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Of Landscapes and Animals: An Ecosophical Analysis of Pagu Folktales

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A B S T R A C T

Spoken by a few members of the Pagu ethnic group in North Halmahera province, Pagu is one among endangered languages in Indonesia worth saving from extinction (Perangin-Angin, 2018). This study examines the preservation of Pagu by caring for the literary wealth in the language, i.e., folktales. Using Ecosophy as a theoretical trajectory, the analysis of the five Pagu folktales studied show that (1) Two creation fables are anthropocentric because the intention is to teach and impart values to people; (2) The other two are morality tales calling for people's care for and attention to the environment and all the ecosystems which have so far supported people's life. This study concludes that not only do traditional tales enhance language research and character education, they also deliver transformative power to call for an ethic of care – caring for the language and caring for the environment. Thus, the maintenance of the local culture, such as folktales, complements the language preservation efforts.

I. INTRODUCTION

Since the 1980s, UNESCO has begun to emphasize the importance of language diversity as an important element of the world culture. Language extinction has become a concern of the world community. In the early 1990s, Stephen Wurm, a member of the Intangible Cultural Heritage Section, launched a program called “Red Book of Languages in Danger of Disappearing”. Next, on the 31st UNESCO General Conference in 2001, the Universal Declaration of Cultural Diversity was established together with its action plan. The declaration stipulates that each government must respect linguistic diversity by paying attention to its mother tongue at all levels of education (Rachman, 2006, pp. 354–355). Only in February 2009 did UNESCO launch the online edition of *Atlas of Endangered Languages*, which covers languages all over the world, contains more information

than the print edition by providing users with continually interactive feedback or updates online. The language death phenomenon is a reality across the globe with which saving the local/minority languages is deemed necessary (Renkó-Michelsén, 2013; Ridanpää, 2018)

If a language is on the brink of extinction, efforts must be made to preserve and document it, although the language has limited functions, for example, as a sacred language used in rituals (Lauder, 2011, 2018). Over time, hundreds of languages with their local culture will be endangered if there is no effort, in various ways, to care for and preserve it (Sunarto, Mukarto, Bismoko, & Dewi, 2018). In addition, local languages and cultures also contain a variety of local wisdom and. Most indigenous people who live close to the forest, for instance, have their wisdom in terms of preserving the forest, herbal medicines, farming methods, natural coloring,

and many more. As shown by Almos, Ladyanna, & Pramono (2018), the gradual destruction of the ecosystem also affects the loss of species-related lexicons. Similarly, studies on the ecolinguistic approach to local culinary have contributed not only to the appreciation of the local cuisine but also maintenance of the lexicons used (Widayati, 2019). Thus, by learning and preserving the local wisdom and ecological knowledge, languages in danger of extinction are automatically preserved.

In the Indonesian context, the maintenance of regional languages is a major political concern of the government, as stated in Article 32 of the 1945 Constitution, which reads, “The state respects and maintains regional languages as part of national culture”. Law No. 20 of 2003 concerning the national education system also mandates the use of regional languages, as stated in Article 33, which reads, “Regional languages can be used as a language of instruction at the beginning of education”. Local governments, likewise, should develop, foster, and protect their respective regional languages and literature. The policy is ascribed by Article 42, Law No. 24 of 2009, concerning the National Flag, Language, and National Anthem, which reads thus “The regional government is obliged to develop, foster and protect regional languages and literature”. The law requires every citizen to respect cultural and linguistic diversity by way of maintaining regional languages and literature throughout the Republic of Indonesia. Thus, the government should respect and preserve regional culture, language, and literature.

Although the preservation of regional languages has a strong legal basis, there are still many local languages that have not been protected from extinction. A language can become extinct because its speakers diminish, steadily lose its speakers, and eventually, the language disappears. As an important cultural element, language is directly related to aspects of human cognition, so that it plays a major role in every movement and process of cultural development and humanity at the same time.

One of the endangered languages in Indonesia is the Pagu language in North Halmahera (Hisyam, M., D. Purwoko, Usman, 2012).

