THE WORLDVIEW REFLECTED IN THE INABAKNON PROVERBS IN CAPUL, NORTHERN SAMAR

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Abstract - This ethnolinguistic study retrieved and translated into English the proverbs of the people of Capul, Northern Samar. Specifically, find out how is the culture or worldview of the people reflected in the proverbs; take note the extra-linguistic features accompanying the Inabaknon proverbs; categorized the proverbs according to the nature and range of subject matter and form and style; know the techniques employed in the translation of Inabaknon proverbs into English.
One hundred sixty (160) proverbs were collected and analyzed. It was categorized for their general attitudes towards life and laws that govern life, ethical, system of values, general truths and observations about life, humorous, and miscellaneous.
It revealed that proverbs were prose statements in couplets with neither rhyme nor measure both in the original text and the English translation. Conditional construction, analogy, simile, metaphor, hyperbole, contrast, comparison, and parallelism were the figurative language used. The functions were restraining, regulating, advising and tempering.
The extra-linguistic features were hand gestures and facial expressions to state the degree of seriousness as to the proverb's wisdom and spirit. The dominant worldview reflected is the Capuleño's religiosity. Free and word for word translation, functional and descriptive equivalent, and paraphrasing were utilized.

Keywords - Proverbs, Retrieval, Translation, Strategies, Extra-Linguistic, Traditional Bearers, Worldview, Culture

I. INTRODUCTION

The genius, wit, and spirit of a nation are discovered in its proverbs.
-Francis Bacon

Learning the language of other people includes a knowledge of the culture of these people. Proverbs are a good source of language study for they reflect both the culture and the language.

The island of Samar is one of the rich hunting grounds for indigenous art and literature. In the skill in proverb making, the people of Leyte and Samar have been productive. Collecting these proverbs, however, began almost as a historical accident.

Disaeri (quoted in Trench 1853:4) points out the importance of proverbs in the following way: "Proverbs embrace the wide sphere of human existence, they take all the colors of life, they are often exquisite stroke of genius, they delight their airy sarcasm or their caustic satire, the luxuriance of their humor, the playfulness of their turn, and even by their elegance of their imagery, and the tenderness of their sentiment. They give a deep insight into domestic life, and open for us the heart of man, in all various states which he may occupy; a frequent review of the proverbs should enter into our readings; and although they are no longer the ornaments of conversation, they have not ceased to be the treasuries of thought."

Of the various verbal folklore genres (i.e. fairy tales, legends, tall tales, jokes and riddles,) proverbs are the most concise but nit necessary the simplest form. The vast scholarship of proverbs is ample proof that they are anything but mundane matters in human communication. Proverbs fulfil the human need to summarize experiences and observations into nuggets of wisdom that provide ready-made comments on personal relationships and social affairs. There are proverbs for every imaginable context, and they are thus as contradictory as life itself.

According to Samover et.al.(2009:29) in nearly every culture, proverbs-communicated in colourful, vivid languages and with very few words- offer an important set of values and beliefs for members of the culture.They also reflect the wisdom, biases, and even superstitions of a culture. Proverbs go by many names (such as maxims, truisms, and even sayings), yet they all are intended to carry the truths and accumulated insights of culture. Proverbs are so important to the learning process that there is even a German proverb that notes, "A country can be judged by the quality of its proverbs."

A famous line has it that "brevity is the soul of wit". Brevity with wisdom is found at its best in proverbial sayings. The most primitive of men coin sayings founded on common experiences and observations. There sapiential pronouncements when taken together embody the wisdom and philosophy of a people.

Proverbs had been in use by Filipinos long before the coming of the Spaniards to the Philippine shores and have managed to survive to this day through constant use handed down from generation to generation.

In view of this, the preservation of the folk's oral and vernacular literature in some remote areas requires attention. It attested to the fact that Northern Samar is a fertile ground for oral and vernacular literature.

Inabaknon sounds queer and unique, is entirely different from Samarnon. Stressing the urgency of putting Inabaknon in the mainstream of Filipino literature, this research collected Inabaknon proverbs which are translated to the English language for non-native speakers of NinorteSamarnon. The collected

proverbs will help present a concept of the people of Capul, Northern Samar, their life, appreciation, expressions, observations, and ways of valuing.

It is hoped that this bilingual collection of Inabaknon maxims and proverbs will interest the readers in general but be of special value to students and translators of the main languages.

For the above reasons, the researcher aimed to retrieve and translate the proverbs that are popular among Capuleño's, their lives as human beings, as Samareños, as Filipinos, and as citizens of the world having something in common with those from other cultures.

II. OBJECTIVES OF THE STUDY

The researcher aimed to retrieve and translate into English the proverbs of the people of Capul, Northern Samar.

Specifically, it is intended to:

1. find out how is the culture or worldview of the people reflected in the proverbs;
2. take note the extra-linguistic features accompanying the Inabaknon proverbs;
3. categorized the proverbs according to the nature and range of subject matter and form and style;
4. know the techniques employed in the translation of Inabaknon proverbs into English.

