that has existed since 1986. A barangay councilor in Barangay San Pedro Aroro, Goa, Camarines Sur, received a copy of the book about the “Legend of Mt. Isarog,” which was published by the Haribon Foundation Philippines. This foundation studied life

and culture in Camarines Sur, and one of its outputs was the book about the legendary story of Mt. Isarog, copies of which were distributed to the offices of Barangay LGU in the 1980s. The office of the DENR in Camarines Sur also has a copy of this love story. There were respected elders in some barangays who told the story titled, *Ang Alamat ng Bundok Isarog* (The Legend of Mount Isarog).

Although this story is popular in all places in the mountainous area, only a few of the old barangay officials knew this story, while most of the native community had their own various tales that explained why the name of the mountain is Isarog (Mendoza, 2011). A factor in having different stories is education and knowledge of language. It affects the beliefs of the native camarinense, by giving different stories on the etymology of Mt. Isarog, particularly in their accounts of “Isang Irog”, “Maisog”, and “Dai Maarog”. Bicolanos are educated in Filipino (Tagalog) through the media: radio, movies, television, mass media, and staying in Manila.

“Isang Irog” is a two-word Tagalog word; it means “Isang (one) and “ng” is a link adjective in Filipino grammar (De Vos, 2023), Irog (love)” in English it means one love and in Bicol means “sarong namumutan”.

Exposure to knowledge through migration and education gradually changes old practices and beliefs. New knowledge is more likely to be adopted if it is associated with the person’s daily life.

Another trace of varied beliefs through education is the rhythm of literature. Rhyme is the repetition of two or more words in which the last vowel sound and the last consonant sound are the same (Robinson, 2023), which is particularly applied in literary forms. In folk narratives, a rhyme pattern is observed in naming “Isarog”.

“Isay Maarog” (Who will Replicate) rhymes at the beginning (in the first words) and at the ending (rhyme occurs at the end of a line). A feminine rhyme is a rhyme consisting of two or more syllables (Robinson, 2023).

While “Isog” (courage) has two letters rhyming at the beginning and ending of Isarog. The meaning of the word “Isog” means audaciousness of the elders, particularly the agtas who fought to protect the forest against invaders, which has connection to the other account that Isarog is rooted from the words “Kasurog” (comrade), “Mapusog” (strong), and “Turog” (sleep). The rhyme occurs at the end of the word Daphne Robinson mentioned the masculine rhyme which means the rhyme consisting of only one syllable.

Some native camarinense who acquired new knowledge believed such words as the root of the Isarog name and accepted those words for they rhymed and suited the character traits of the male natives like comradeship and loyalty, and the observed practices of the natives such as being strong in protecting land properties, rights, and identity.

Furthermore, Mt. Isarog is associated with its existence, a native said its name means “Sulong Bukid,” “sulo” means sole or only, “ng” (to link adjective) and “bukid” means mountain. These word origins of Mt. Isarog are accounts of the native’s answers when asked about the stories they knew about the mountain.

These etymologies are descriptions, actions, conditions, and characteristics relevant to the environment. Camarinense exemplified the fundamental characteristics of the people in society in the past, considering that myths and legends are the true accounts of their remote past (Akerbeltz, 2019).

The snowballing of tales will continue if native tales are not documented. An elder in one of the barangays in Pili, explained that “Isarog” was the given name of a Japanese man who lived in the woods during the war. This account of “Pinangaranan kan Hapon (the Japanese gave it its name)” is an example of transferring knowledge through oral literature that has always had the tendency to have diverse details could lead to complexities in the generated knowledge and understanding of the young generations.

A native woman narrated that “Isarog” the name of the mountain, was given by a Japanese who reached and stayed on the mountain of Mt. Isarog. Historically, Japanese arrived and stayed long in Mt. Isarog during World War II, from 1939 to 1944, as stated in the journals of two Guerrilla officers, Commanding Officer Teofilo Padua (Villamora, 1991) and Intelligence Officer Aril (retrieved 2018). Moreover, Mt. Isarog was identified in the early decades of the 17th century, according to Dr. Danilo M. Gerona (2021), when the waves of mass exodus that decades produced settlements on the slopes of Mt. Isarog (p. 28, Goa).