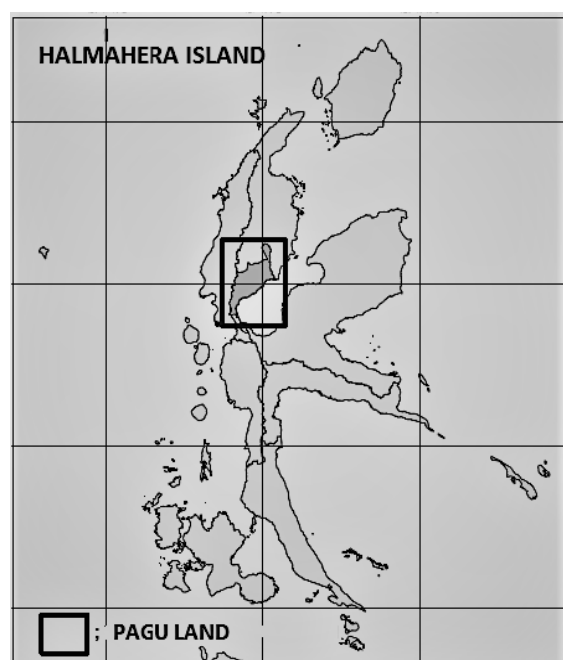


Fig. 1. Map of Halmahera; Pagu region is shown in the square

This language is spoken by the Pagu people, which is one of the nine ethnic groups in the North Halmahera Regency, which amounts to around 5,200 people. The Pagu tribe lives in 13 villages that spread over 5 sub-districts with different populations, tribes, and languages. The scattered settlement, on the one hand, is a blending factor of culture and language, which also means the unifying force. On the contrary, this varied aspect is a weakening factor of language and cultural resilience. Communication among speakers of different languages in remote villages is not easy. They find it easier to use the Ternate dialect, Malay as a lingua franca, or Indonesian to communicate with residents in neighboring villages with diverse tribes and mother tongues.

As a member of the mainland sub-group of North Halmaheran languages, Pagu belongs to one family with Galela, Tobelo, Modole, Tabaru, Loloda, and Sahu (D. Perangin-Angin, 2020, p. 4). According to (Voorhoeve, 1988, p. 19), the other branch of this sub-group includes Ternate and Tidore languages spoken by people from two smaller islands to the west of Halmahera.

The Pagu language is endangered due to the lack of speakers. Several factors causing its extinction include (1) The government of the Republic of Indonesia requires the use of Indonesian as the national language; (2) The presence of multinational companies invites outside communities to settle

and communicate in non-local languages; (3) Pagu language does not have authority; (4) The Indonesian government regulation on the Pagu language taught as local content in schools hardly operate; and (5) Given that the society has little awareness of the loss of language, the annihilation of culture and knowledge of the ancestors lies ahead (Hisyam, M., Dwi Purwoko, Usman, & Dalan Perangin-Angin, 2012).

With the possible extinction of Pagu in mind, it is important to hold it back. Multamia Lauder uses the term “empowerment” to give understanding to the wider community of the importance of language retention efforts as one of the ancestral heritages (Lauder, 2011, p. 11). This ancestral heritage also seals a substantial identity as traditional proprietor the natural resources where they live for a generation. Like Lauder, “language maintenance,” according to Leanne Hinton, is used to designate an effort to encourage and strengthen the language that is still used by young speakers but has slowly begun to show its decline (Hinton, 2011, p. 19). In its development up to now, the Pagu language has declined in use due to the language environment (language ecology), which lacks support for its vitality, social change, and other negative factors.

This present study would argue that folktales told in Pagu are worth preserving to prevent the language from impending disappearance. In folktales, truth values (morality) are shown, and traditional views are usually passed down across generations. The truth is that folktales often serve as moral, traditional teachers with local insights that must be defended in an increasingly materialistic international community.

Indeed, population growth and rapid progress in technology and industry are among the threats to ecological balance people face today. Arne Naess proposed ecological wisdom to define a personal way of life to guide people’s conduct and attitude toward nature. Ecosophy calls for consciousness in maintaining equal and sustainable relationships between people and nature (Naess, 2009).

The theoretical trajectory used in this study is, therefore, Ecolinguistics, i.e., an interdisciplinary study that connects linguistics and ecology to examine the interdependence of language and interpretation of the environment in which we live.