III. METHODOLOGY

This ethnolinguistic study was conducted in the municipality of Capul, Northern Samar.

Capul is an island town located at the northwest portion of the province of Northern Samar. It has been said that this was the first town established and evangelized by the Spaniards. Historically, the galleons from Mexico have docked at San Luis, Capul before they set said on to Acapulco, Mexico. The name Capul was said to derive from the city of Acapulco. It has been said also that Moro vintas would pass and make a short stay in the island before going to Manila and in Luzon province likewise when going to Mindanao. Some of these Muslim traders married native Capuleños. It is believed that these Muslim traders had inhabited the islands and imbibed its culture which was at the same time influencing the island's language. The language spoken is Inabaknon, but Tagalog and English can also be understood by the majority.

Thirty-seven (37) informants were chosen as the sources of the data and who met the criteria for this study. The criteria specified that the primary source or 0informants be Nortehanons: sixty years old and above; known to be tradition bearers; those who had never gone beyond grade three to minimize the influence of the printed page and to authenticate their proverbs; and those who rarely left the place except for occasional visits to other towns or cities. Also tradition bearers who are professionals were included as data source to strengthen the folkloricity of the proverbs.

This research examined a people's words and actions in narrative or descriptive ways more closely representing the situation as experienced by the participants. It made use of the ethnolinguistic and participant observation methods complemented by informal conversational interview and the interview guide approach. A personal interview schedule was used with an interview guide to elicit the background information of the primary sources of data. A tape recorder to record the proverbs and a camera for taking pictures of the informants were used in this investigation. While the interview was going on, the researcher observed the accompanying extra-linguistic features of the informants and recorded them in her journal. The researcher gathered 160 proverbs from the 37 informants from the twelve (12) barangays of Capul, Northern Samar.

The actual field work was conducted from October 2004 to December 2004. For authentication of proverbs, E. Arsenio Manuel's test for folkloricity as contained in his guide was used. That is the proverbs must be recited, it has no authorship, its medium of transmission is by word of mouth, and variants must exist.

Effort was exerted to insure that the words from the proverbs were recorded as exactly as they were given by the informants and all the extra-linguistic features were noted down during the interview. In translating the texts, this research tried to render meaning as faithfully as possible so as to be understood by the readers. The classification of proverbs by Damiana Eugenio was used to categorized the Inabaknon proverbs. In translating the proverbs, the closes possible translation was considered. However, in some cases where there was no English equivalents to some words, the meaning was given consideration that the form of structure or word arrangement. The original terms were also retained to maintain the greater part of the meaning. For the readers' convenience, the original and English translations came after the Inabaknon proverbs.

IV. FINDINGS

The Collected and Translated Inabaknon Proverbs

A. General Attitudes towards Life and Laws that Govern Life

1. Patience and Perseverance
I mag-antossikasakitan
Mahalap i kabubuwasun-na.

S/He who sacrifices
Will have a better tomorrow.

2. Cautiousness
Gana' sagdonngamara'at.

There is no advice that leads to evil.
3. Gratitude
I a'angaga'iagtitilisitinikangan-na
Ga'ikapada 'iraysi parade 'irayon-na.

S/He who does not look back at his/her past cannot go where s/he desires.
4. Resentment
Ako i magtapa, ako i magsugna'
Katahak la 'in magkakan.

I pounded, I cooked, when finished, other reaped the glory. Or

I was the one who cooked it, another ate it.
5. Death
Kamatayonhamok
I gana' kalibrihan-na.

From death alone
Is there no escape.

B. <u>Ethical Proverbs Recommending Certain Virtues and Condemning Certain Vices</u>

1. Cautiousness
I makusoglakang-na
Malalom i ontug-na.

The heavier the step
The greater the fall.
2. Loyalty
Kon i alla-moduwa
Pabalikon I adda.

If you have two spouses
Return the other.

3. Promptness
I magkallattulos
Mahayagrasya i saala'-na.

The early rises,
Receives bountiful graces.
4. Industry
I a'amadurutosipanginabuhi
Niya' kahalapan-nasidamuriallaw.

S/He who is helpful
Reaps something in return.
5. Thrift
Dakawagtitibusondimu'an
Kay aniya' orasngaagkinahanglankaw.

Don't consume everything
Time will come that you need some.

6. Consideration for others
Dakawagpallingmara'at
Basi' gana' mabido' sika'aw.

Don't say bad words
So that people will not be mad at you.
7. Humility
Konbinalitokkawbatobulusongapas
Ngaga'ikawakapapaddisiigkasia'amo.

If some throws you a stone, throw back cotton
So that you will not hurt him/her.
8. Patience
Tadungon i paglalangngan-mo, dakaw
Paratitili
Kay angabatkawawiraynakawdina.

Look straight, don't look back
You will find you're already there.
9. Respect
Konmahalappagtratar-mosila'ina'a,
Mahalap may lat i pagtratarsika'aw.

If you treat others well,
You will be treated well too.
10. Charity
I a'adapatata'oaghigugma'
Si mgaanggana' pina'agisipagbuwan limos.

A person should love those people
Who do not have by being generous.