While in the literary history of the Bicolano’s Ibalong Epic, Mt. Isarog was mentioned which believed to be an oral literature written in Spanish in the time of Fray Bernardino de Melendreras, O. F. M. (Hornedo, 1990), who was the friar and poet, stayed in Bicol for almost 22 years, from 1844 to 1865. Transferring knowledge through oral literature in diverse details leads to complexities in determining cultures, traditions, languages, settlements, and histories, even though this literature is collected from the surroundings of the natives on Mt. Isarog (Table 4).

Memories of the old camarinense in World War II became one of the most popular folk narratives in the place. The accounts of the native camarinense in “Guerilla kan Hapon” (Japanese Guerrilla) were about the mountainous Isarog as the place where the people in Camarines Sur hid to survive the conquering imperialist Japanese. The Philippines, an ally of America, was involved in the war against the Japanese. In 1942, Bicolano combatants were also active in Partido guerilla camps set on Mt. Isarog. There were many guerillas in Partido whose relatives have accounts of the valiant men who joined the guerilla movement. A guerilla named Lorenzo Padua became popular for his alleged magical power, or anting-anting Mendoza (2011), Maming (2011) and Mario (2011) proven in numerous incidents. The oral history that sounds mythical depends on the elements and details of the storyteller. Moreover, if the religious practice were added to the plot, the story would lead to the implication of cultural and spiritual practices and customs and eventually become folklore that explains the customs, traditions, beliefs, and practices of the group of people in the community.

The field of geography and historical cultural heritage has become an important subject. “Pagbangakan Bicol Region” (division of Bicol Region to provinces)

Table 4. Mt. Isarog literature showcasing camarinese culture: historical, factual, religion, faith, trade, commerce.

Title of Mt. Isarog Literature	Story in English Translation	Culture/Places
“Guerilla kan Hapon” (“Japanese Guerrilla”)	This was about memories of elder camarinese, mostly men, who had their war experiences with the Japanese soldiers in World War 2 at Mt Isarog Camp. These were all about their courageous battles against Japanese soldiers. The said experiences of the native men have narrated stories in all places around Mt. Isarog. Some women KI narrated the stories of their parents and relatives about how they remembered the extraordinary and unforgettable stories about the anting-anting (amulet) of the Guerilla named Major Loren P. Padua’s warfare with the Japanese and his encounter with government insurgency problems in Mt. Isarog.	Bold, Courageous, Unique, Superstition, Devotion, Clear out/All places
“Pagbanga kan Bicol Region” (Division of Bicol Region to provinces)	A native who studied at CBSUA remembered that his teacher discussed from the chronicle of Isarog that this was named Isarog when Bicol Region was divided into different provinces.	Compliance, Division, Separation/Pili
“Pitong Anig” (Seven Mountains)	An elder farmer explained that he grew old hunting and roaming in the mountain for food and other means of living, so was testifying that Mt. Isarog is not one big mountain like Mt. Mayon. He said it is PITONG ANIG or seven mountains connecting that look like one mountain.	Collective, Exploration, Realistic, Experiential/Ocampo
“WaterShed”	The mountain named Isarog is the water source of the nearest towns and cities in Camarines Sur. All natives affirmed that Mt. Isarog is their watershed and attraction to tourists and adventurers because it has many waterfalls, rivers, and brooks.	Dependent, Acceptance, Reception/All places
“Kinaluhudan ni Hesus” (Jesus Kneeled)	A young mother of 23 years old told her experience when she saw the mark of Jesus kneeling at the top of Mount Isarog.	Recognition, Humility, Sacrifice/Pili
“Larawan ng Mukha” o ang “Ladawan sa Rangas” (Protrait in Rangas)	Another old woman who was a devotee of Virgen of Penafrancia stated that the face of the Blessed Mother was sketched on a rock at the top of Mount Isarog.	Recognition, Maternal Acceptance/Goa
“Pagconsagra sa Isarog” (Blessing Mass in Mt. Isarog)	The old merchant from Goa who stayed for almost 50 years in Tinambac stated that the consecration mass was held at the top of Mount Isarog after its strong eruption many centuries ago.	Recognition, Religiosity, Acceptance/Tinambac
“San Pedrohan” (St. Peter)	There was an area at the top of Mount Isarog where a large stone carved the shape of a roster of St. Peter. According to the natives in the area, they heard the crow of the rooster even at night.	Recognition, Acceptance/Ocampo Peculiarity/Pili and Tigaon
“Ang Kawayan” (The Bamboo)	A story of a barangay official that the mountain has a passage to reach the seawater. His father told him about the tunnel from the top of Mt. Isarog where a bamboo shoot was dropped, flowed in the river, and found its way to the sea in San Jose, Camarines Sur.	Mobility, Connectivity Passageway/Calabanga