As argued by Stibbe (2015), we are now crammed with various narratives called “Story-we-live-by” or a story that passes through the minds of many cross-cultural individuals who are unwittingly impartial on the environment. For example, if sale increases during holiday seasons, it (trading) is considered good. Conversely, if the sale goes down, it is said that the economy is sluggish. In fact, from ecological perspectives, it might be better if people spend time with friends and family at home or explore the beauty of nature, rather than spending money on culinary tours or unnecessarily giving away gifts. This kind of narrative is thus in favor of people, not the planet (nature). The tasks of Ecolinguistics thus include exploring linguistic phenomena found in narratives about humans and the surrounding environment with an eco-perspective, namely a commitment to care for the environment for the integrity of creation (Stibbe, 2015).

This present study will discuss the preservation of the Pagu language by caring for the literary wealth in the language to save it from extinction. In addition to the practicality of folktales to teach language and character education, traditional tales often deliver transformative power to call for an ethic of care – caring for culture (language) and caring for the environment. As one literary genre, selected folktales in Pagu will be examined in this study with an Ecosophy approach.

II. METHOD

This descriptive-qualitative study utilizes data sources from the existing research on Pagu. The project in question was “Saving endangered languages in eastern Indonesia,” whereby one of the present writers was the member (Hisyam, M., Dwi Purwoko, Usman, & Dalan Perangin-Angin, 2012). The primary data consists of five folktales obtained from Pagu native speakers. The secondary data include scientific journal articles, books, and various news that are relevant to this research.

The research procedure is as follows. First, the narratives were collected from two speakers of Pagu, i.e., Keliopas Badiri, 53, from Wangeotak village and Samuel Woyo, 50, from Gayok village. Both sources are the Pagu traditional leaders from their respective villages. Secondly, the

Table 1. Type and number of natural landscapes in the five folktales

No	Title	Landscape	Total	%
1	The Fish and the Rat	seaport (1), water (13), mainland (4), tree (3)	21	15
2	The Half-bodied Man	grass (4), palm tree (3), paddy (4)	11	10
3	The Stork and the Dog	river (2), mountain (2), forest (4) tree (14)	18	33
4	Fated to Death by a Crocodile	tree (12), forest (14)	26	23
5	Tofafen and Tofamia	water (2), mainland (2), banana (5), plant (8)	17	18

narration was recorded with a video by Dalan M. Perangin-Angin in the Project for Documentation of the Pagu Language and Culture by PMB-LIPI. Marlina Pinky Lopa and Yusak Ngato transcribed the recording, which was then transcribed into the ELAN program into the Local Malay language. Thirdly, the Simple Concordance Program was used to look for some specific words used in the folktales to analyze. Finally, the collected data were grouped and interpreted using Ecological Philosophy (Ecosophy) as an approach.

The folktales fall into two different categories, namely, fables and morality tales. In light of Ecolinguistics' task of probing how language interaction upholds the co-existence of humans, other species, and their physical environment, the five folktales will be analyzed.

III. RESULT AND DISCUSSION

Natural Landscapes: Friend and Foe

The distribution of the type and number of landscape (land and water) is presented in Table 1. The presence of the distinctive features of the landscape is taken into account, i.e., mainland, mountain, sea, seaport, beach, river, creek, lake, etc. It is worth mentioning that the landscapes in the five folktales also include the vegetation growing on it, such as a tree, plants, grass, etc.

The above table shows that the words (Noun) associated with landscape occur quite frequently in the five folktales in between 10% to 33%. This is to say that the people of Pagu rarely think of nature as something outside themselves. They live close to nature. There are times when the narratives unravel their intimacy to nature. On other occasions, nature becomes a threat to people. The natural landscape is a friend to human beings, as shown in the following.

