
**The Origin Of Rice Myth Nabaloi Version
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the abaknon and other major ethnic groups of the cordilleras have cosmogonies that have almost no counterparts outside of the cordilleras. generally, these myths tell of the creation of the world, which is sometimes viewed as an attempt to rationalize what they believed to be the inexplicable. creation myths are also common in several ethnic groups in the cordilleras. for example, the people of the sangaang hamtong, a sub-tribe of the tingguian, believed that their ancestors were created when water and mountains were fused together. they also believed that the gods were created by the tandayaneng, a spirit dwelling in a cave, and the goddesses by the uayag, which is a semi-divine being. the nukak tinukubong, or a hill, was believed to be the home of a powerful goddess who was responsible for creating the world, and the other deities that reside on hills. [157] the tagalog and bicolano peoples have an extensive literature of creation myths, which is believed to be the product of their contact with other cultural groups. the tagalog myths tell of the creation of the world through a fire god, dagda, who is also the god of agriculture. the creation of the world is further described as a struggle between these two gods, one of whom gives birth to a giantess, which is the land. the giantess, who is called yumande, then gave birth to the tagalog peoples, who are all descendants of her children. the bikolano people are also descendants of the giantess, and she was seen as a great beneficent creator, unlike the dagda. other bikolano creation myths include the creation of the world through a clap of thunder which created the seas. the creator was a black girl with a white breast. the creator and her people became the present-

day bikolano people.

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one of the oldest schools of thought is that filipino mythology is derived from the ancient hindu-buddhist "vedic" civilisation (or indian civilisation) of the indian subcontinent. in the philippines, the first such school of thought was presented by george b. albert, a filipino-american historian who argued that native philippine deities and mythology are derived from ancient hindu-buddhist traditions in india. [158] the first such group in the philippines to promote indian mythology was the katipunan. albert was also part of the organisation, which was outlawed by the colonial government. in this school of thought, the philippine "sons of giants" (known as kalakal in the visayan language) are identified as "giants" who were abducted from india by ancient filipino peoples. according to this school of thought, the local deities of the philippines were derived from "giant" ancestors that came from the "original" land of the philippines, and that their identities and cultures were retained when these people arrived to the philippines. according to this school of thought, the philippines is essentially an extension of the indian subcontinent, with the philippines as a smaller version of india. i have recently decided to change my tumpi recipe because i wanted to try a different type of flour. this time i wanted to use brown rice flour and i was not happy with the results. the tumpi was not as crisp as i like it and it was also pretty dry. i am also experimenting with other flours such as amaranth and buckwheat. i have

not tried these flours yet and i am not sure if they will produce the same results as brown rice flour. this is an experiment and i am currently getting used to using different flours. i plan on experimenting with more flours and i am sure that i will be able to produce some amazing results. i am also happy that i have changed my mind about my tumpi. 5ec8ef588b

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