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## Creatures Of Philippine Lower Mythology Maximo D Ramos

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Philippine Myths, Legends, and Folktales Createspace Independent Publishing Platform

A collection of 31 Myths, Legends, and Folktales from around the Philippines that showcase the rich and diverse cultural identity throughout the archipelago. The book includes some illustrations, making it a wonderful collection to share with children of Filipino ancestry, or anyone interested in learning about different cultures from around the globe. WHEN THE WORLD WAS YOUNG: How People Were Created Why the Sun Is Brighter than the Moon The Coletos and the Crow The Legend of Mount Kanlaon Why Dogs Bare Their Teeth The Origin of Bananas IN THE PHILIPPINE ELFLAND: The Two Woodcutters and the Elf The Wee Folk The Frog Princess The Bridge of the Angels Two Boys and

a Tianak The Elf's Gifts TALES OF LAUGHTER: The Tale of Pakungo-adipen The Man and the Lizard The Man Who Played Dead The Two Foolish Peddlers ANIMALS AND PEOPLE: The Monkeys and the Butterflies Three Friends Seek a Home The Monkey Prince Tale of the Kind-hearted Manobo The Monkey Who Became a Servant ADVENTURE TALES: Death and Datu Omar The Man Who Reached the Sky-World The Buried Treasure The Tale of Magbaloto Tale of the 101 Brothers and Their Sister The Tale of Sog-sogot The Enchanted Snail The Man Who Tried to Cheat Death The Tale of Diwata *Philippine Demonological Legends and Their Cultural Bearings* McFarland "Here there be dragons"--this notation was often made on ancient maps to indicate the edges of the known world and what lay beyond. Heroes who ventured there were only as great as the beasts they encountered. This encyclopedia contains more than 2,200 monsters of myth and folklore, who both made life difficult for humans and fought by their side. Entries describe the appearance, behavior, and cultural origin of mythic creatures well-known and obscure, collected from traditions around the world.

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*Mythspace* Createspace Independent Publishing Platform

This book is a provisional essay, followed by a vocabulary and an index, on the Tagalogs' world view in the Sixteenth Century. It is mainly based on the entries of the earliest dictionaries of the Tagalog language. These were written by Spanish lexicographers about half-a-century after the conquest of the Philippines (Cebu 1565, Manila 1571). Additional data are drawn from Spanish chronicles. Many of the recorded beliefs and customs were already obsolete at the turn of the Seventeenth Century. Some are extremely surprising, starting from the primeval myth according to which the world had no solid land at its beginning, but only two fluids, water and air.

The Creatures of Midnight  
IndyPublish.com

IMAGINARY CREATURES depicted in a people's lower mythology are one of the most important phenomena in their belief systems. This is because the common folk in particular must strive to maintain harmonious relations with these creatures, a continuous process that permeates many aspects of their everyday lives and requires the intercession of a special person in the community who acts as the medium of communication between them. The subject of Maximo D. Ramos's work is the creatures of Philippine lower mythology, as this level of folklore is called. In undertaking this study, Dr. Ramos directed his efforts to two principal tasks: (1) making a taxonomic classification of all the beings which in his opinion fall within the framework of the problem as found in

Philippine folk beliefs, and (2) correlating the implications of these beliefs, in terms of these classifications, to education, particularly on the elementary level. The taxonomic classification is intended to help clear up the confusion that attended earlier studies of these creatures. This is indeed the first attempt to systematize the identities of these Philippine mythological beings for the benefit of folklore scholarship. More specifically, Ramos writes: "Where names, traits, and functions appear to have become confused ... through the process of transfer that constantly occurs in traditional lore, it was thought fruitful to point these out and then attempt to account for them". In spite of the very extensive Christianization of the Filipinos-particularly the lowlanders-these mythical entities still persist in their traditional belief systems, hence the student of folk traditions cannot ignore them if he is to achieve greater relevance in his studies. Little by little the perspective from which these creatures have been traditionally viewed is bound to change until they are accepted as part of our cultural heritage. This change is bringing about an understanding of these creatures' function in our society. The present work is primarily taxonomic in nature but it sheds light into many of the dark corners of Philippine

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folklore studies and brings to the reader a fuller understanding of the most maligned inhabitants of the Philippine other-world. Herein lies the major contribution of Dr. Ramos—a basic recognition and a deeper insight into the cultural heritage of the Filipino.