- (1) **genakadau ma** naoko nena
 after.that RNL fish this
i-tagi-ou doka o
 3NH.go.certain seawards NRNL
babalen-ika, yaika de
 port-DAS 3NH-DAS and
ma akele yo-si-onoonokoka de
 RNLwater 3PL-CAUSE-take.water and 'then he
 gets there, the fish goes to the seaport where people
 usually get water.'
- (2) **ma igono** ma pidas-oka
 RNL coconut RNL inside-there
daku ma lewang-oka
 downward RNL coconut.peeler-there
de i-ma-songodak-ika-u.
 and 3NH-REFL-fill-DAS-certain
 'the rat jumps into coconut whole through coconut
 peeler.'
- (3) **Samangau nage nanga-soulu**
 k.o.tree that 1PL.EX-medicine
jaga wa-aye ngone
 often 1PL-take we
 'Samangau is tree we often take for medicine.'
- (4) **O balubalusu yo-singasu**
 NRNL elders 3PL-let.know
o gota gena moimoini ka
 NRNL tree that all just
ma ena gena i-kuasa.
 RNL exist that 3NH-power
 'Old men say that this tree is among all trees that indeed
 has power.'
- (5) **Tofafen nena wo-datomo waktu**
 Tofafen this 3MS-plant when
o goasaoko de wa-datomo
 NRNL low.tide and 3SM.3NO-plant
dai o beleoloka.
 landward NRNL estuary
 'Tofafen planted bananas during low tide on the beach
 near the estuary.'
- (6) **Ma Tofamia touna nena**
 RNL Tofamia his this
wa-teanga, de wa-aye
 3SM.3NHO-cut and 3SM.3NHO.bring
ma sowoko
 RNL fruit
 'Tofamia cut down the tree and took the fruit.'

Data (1) and (2) show that people make use of, respectively, water and coconut in their daily life. A variety of plants growing in Pagu land are also useful, for example, medicinal herbs called *semangau* as shown in data (3) and (4), as well as a banana in data (5) and (6).

However, nature can be seen as an enemy. In the three Pagu folktales that belong to fables variety (“The Fish and the Rat”, “The Stork and the Dog”, and “Tofafen and Tofamia”), nature often comes across as being unfriendly to the animals. Meanwhile, in folktales with morality tale genre (“The Half-bodied Man” and “Fated to Death by a Crocodile”), nature becomes hostile to human beings because of the latter’s ignorance to the former. Here we see that Ecosophy helps reveal the two different modes of narrativization, i.e. against nature and pro nature. The natural landscape as an enemy is seen below.

(7) **ma gosomanga gena kadau**
RNL crocodile that to.there
i-lepe ma akel-oka.
3NH-a.lot RNLwater-there
 ‘there are many crocodiles in the river’

(8) **ma igono ma timiku**
RNL coconut RNL beneath.downward
ma gosomanga i-lepe
RNL crocodile 3NH-a.lot
 ‘under the coconut tree, many crocodiles.’

(9) **Jadi maile naga wo-si-sonenge**
so some there 3SM.S-cause-dead
de o gotaku
and NRNL tree-downward
wo-otakuku eko
3SM.S- fall-downward and.then
o gosomanga i-na-goli.
NRNL crocodile 3NH.S-3PL-bite
 ‘So some died from falling from trees, and some died from being eaten by crocodiles.’

(10) **O gasi i-yao-oka-u**
NRNL sea.water 3NH.bring-there.certain
ma loese gena.
RNL trunk that
 ‘The sea has washed away the trunk of the tree.’

As shown in data (7), (8), and (9), the fierce landscape is evident: a river teeming with crocodiles, a tree with crocodiles roaming underneath, and a tall tree from which people may fall and die. Both the fish and the rat (representing human) have to deal with ferocious nature in (7) and (8). While in data (9), people are not immune to the force of nature, in data (10), the seawater destroys the banana plants

Tofafen tries to grow.

To compare, in morality tales, human beings are at fault with which natural landscape and its vegetation become unfriendly, as shown in the data below.

(11) **Awi-wola o kugete**
3SM.POSS. house NRNL k.o.grass
ya-rangirangi mangale
3PLS.3NH.O-round because
o dingoto yo-si-sese.
NRNL packet 3PL-cause-open
 ‘His house is rung by grass because he often opens somebody else’s packet.’