Continued

“Eroplano sa Isarog” (Plane in Isarog)	A young native told the story about the danger in Mt. Isarog in which her grandparent told her about the plane that crashed at the crater of Mount Isarog. Her grandparent told her that the cause of the plane crash was the large tornado that comes from the inside of the crater.	Non-interference, Ambivalence Advancement, Natural Force/Naga
“Ang Batang” (The Log)	Batang is a big log that is believed to be the magical galleon trade going in the opposite direction to the current of water in Rangas river in Catagbacan, going up to the water source in the forest of Mount Isarog. This was this galleon that came out from the mountain loaded with forest products, from the mountain then passed the river unto the sea in the coast of San Jose, to travel in national and international tradings.	Social Mobility, Exploitation, Nepotisms. Deception, Trading, Commerce, Travel, Abundance/All places
“Barko ni Noah” (Noah’s Arch)	Another version of “Ang Batang” or “The Log” was that from Mt. Isarog a big ship appeared on the rivers. The ship passed through the spillways where the water supplied to towns passed through. However, the ship did not enter tubes and faucets it directly reached Sabang Seaport before it proceeded to the ocean;	Social Mobility, Faith, Transportation, Travel, Intertextuality/Tigaon

and “Pitong Anig” (Seven Mountains) are accounts connecting to the natural environment that probably have undergone cultural changes and have come to the present day by taking shape during the historical process. These are the historical, political, and cultural settlements that stand out in the literary (oral) texture. This geographical outlook covers a large area, such as religion, language, history, art, and lifestyle. Inside the world’s cultural diversity, similarly happened in Turkey (Öcal & Altuner, 2014), which possesses a very large part of the historical cultural heritage and exhibits the historical city settlements, whose purpose is to protect the cultural assets and pass them on to future generations. According to Dr. Gerona (2021: p. 181), “Magnificent Isarog defined the consciousness of the early inhabitants and continues to define the mode of thinking of the present residents.” This aspiration occurs when the historical cultural heritage in the area has received its due, even if it has the potential, and this heritage has entered the process of extinction because the conservative residents in the place unconsciously carry the culture and literature of Mt. Isarog.

The historical and cultural literary textures on Mt. Isarog are observed by making good use of geographical sources related to historical and cultural heritage issues and by collecting information from the studies done by the university, municipal council, and tourism office.

Culture is continuously developed and learned by a person or group of people in one area. It has its broadest definition but is limited in type. The classifying process of Mt. Isarog literature by culture types is the material culture about the physical things produced by society and the non-material culture about intangi-

ble things also produced by society (Muscoto, n.d.). Natives in the uplands mingled with the community in the lowlands to buy food, medicine, and other necessities. They communicated by selling agricultural products in the market or through house-to-house vending of their vegetables and crops.

5. Conclusion

Mt. Isarog literature has enriched the camarinense community, which has been diffused by the diaspora. Changes in culture and practices in various barangays were implicitly expressed in the details of the narratives. Variety in details happened because stories were not documented. They were transferred through word of mouth when some returned to the place with the adaptation of a new culture. Mixed experiences in other places contributed to the alteration in the narration of stories. The alterations in story narrators were caused by conflicting experiences in other areas: ecotourism activities, education of the natives, exposure to social media and the relocation of a wife or husband may result in the same thing; a new family member will have a different tale to share that may add or take away from the narrative. For instance, in an Agta tribe in Villaflorida Tigaoon, an elderly woman who was almost 30 years in the tribe was eager to share a tale until she discovered that, the tale she was sharing was about a location in Albay where she came from.