Men and Gods Bloomsbury Publishing

Maximo D. Ramos wrote a number of books detailing the history and culture of the Philippines. *Boyhood in Monsoon Country* is a collection of little essays about village life as a boy. It is not just the content here, which presents a fascinating range of topics from the food to the bird life to even the mythological creatures that kept him and his friends scared of entering into the woods -- what really speaks to the reader is the lyrical and conversational quality of the writing. Ramos's observations are often hilarious, often poignant, and always stream of consciousness, like a warm grandfather relaying his adventures to his grandchildren who gather around him to take it all in. As Ramos explores his own life and times, his invitation is a simple but profound one: now that he has shared his life, he implores the reader to think about and celebrate their own. Reading *Boyhood in Monsoon Country* feels like an exchange of lives-- a conversation that lets us into Ramos' world, and encourages us to think of the humanity that unites us all. Contents: Early School Days We Had Gizzards of Iron We Had Food Specials, Too Our Peer Group The Games We Played The Birds We Knew Our Homely Names The Harmful Gods of Our Countryside We Had Just About All We Needed A Note to Agents of Change The Magic of Old Place-Names Holiday in Black Sweet Were the Uses of Necromancy Picnic Holy Week in Monsoon Country Glossary of Iloko Terms

Origin Myths among the Mountain Peoples of the Philippines Good Press

From time to time since the American occupation of the Islands, Philippine folk-tales have appeared in scientific publications, but never, so far as the writer is aware, has there been an attempt to offer to the general public a comprehensive popular collection of this material.

The Lost Journal of Alejandro Pardo

Createspace Independent Publishing Platform

*The Aswang Complex in Philippine Folklore: With Illustrative Accounts in Vernacular Texts and Translations.* This book is a bold attempt to present to the reader and to students of Filipino society and culture one of the dominant Filipino beliefs, the aswang. For some strange reason the belief has never been explored for its usefulness in the field of literature or social studies. Even educators shy away from it, branding the belief as superstitious and therefore hot to be perpetuated. While this view is entertained, however, there is continued use in the schools—including the nursery schools-of Western tales like "Hansel and Gretel," "Rapunzel," "Snow White," and so forth, dealing with witches, dwarfs, and other people of lower mythology. It is sad to note that while we accept these stories as entertaining to our children, we reject our own folktales about equivalent characters as superstitious and undesirable. It is about time that we changed our perspective, that we accepted our own literary heritage and used it if we are to make education meaningful to our children. Maximo D. Ramos has provided us with one way to achieve this. Of course the present volume is only one of his many works on Philippine folklore. While he presents the materials in this book as folklore, these can also be regarded as ethnographic data in that they deal with one of the dominant aspects of Filipino folk culture. The aswang belief may be viewed as socially functional in many communities. Our own field notes on the subject matter indicate that

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aswang tales are used by many people as a medium of social control. For example, when a child frets at night or becomes unruly during the day, adult members of the family or sibling caretakers generally use the aswang belief as a means of quieting the child or of disciplining him. When one wishes to protect his fields from unnecessary trespass by others, all he has to do is make it known that an aswang haunts the place and no one will dare enter the premises, especially at night. Deviant behavior is also handled through avoidance, and the aswang label is handy for this purpose. Once the label is set, deviants are either coerced into conformity to what is acceptable behavior or are effectively deprived of their legitimate status in the community. Thus seen, it is understandable that the aswang belief has persisted in our society over such a long period of time.

Philippine Folk Narratives from Our Forefathers UP Press

Many authors, ancient and modern, native and foreign, have been preoccupied with 'primitive' religion, or even better said, the paganism of the Natives of the Philippines; however, their writings about the religion of the natives, non-Christianized or from the mountains, who until now keep their ancient practices, are always reduced to form a chapter indistinct from the other historical or ethnographic notes of their published works. There exists no work, [major] or minor, dedicated specifically and especially to the study of the religion of all the indigenous races of the Philippine Archipelago. The purpose of this dictionary is to put together the religious groups of the Philippines, and removing those of Christian or Mohammedan origins. This work will provide an opportunity to make comparative studies and give an idea of the wealth of names that are in the mythologies of this country.