(12) **Ami-inomo, ami-bila**
3SF.POSS.food 3SF.POSS-rice
i-yafafa, ma lakeme
3NH.empty RNL flesh
koiwa mangale
empty because
mo-sukuru-wa ma Jou-ka.
3S.F.-thank-not RNL God-to.there
 ‘Her rice grain is empty because she never thanks God.’

(13) **De o tetengoli wi-make,**
and NRNL another 3SM.S-3SM.O-see
o daluku awi-porete
NRNL k.o.palm 3SM.POSS-back
ya-dawango, mangale o gereja
3PLS-grow because NRNL church
ma wange ma ka wo-tagu
NRL day but just 3SM.S-go
wo-peoto.
3SM.S-harvest.date
 Then he met another man with a palm tree growing on his back because on Sunday he went to harvest the dates.’

(14) **Ani-loese ma sononga**
2S.POSS-body RNL half
genakadau mia-tuumung-uku
after.that 1PL.EX-hold-downward
mangale ani-ela
because 2S.POSS-mother
o leletongo ma ka
NRNL lightning but just
doana de ka mangamo.
curse and just angry
 ‘We keep half of your body here because your mother often cursed and scolded the flash of lightning.’

(15) **Ha nako ngona ani-ponata**
nah if 2 2S.POSS-roof
i-saisaili mangale
3NH.fly because
i-jaga ma-sowono.
3NH-often have-adultery
 ‘Well, the roof of your house often flies because you often commit adultery.’

One Ecosophical tenet being “everything is connected one another” is true in “The Half-Bodied Man”, echoing as it does some relevant religious teachings. Data (11) and (12) describe how nature has refused to collaborate with people. Tall-stalked grass grows wild around the house of a dishonest man whose habit is unwrapping packets sent to other people. Next, a woman finds her rice grains empty because she does not show gratitude to the Creator. As Pagu people are predominantly Christian, Biblical ring is strong in this folktale as further shown in data (13) about ignoring the Lord’s Day. Instead of going to church on Sunday, a man goes to his field to work; as a result, a palm tree grows on his back. Data (14) and (15) describe some religious teachings on good manners and moral conduct. Closeness to nature is especially clear in data (14) whereby lightning is a natural occurrence people have to cherish. Indeed, lightning and thunder are signs that rain is likely to come. People need rain.

At this stage, it is thus sufficient to say that forces of nature can be either friendly so as to support people’s benefits. But nature is, at the same time, so fierce that human beings can hardly withstand. Such is the kind of narrative that the Pagu storytellers live-by. Next, it is also important to know further how animals are present in their stories to which discussion we now turn.

Animal Story: Anthropocentrism?

All five folktales have animal characters. There are in total 8 animals, i.e. fish, rat, chicken, crocodile, stork, dog, turtle, and monkey. The distribution of the type and number of animals is shown in Table 2. It shows that animals of different kinds invariably appear in the five folktales. One folktale, “The Half-bodied Man” has no animal character (0%). “The Stork and the Dog” being a fable, has the highest frequency of words denoting animals

(69%). The presence of different animals and the varied settings here help promote sustainability. Schuster has this to say:

Literature, especially that which entails and discloses intra-active processes of multi-species co-creation, can play a part in this by contributing to that shift in underlying attitudes, assumptions, values and desires which would be conducive to the safeguarding of planetary boundaries in the interests of the renewed flourishing of Earth’s diverse more-than-human life (Schuster, 2017, p. 70).

However, all cultures are essentially anthropocentric, that is, exhibiting no equitable relationship between human and non-human, for instance, landscapes and animals (Dewi, 2017; Okoye, 2014; Pilgrim, 2013). Ecosophy, on the contrary, locates human beings and other creatures on equal footings. Using this ecosophical lens, the analysis of the five folktales is as follows.

- (16) **“e, ngoi nena kiani ka**
 hey 1S this merely just
o gosomanga ma gatele.”
 NRNL crocodile NRL heart
 “ah, the only medicine to cure my tummy ache is crocodile liver.”
- (17) **Oli una wo-temo nena**
 then 3SM 3SM.S-say this
ka utu ka o gota i-temo,
 just talk just NRNL tree 3NH-talk
“o ngoaka nena ala
 NRNL child nena later
ya-goli o gosomanga.”
 3NH-bite NRNL crocodile
 “Then he said, “this child will be bitten by a crocodile.”
- (18) **Ya-si-budito somoawa,**
 3NH-cuase-badluck nothing
duga-duga o gosomanga ya-goli.
 but.only NRNL crocodile 3NHS-bite
 ‘He will be harmed not because of anything, but be bitten by a crocodile.’