A novel variation of a tale emerged: Mt. Isarog literature depicted historical events; a myth of saga during the Japanese occupation was assembled from fragments of tales told by various locals in various towns and transformed into a fantastical historical tale of Mayor Lorenzo P. Padua. There are still tales that are unique to other historical battles of male natives using Tabak (bolo), known as the audacious practice of Agtas, and battles of the mountains display the brave attributes of the rural camarinense; even though battles and safeguards are the common types of literature gathered, stories that have spread to camarinenses; Mt. Isarog as the backdrop of the stories that portray faith or religion; cultural practices in courtship and wedding are traditions of camarinense; farming and harvesting education; religious beliefs such as anito (demigod), anting-anting (amulet), and Catholic beliefs; and arts in music, dance, and rituals to cure the sick and drive away evil spirits.

This diversity of thought has been shown to breed creativity, critical thinking, and initiative-driven innovation that help solve problems and meet needs in new and exciting ways. The geographical location of the native groups on Mt. Isarog is the factor that maintains the essence of the integral focal point of the stories despite their diverse beliefs. The mountain also serves as the connection and bonded life of the upland and the natives who stayed in the lowlands. Natives have had a set of cultures in their common environment and mostly had a similar occupation in the mountains that sustains the common pattern of cultural practices among the natives.

One culture that was not totally altered and kept the same pattern up to the

current settlement is food. The major component of the “Tinuktok” delicacy is agama (crab), while kasili (eel) is a spicy, coconut milk-based meal and *irago* (snake) is the local recipe for *adobong sawa*, *ginataang sawa*, and *chicharron sawa*. *Pako* (fern) is prepared either as a salad with lettuce or with coconut milk. These are unusual delicacies from the places that are still offered on special occasions.

The notion of retaining the common identity of the original camarinense could not be diminished by the good climatic integration that might encourage shared storytelling. The millennial and older generations’ narratives both contributed to cultural diversity.

Significantly, the older camarinense continued to practice various customs, beliefs, attributes, and cultures while many newer generations were only interested in hearing about the prevalent myths and legends. Furthermore, it was shown that despite the wide variety of minor cultures, inhabitants do not diverge. Although there are hints of difference in the original camarinenses’ tales and rituals, the kinship and intimacy remain unaffected.

Respect for ancestors, stories, beliefs, and practices is still intact. They have not totally diverged, even though some were exposed to different lowland practices and modernity. These common stories are an indication of the cohesiveness in their values and behavior towards taking care of nature and their environment.

The source of identity, unbroken traditional knowledge, and judgments is the unmovable mountain. The flora and wildlife, water and landforms, rainy and dry seasons, and cultural traditions are the ties that hold the camarinense people’s traditional culture together. Additionally, the emergence of modest, many, and varied cultural adaptations throughout the existence of a common culture profoundly influenced the indigenous people’s receptivity to new information, enhanced development, and economic advancement.

The coexistence of a common culture and multiple cultures confirmed the occurrence of cultural diversity in the settlers, an indication of involvement between the natives’ awareness of their own cultural development and acceptance of a certain level of innovation, and it explained how understanding the complexities of other ethnicities and viewpoints makes it simpler to find common ground, a process that eventually leads to a higher level of innovation.

In order to educate the people of the Partido Area about the various genres of Mt. Isarog literature and help them understand the rich diversity of the local culture, it is necessary to forge an identity of their cultural background. In the study of Caballero (2022) schools and society are two fundamental elements to consider in to be given attention, through research according to Bilbao, Dayagbil and Corpuz (2015) for contribution and reconstruction of knowledge.