Vampires of Portlandia CreateSpace  
Philippine Folk Literature: The Legends constitutes Volume III of the author's eight-volume Philippine Folk Literature Series. The

present volume focuses on the legend, which may simply be defined as an account of an extraordinary happening believed to have actually occurred. The Introduction gives a more detailed characterization of the legend, distinguishes it from the folktale, offers a system of classification, and gives a detailed description, with examples from the collection, of the different types of Philippine legends. Five types of legends are given : heroic/historical legends, about epic and culture heroes, historical personages, and persons with extraordinary powers; religious legends, recounting miracles of God and His saints; legends narrating encounters with supernatural beings (aswang, *cafre*, *duende*, etc.); miscellaneous legends--about sunken bells, buried treasure, etc.; and place name legends. Within each category, the legends are arranged by geographical regions--Luzon, Visayas, Mindanao. As in the other volumes in the series, the selections are given in English translation. Like them also, this collection is intended to be national in scope. Care was tfore taken to make it as widely representative as possible of the different types of Philippine legends and of the different ethnolinguistic groups in the country. Ancient Beliefs and Customs of the Tagalogs Independently Published

"When Marcella Leones relocates her family of aswang vampires from the Philippines to Portland, Oregon, she raises her grandchildren under strict rules so humans will not expose them. Her only wish is to give them a peaceful life, far away from the hunters and the Filipino government that attempted to exterminate them. Before she dies, she passes on the power to her eldest grandchild, Percival. He vows to uphold the rules set forth by Leones, allowing his family to roam freely without notice. After all, they are aswangs. However, when the aswang covenant is broken, the murder rate in Portland rises drastically. Who is behind the murders? And who is behind the broken covenant? Along with sensei Penelope Jane, Percival must find the truth. It's then they discover that there are other breeds of aswangs - werebeasts, witches, ghouls, and viscera - that have been residing in

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Portland for years"--Cover, page 4.

Legends of Lower Gods Lulu.com

"Origin Myths among the Mountain Peoples of the Philippines" by H. Otley Beyer. Published by Good Press. Good Press publishes a wide range of titles that encompasses every genre. From well-known classics & literary fiction and non-fiction to forgotten – or yet undiscovered gems – of world literature, we issue the books that need to be read. Each Good Press edition has been meticulously edited and formatted to boost readability for all e-readers and devices. Our goal is to produce eBooks that are user-friendly and accessible to everyone in a high-quality digital format.

Boyhood in Monsoon Country Independently Published

IMAGINARY CREATURES depicted in a people's lower mythology are one of the most important phenomena in their belief systems. This is because the common folk in particular must strive to maintain harmonious relations with these creatures, a continuous process that permeates many aspects of their everyday lives and requires the intercession of a special person in the community who acts as the medium of communication between them. The subject of Maximo D. Ramos's work is the creatures of Philippine lower mythology, as this level of folklore is called. In undertaking this study, Dr. Ramos directed his efforts to two principal tasks: (1) making a taxonomic classification of all the beings which in his opinion fall within the framework of the problem as found in Philippine folk beliefs, and (2) correlating the implications of these beliefs, in terms of these classifications, to education, particularly on the elementary level. The taxonomic classification is intended to help clear up the confusion that attended earlier studies of these creatures. This is indeed the first attempt to systematize the identities of these Philippine mythological beings for the benefit of folklore scholarship. More specifically, Ramos writes: "Where names, traits, and functions appear to have become confused ... through the process of transfer that constantly occurs in traditional

lore, it was thought fruitful to point these out and then attempt to account for them". In spite of the very extensive Christianization of the Filipinos-particularly the lowlanders-these mythical entities still persist in their traditional belief systems, hence the student of folk traditions cannot ignore them if he is to achieve greater relevance in his studies. Little by little the perspective from which these creatures have been traditionally viewed is bound to change until they are accepted as part of our cultural heritage. This change is bringing about an understanding of these creatures' function in our society. The present work is primarily taxonomic in nature but it sheds light into many of the dark corners of Philippine folklore studies and brings to the reader a fuller understanding of the most maligned inhabitants of the Philippine other-world. Herein lies the major contribution of Dr. Ramos-a basic recognition and a deeper insight into the cultural heritage of the Filipino.