Table 2. Type and number of animals in the five folktales

No	Title	Animal	Total	%
1	The Fish and the Rat	fish (14), rat (10), crocodile (11), chicken (2)	37	27
2	The Half-bodied Man	N/A	0	0
3	The Stork and the Dog	fish (14), rat (10), crocodile (11), chicken (2)	37	69
4	Fated to Death by a Crocodile	dog (1), crocodile (14)	15	14
5	Tofafen and Tofamia	turtle (26), monkey (22)	48	50

- (19) **To-ma-sitinga-ka o**
 1S-REFL-keep.away-to.there NRNL
ngaili nena la uwa
 river this so.that not
la o gosomanga sigadono
 so.that NRNL crocodile until
uwa nia-donika.
 not 3PL-reach
 ‘I keep away from the river so that crocodiles cannot reach us’.

Data (16), (17), (18), and (19) reveal that human beings are vulnerable to wild animals, in this case, crocodile. Taken from the same traditional tale “Fated to Death by a Crocodile”, the story tells of a child who is destined to die by nothing else but a crocodile attack. Framing is used here: Crocodile is cruel. Non-human can be dangerous to humans. The child needs protection.

While it is true that anthropomorphism is common in fables, the attribution of a human form or personality to the animal characters somehow underlines human beings’ superiority to the non-human entities. The creation of fables under study are not immune to this anthropocentric tendency. In terms of modality, data (20) and (21) below show the negative narration of the animal behavior, although the story is meant to be a parable.

- (20) **tanu wa-gelelo secara o nyawa**
 if 1PL-see manner NRNL human
tanu i-maka-manaki ma,
 if 3NH- recip- friend but
ma deakad-oka i-maka-sosonenge,
 but inside-there 3NH- recip- kill
i-maka-budi.
 3NH- recip- cheat
 ‘if we look at it from a human point of view they are friends, but in fact in their minds, they want to kill each other, they cheat each other.’
- (21) **ma wo-temo i-maka-riwo,**
 but 1PL.IN-saya 3NH- recip- help
ma ma deaka, i-maka-budi kogena.
 but RNL inside 3NH- recip- cheat like.that
 ‘we can say they help each other, but inside their hearts, they cheat each other’

Superiority of human beings over animals is shown here by the use of the exclusive pronoun “they” to refer to all non-human creatures in the folktales who behave badly.

Indeed, it looks normal to give beastly character to people who misbehave, e.g., “office rat”, “crocodile tears”, “loan shark”, etc. Conversely, when an animal is clever and useful, it is common

to call a dog “man’s best friend”, to mention some examples (Huggan, 2015).

However, the Pagu folktales discussed also depict animals in positive modes as follows.

- (22) **Nena o Tofafen de o**
 this NRNL Tofafen and NRNL
Tofamia nena o bole
 Tofamia this NRNL banana
yo-datomo yo-maka-niiki.
 3PL-plant 3PL- recip- help
 ‘Tofafen and Tofamia help each other to plant banana trees.’
- (23) **Ah genakadau ala de**
 ah after.that then and
yo-tagi samasama yo-maka-niiki
 3PL-go together 3PL- recip- help
yo-tagi yo-maka-niiki.
 3PL-go 3PL- recip- help
 ‘Well, since then they always go together to help each other.’
- (24) **Oli toena dugaduga**
 and.then exist approximately
ma jarita gena ya-ika
 RNL story that 3NH-to.there
o kaso de o tumala
 NRNL dog and NRNL stork
i-maka-jaji.
 3NH- recip- invite
 ‘So that’s the story of the dog and the stork inviting each other to eat.’