Diversity in the classroom lowers stigma. High participation rates and practices of diversified learning that lessened shame or stigma for persons who had distinctive cultural practices were signified by high variety in cultural education. In the practice of cultural education, this lessens the importance of labeling and

familiarity.

Create IECs (Instructional & Education Campaign) materials like instructional videos, comic strips, booklets and animation that will introduce the types of literature about Mt. Isarog and the culture of camarinense or bicolanos; increase the dissemination of native culture in the arts and ecotourism; and reinforce the patronage of the literature of Mt. Isarog by including them in the secondary and tertiary curricula.

The camarinense people, young and old, shall develop a sense of responsibility for protecting and appreciating local literature as well as for caring for and preserving the mountain's distinctive biodiversity through ecotourism activities. This should be done in terms of future studies and will be stressed by collecting information about the studies done by the tourism council and tourism educators and strengthening local identity.

Conflicts of Interest

The author declares no conflicts of interest regarding the publication of this paper.

References

- Aguila, A. A., Arriola, P. J. L., & Wigley, J. G. (2008). *Philippine Literatures: Texts, Themes, Approaches*. UST Publishing House.
- Akerbeltz (2019). *Myth and Folklore*.
- Aril, V. (2018). *Personal, History and Stories of Significant Events*.
- Austin, S. (2022). *The Importance of Literature in Modern Society*.
<https://www.findcourses.co.uk/inspiration/hobby-fun-leisure-articles/the-importance-of-literature-in-modern-society-17411>
- Balcita, J., & Nolasco, C. (2015). *Mt. Isarog Natural Park*.
https://www.iapad.org/wp-content/uploads/2015/09/profile_mt_isarog.pdf
- Bilbao, P., Dayagbil, F., & Corpuz, B. (2015). *Curriculum Development* (p. 39).
- Bronner, S. (2019). *Folklore*.
<https://www.oxfordbibliographies.com/display/document/obo-9780199766567/obo-9780199766567-0131.xml>
- Caballero, M. A. G. (2012). *Kaugnayan ng pagtangkilik ng mga literaturang bundok Isarog sa wika at kultura ng mga camarinense*. Doctor's Thesis, University of Naga Caceres.
- Caballero, M. A. G. (2022). Preserving the Bicol Heritage: A Cultural Mapping Project of Partido Municipalities in Camarines Sur. *International Journal of Research and Innovation in Social Science*, 6, 720-732. <https://www.rsisinternational.org>
- Cael, J. (2011). *Interview. Barangay Villaflorida, Ocampo, Camarines Sur*.
- Castro, S. (2011). *Interview. Arangay Harubay, Calabanga, Camarines Sur*.
- De Vos, F. (2023). *Learning Tagalog*.
https://learningtagalog.com/grammar/forming_and_connecting_words/na_ng.html
- Gautam, G. R. (2016). Ethnography as an Inquiry Process in Social Science Research. *Tribhuvan University Journal*, 29, 47-66.
<https://www.nepjol.info/index.php/TUJ/article/view/25670>