Encyclopedia of Beasts and Monsters in Myth, Legend and Folklore Damnation Books, LLC Describes eight-five creations of Philippine folklore and magic dividing them into twelve family groups. The Balete Book Tacloban City, Philippines : Divine Word University Publications This book is an anthology, or collection, of folk narratives and epics from different regions of the Philippines representing various ethnic groups. Each folk narrative also contains a "Discussion" and "Vocabulary" section for those newly learning about Philippine myth and folklore. The present book is the first of two volumes of Philippine Folk Narratives from Our Forefathers, with each volume comprising thirty selections. Volume 1 includes twenty-nine folk narratives and one epic in synopsis form. CONTENTS: 1. The Seven Crazy Fellows 2. The Golden Rule 3. Three Brothers of Fortune 4. The Charcoal-Maker who Became King 5. Suae

and His Adventures 6. The Monkey, the Dog, and the Carabao 7. The Four Blind Brothers 8. The Hunchback and the Giant 9. The Rich and the Poor 10. The Two Friends 11. Clever Juan and Envious Diego 12. Juan Sadut and the Magic Ring 13. An Act of Kindness 14. The Golden Lock 15. Lucas the Rope-Maker 16. The King and the Dervish 17. The Miraculous Cow 18. The Indolent Husband 19. Chonguita 20. The Life of Lamang (epic) 21. Story of Maykapal 22. The Kite, the Sea, and the Sky 23. Pamulak Manobo 24. Coming of Kabunian 25. Kaptan and Maguayan 26. The Wrath of Bingoi 27. Legend of Bridal Falls 28. Coming of Magbabaya 29. Why the Mango Fruit Is Shaped Like a Heart 30. How Rice Was Discovered

### Epic Tales of the Philippines Llewellyn Worldwide

This outstanding collection brings together the novelist and scholar Rex Warner's knack for spellbinding storytelling with Edward Gorey's inimitable talent as an illustrator in a memorable modern recounting of the most beloved myths of ancient Greece. Writing in a relaxed and winning colloquial style, Warner vividly recreates the classic stories of Jason and the Argonauts and Theseus and the Minotaur, among many others, while Gorey's quirky pen-and-ink sketches offer a visual interpretation of these great myths in the understated but brilliantly suggestive style that has gained him admirers throughout the world. These tales cover the range of Greek mythology, including the creation story of Deucalion and Pyrrha, the heroic adventures of Perseus, the fall of Icarus, Cupid and Psyche's tale of love, and the tragic history of Oedipus and Thebes. *Men and Gods* is an essential and delightful book

with which to discover some of the key stories of world literature.

### Shadowscapes Tarot Tradition Classics

2020 Aesop Accolade Award J. Torres and Elbert Or celebrate 10 years of *Lola: A Ghost Story*, the critically-acclaimed graphic novel that explores family, grief and Filipino folklore in an all-new edition that includes a revised ending and updated illustrations. Jesse didn't really know his Lola (the Tagalog word for grandmother), but he remembers that she tried to drown him as a baby. Strange stories surround Lola: she had visions, she fought off monsters straight out of Filipino folklore, and, according to some, she may have even seen ghosts. Now Jesse is struggling with the same visions Lola had, but Lola's not around anymore, and the rest of his family are too tied up in their own personal demons to help. Personal demons that Lola might have helped with, if she were still alive. As Jesse explores his new abilities, he realizes that he might be the one who needs to step into that role—and that helping others might just help him, too.

### Philippine Folk Literature Oni Press

If you are looking for something totally new, interesting, and awesome, *The Lost Amulets* is just the book you want to see. Ms. Lapena makes use of folklore from the Philippines, where she was born. She wants to introduce a whole new class of fantasy creatures to the world while sharing myths, legends, folktales, beliefs, and superstitions from the Philippines. *The Lost Amulets* is a fantasy adventure story about four teenagers who are recruited by Littlefolk to find their missing king and three amulets that will restore natural order to the parallel world Dapit-Adlaw where fantastic and mythical beings exist. They encounter these beings, both good and evil, and race against time to solve the riddles and find the amulets that will help to restore vital elements in Dapit-Adlaw. Their final mission is to release the God of the Hunt from a curse. As the children make many new friends and help defeat the followers of the evil Tasu Wey, they discover strength and build confidence, and the 16-year-old lead character, in particular, learns to accept that mythical beings and magic do exist. *The Lost*

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Amulets is the first book of the series *The Amulets of Panagaea*.