Data (22) and (23) show that the turtle and the monkey help each other, although they are often caught fighting with one another. Data (24) is evidence that the dog and the stork conduct themselves politely. They invite and serve their respective guests despite their real intentions. Here, the narrators’ positive evaluation of the animals as to help or invite each other, somehow show that the presence of the animals is not always bothersome for people. This finding corresponds with the wealth of research on harmonious relationships between human beings and animals, especially pets (Cai, 1993; Karniol, 2012; Storie, 2014).

In sum, the modality and the appraisal in depicting the animals in the five folktales is varied. On the one hand, when used as a metaphor of human behavior, the animals exhibit both positive and negative traits. On the other hand, the animals in the folktales are also portrayed as being inferior and often dangerous to human beings.

The above analysis applies Ecosophy of which the goal is to develop a linguistic theory by looking

at humans not only as part of society but also as part of a larger ecosystem on which life rests. As an implication, this study has shown how linguistics can be used to tackle ecological problems that are increasingly deteriorating, from climate change and biodiversity loss to environmental in(justice), as evident in the five Pagu folktales under discussion.

V. CONCLUSION

As one of the non-Austronesian (Papuan) endangered language family spoken in north Halmahera, North Maluku province of Indonesia, Pagu language has its local wisdom and values worth preserving as inscribed in its literature, especially folktales. The five folktales examined in this study comprise of stories about a variety of natural landscapes and animals in Pagu land. Using Ecosophy, the research has shown that the language, culture, and literature of Pagu alongside its environment need to be well-looked-after before they gradually disappear. Like any world fables, three out of five Pagu fables are anthropocentric because the intention is to teach and impart values to people. The other two are morality tales that call for people's care for and attention to the

environment and all the ecosystems which have so far supported people's life. All living things depend on one another for sustainability. Folktales are told from one generation to the next. Therefore, to keep the Pagu folktales alive means sustaining the language and environment of the Pagu land.

Given that this study limits itself to examine the five folktales of only two different sub-genres, i.e. fables and morality tales, the results may not be sufficiently conclusive as to answer why anthropocentrism remains intact. From the interviews, it was found that the folktales collected are no longer popular now to be transmitted to the younger generation. Not all parents know and remember certain folktales to retell to their children. The speakers usually need several days to recall the stories they hardly heard from their older generation. More data are needed to enrich the discussion by focusing specifically on, respectively, landscape, plant life, wildlife, and other living creatures.

As such, future research can further pursue Pagu folktales of different sub-genres by using Ecosophy as the theoretical path. In this way, while saving the endangered language, three-way benefits are certain: culture (language and literature), people, and the planet.

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APPENDIX

The following are synopses of the five Pagu folktales.

The Rat and the Fish

This fable is about the rat and the fish that seem to help each other. But when opportunity arises, they also try to harm one another. One day, the rat says that he is sick and needs an egg for medicine. The fish rushes off to look for the egg to help. But after the fish gets the egg with difficulty, the rat says he is cured. Two days later, the fish says he gets sick and needs a crocodile liver to cure him. After much effort, the rat helps to get it. At this time, the fish announces that he is healed.

The Half-bodied Man

This religious story tells of a person who only has half-part of the body (left without right) who is on his way to heaven while looking for his missing part of the body. On his way, he meets different people who are worse off than he is, and they are all in a bad state because of their bad character and behavior while living on earth. Finally, he finds his half-part of the body, the answer why he has lost it, and helps other people to repent for their mistakes.

The Stork and the Dog

This fable is of Aesop variety. The dog and the stork invite each other to eat at their respective places. But deliberately the banquet is not to satisfy the others. The dog serves two plates of meal too shallow for the stork's long beak. Similarly, the stork later serves some meal in a narrow jug that the dog cannot get his mouth in. Although both are equally disappointed, they cannot say anything.

Fated to Death by a Crocodile

This is a morality tale about a father who lost his child. The child was destined to die eaten by a crocodile according to an oracle the father had heard from a tree. With all his efforts the man tried to avoid that fate, but the child eventually died by a wooden crocodile toy made by the father.

Tofafen and Tofamia

The characters in this creation fable are anthropomorphized. Two friends, Tofafen (a turtle) and Tofamia (a monkey), plant banana trees, but one fails and the other succeeds. They like to be together but often fight over food. Only later do they realize that they should collaborate instead of deceiving one another.