- Genio, S. A. (2000). *Kwentong bayan, bakas ng sosyo-kultural na dimensyon*. Master's Thesis, University of Nueva Caceres.
- Gerona, D. M. (2010). *The Lady of the Cimarrones, the Penafrancia Devotion in the Spanish Kabikolan 1710-1898*. Bikol Historical Research Center, Dinaga, Canaman, Camarines Sur.
- Gerona, D. M. (2021). *Goa Mision de Salog and the Birth of the Town Goa*. Bikol Historical Research Center, Dinaga, Canaman, Camarines Sur.
- Gutierrez-Ang, J. (2009). *Kritika. Literacy Tradition Theory—PNU Teachers Guide*. Harper & Row (1959). *Definitions of Folklore*.
<https://www.scribd.com/document/377270664/Definitions-of-Folklore-1997-1959>
- Honko, L. (1972). *The Problem of Defining Myth*.
https://www.researchgate.net/publication/326882575_The_problem_of_defining_myth
<https://doi.org/10.30674/scripta.67066>
- Istratehiya kan Pagmanehar sa Bukid Isarog (2000). *National Integrated Protected Areas Programme*. Mt. Isarog Protected Area Office. Crucial Printers.
- Li, H. C., & Ding, B. L. (2022). Reinventing Fantasy: The Reception of Fairy Tales. *Advances in Literary Study*, 10, 97-110.
<https://www.scirp.org/journal/paperinformation.aspx?paperid=114471>
- Malanyaon, J. T. (1991). *Philippines: A History of Bikol Region, Istorya kan Kabikolan*. AMS Press Naga City.
- Maming (2011). *Interview. Barangay Hiwacloy, Goa, Camarines Sur*.
- Mario (2011). *Interview. Barangay Libod, Tigaon, Camarines Sur*.
- Mendoza, J. (2011). *Interview. Barangay Libod, Tigaon, Camarines Sur*.
- Muscoto, C. (n.d.). *Types of Culture*. <http://study.com>
- Nie, Z. Z. (2019). Ethical Literary Criticism: Oral Literature and Bran Text. In *International Conference on Ethical Literary Criticism and Interdisciplinary Studies* (p. 10). UST Manila.
- Oak (2011). *Why Is Geography Is so Important?*
- Öcal, T., & Altuner, H. (2014). The Importance of Historical and Cultural Heritage of Nigde in Terms of Cultural Geography. *Current Urban Studies*, 2, 74-82.
<https://www.scirp.org/journal/paperinformation.aspx?paperid=44417>
- Pesimo, A. R., Basilla, E. M., Tabardillo, R. A., & Tabardillo, J. (2019). Assessment of the Adaptation Strategies of Farmers at the Mt. Isarog Watershed Area to the Impacts of Extreme Weather Conditions. *Open Access Library Journal*, 6, e5201.
- Robinson, D. (2023). *Figures of Speech and Rhyme Scheme*.
<https://www.quia.com/jg/325719list.html>
- Ross (2015). *A Conceptual Map of Ethical Literary Criticism: An Interview with N. Zhenzhao*.
<https://go.gale.com/ps/i.do?p=LitRC&u=googlescholar&id=GALE|A410905021&v=2.1&it=r&sid=googleScholar&asid=1a34082b>
- Serrat, O. (2008). *Culture Theory*. Asian Development Bank.
<https://digitalcommons.ilr.cornell.edu/intl/102>
- Hornedo, F. H. (1990). *Bernardino Melendreras's Antologia Poetica and Nineteenth Century Philippine Literary Relations*. *Philippine Studies*, 38, 529-538.
<http://www.philippinestudies.net/files/journals/1/articles/2195/public/2195-2193-1-PB.pdf>
- Villamora, J. (1991). *The World War 2, Historical Sketch, Camp Isarog 53rd Infantry Re-*

giment.

- Wa-Mbaleka, S. (2018). *Writing Your Thesis and Dissertation Qualitatively: Fear No More*. <https://atlasti.com/narrative-research>
- Warner, M. (1996). *From the Beast to the Blonde: On Fairy Tales and Their Tellers*. Farrar, Straus and Giroux.
- Westin, C. (2010). Identity and Inter-Ethnic Relations. In C. Westin, J. Bastos, J. Dahinden, & P. Góis (Eds.), *Identity Processes and Dynamics in Multi-Ethnic Europe* (pp. 9-52). Amsterdam University Press. <https://www.jstor.org/stable/j.ctt46mvd1.4>
- Whitehead, T. L. (2005a). *Basic Classical Ethnographic Research Methods Secondary Data Analysis, Fieldwork, Observation/Participant Observation, and Informal and Semi-Structured Interviewing*. <https://static1.squarespace.com/static/542d69f6e4b0a8f6e9b48384/t/573b7ebdc2ea515a3fd6b4c2/1463516862124/Classical-Basic+Ethnographic+Methods.pdf>
- Whitehead, T. L. (2005b). *Ethnographically Informed Community and Cultural Assessment Research Systems (EICCARS) Basic Classical Ethnographic Research Methods Secondary Data Analysis, Fieldwork, Observation/Participant Observation and Informal and Semi-Structured Interviewing*.