[Patricia of the Green Hills and Other Stories and Poems](#) Createspace Independent Publishing Platform

This book (hardcover) is part of the TREDITION CLASSICS. It contains classical literature works from over two thousand years. Most of these titles have been out of print and off the bookstore shelves for decades. The book series is intended to preserve the cultural legacy and to promote the timeless works of classical literature. Readers of a TREDITION CLASSICS book support the mission to save many of the amazing works of world literature from oblivion. With this series, Tredition intends to make thousands of international literature classics available in printed format again - worldwide.

[Magical Gains](#) Independently Published  
Surrender to the fantastical world of your deepest dreams...where butterflies float upon shifting mists set aglow by the rising sun. A place where twisting branches arc across shimmering skies, willowy fairies dance on air, and tree spirits sing from a hallowed oak. Delve into the shadows of your dreams--and awaken to truth. Weaving together Asian, Celtic, and fantasy styles of artwork, this breathtaking Rider-Waite-Smith-based tarot deck by renowned artist Stephanie Pui-Mun Law is infused with universal symbols found in fairy tales, myths, and folklore from cultures around the world. A companion guidebook presents the artist's evocative interpretations of each card's significance. It also features an introduction by award-winning tarot expert Barbara Moore that includes tarot basics, instructions for giving insightful readings, and practical spreads.

*The Creatures of Philippine Lower Mythology*  
New York Review of Books

This book is a collection of Philippine myths

and tales of wonder grouped under a few large headings and strung together with a minimum of unobtrusive commentary by an outstanding Filipino scholar, Dr. F. Landa Jocano. The stories are drawn both from previously published materials and from Dr. Jocano's own researches, especially in the interior fastnesses of his native Panay. While there is no attempt at comprehensiveness, one is struck by the richness and variety of these Philippine stories of gods, spirits and heroes. The variety is such as at times to induce confusion, especially where the same proper name is given to different divinities or variants of the same narrative are used. These gleanings from the traditions of our animistic forefathers reveal some strands which they may have had in common with some of the major world religions. For example, Dr. Jocano tells us that the early Tagalogs believed in the transmigration of the soul. One would surmise a common culture trait with Indian civilization. Likewise, some details remind one of Biblical lore, such as the flood story, and the use of clay in the making of man as found both in Igorot and Bagobo traditions. The Bisayan divinity Magyan and the Manobo spirit Manduyapit, both of whom ferried the souls of the dead to the afterworld, bear a strong resemblance to Charon of Greek mythology. Some stories may suggest conditions prevailing at the time. For example, there is an extremely interesting reference to lending money at high interest in the Sambal legend of the shark, possibly an indication that the story arose in the early phases of the introduction of money into a subsistence economy. Clearer still are indications of the prevailing ethos among certain people. For example, the Panay epic of Hinilawod narrates the matrimonial exploits of some of its heroes. Labaw Donggon, on his way home with a new bride, hears about another beautiful woman and promptly leaves his wife with his mother and proceeds to court and win a second wife. However, his try for a third bride, a married woman, is not as successful.

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His brother Humadapnon wins a bride with a feat of strength and magic and then, hearing during the wedding feast about the beauty of another goddess, goes forth to woo and win her. Later, it appears that he also takes a third wife. Perhaps these stories are meant to show that in mythological times men were men, and they may also help to explain the marital behavior of their modern day descendants! Other stories lead one to question whether they antedate the coming of the Spaniards, or whether post-Magellanic traditions have been added to the pre-Hispanic accounts. For example, the Bisayan story of Hari-sa-bukid refers to the planting of tobacco on the slopes of Mt. Kanlaon. Since tobacco is an American plant and was unknown in this country before the coming of western explorers, one wonders what part of the story is pre-Hispanic, if any. Likewise, the Ilocano legend of "Lam-ang", while apparently pre-Hispanic in its framework, makes reference to various introduced features such as tobacco, Christian names like Juan, Marcos, Pasyo and Ines, and a church wedding with a nuptial mass followed by feasting where the Fandango is danced. Some of these tales have been analyzed by scholars, both Filipinos and foreigners. Others remain to be collected and collated, as Dr. Jocano's own work demonstrates. Some day it is hoped that we can have an encyclopedic work on Philippine mythology, similar to those available for Greek, Roman, Germanic and Scandinavian folklore. In the meantime, this book may serve as an introduction for laymen to this highly interesting phase of our people's culture.