C. <u>Proverbs Expressing a System of Values</u>

1. Honesty
Kon ay i sa'ad-mo
Iya I tinumanon.

What you promised
You should fulfill.
2. Good Reputation
Konaniya' humbo
Aniya' may api.

If there is smoke
There is fire.

D. <u>Proverbs Expressing General Truths and Observations About Life</u>

1. Adaptability
Dakawagdadahulokay i dahuloiya i nagtestingan
Dakaw may
latagpadamurikawka'awmakabawasikada'an.

Neither be the first for you will be tested;
Nor be the last for you will bear the old.
2. On the Attitude of the Young and Present Generation

I siraypati' ina'anto
Mahaya i dipirensya-na.

Between yesterday and today,
There is a great difference.
3. On the Attitude of Human Beings
Konniya' mahalapbinuhatan-moga'i
lugodkina'intuman
I mara'atlugodiyapirmi i nagparatigamanan.

People do not look on the good deeds
of a person
Rather they look into their defects.
4. Obedience
Tipada'iray pa kamhamok,
Tibalikna kami'.

You are still going there,
We are already returning.
5. Judgment
Myintraskawaghusgasiditangnga'
Husgahindahulo i kalugaringon-mo.

Before you judge others,
Judge yourself first.
6. Sensitiveness
Malamma' ngani' a'a
Makudatngani' kayo.

If it is soft then it's human.
If it is hard then it's wood.
7. Talkativeness
Gana' mahimotrabaho
Konsigehamoktabil.

Nothing is accomplished
By talking always.
8. Love of Pleasure and Relaxation
I a'angamapinaturihon, makaliamatay.

S/He who sleeps always dies early.
9. Modesty
Ga'ipadugok i paraysimanok.

Palay never comes near the chicken.
10. Contentment
I a'angabagtokkuntentona.

Each one who gets full is weaned.
11. Wooing
Sikreto pa hamok
Baliskadna i lamisa.

It is still a secret;
But the table has already been turned
upside down.
12. Fame and Power
I gahum-nasia'aapara'
Pero i-gahum-nasiDiyosga'Iapara'.

The power of man fades
But the power of God does not.
13. Ability
I kulur-nasia'akinakulawansigawas;
Pero i abilidadsikalidad.

The color of man is on the outside;
But the ability lies in the quality.
14. Courage
I a'aakonakasamaran
Agdugang i kusug-na.

A person when wounded
All the more s/he becomes brave.
15. Repentance
Abungolakosikapapamati' ina'anto.
Mahalap i kabubuwasun-na.

I've been deaf but I listen now.
16. Perseverance
I orasiglalangngan
I trabahoag'antahak.

Time flies;
The job awaits.
17. Inheritance
Kon ay i tatay-mo, kaydadi'-na may
Kaw, iyakawliwat.

Like father, like son.

E. <u>Humorous Proverbs</u>

1. On Emotions
Sa 'ilub-mo i paddipero i katul-naga'i.

You can stand the pain but not the itch.
2. On Jokes
Gana' ngani' pataraw'an
Gana' may makapatatawa.

No jokes,
No laughter.

F. Miscellaneous Proverbs

I gi'ossipagkadadi' abawasi
Kamaktong.

Childhood disposition is carried to maturity.

Gana' sapagga'-mosigana'.

You can't squeeze something
out of nothing.

<u>The Categories of the Proverbs</u>
<u>The Nature and Range of Subject Matter, Form, and Style</u>

One hundred-sixty (160) Inabaknon proverbs were collected and categorized using Damiana Eugenio's classification. The Inabaknon proverbs were categorized as to range and nature of subject matter into; general attitudes towards life and laws that govern life, which is 41 proverbs were retrieved and translated on patience and perseverance, cautiousness, gratitude, resentment, and death. On the ethical proverbs recommending certain virtues and condemning certain vices, 45 proverbs were retrieved on cautiousness, loyalty, bb promptness, industry, thrift, consideration for others, humility, patience, respect and charity. With regard to proverbs expressing a system of values, 9 proverbs spoke of honesty and good reputation. On proverbs about life, 49 proverbs focused on adaptability, on the attitude of young and present generation, on the attitude of human beings, obedience, judgment, sensitiveness, talkativeness, love of pleasure and relaxation, modesty, contentment, wooing, fame and power, ability, courage, repentance, perseverance, and inheritance. Six (6) humorous proverbs centered on emotions and jokes. And 10 miscellaneous proverbs that spoke on nature and confidence.

All these Inabaknon proverbs are in prose statement.

The Structure of the Proverbs

Most of the retrieved and translated Inabaknon proverbs were prose statements in couplets with but there is no discernible rhyme scheme or uniformity in syllable composition both in the original text and the English translation.

And there is a number of proverbs in quatrain and three-line stanza with no discernible rhyme scheme or syllable composition.

The Extra-Linguistic Features Accompanying the Proverbs

The extra-linguistic features that accompany in the Inabaknon proverbs were hand gestures which impress the functions coupled with the facial expressions usually wearing some degree of seriousness as to the wisdom and spirit of the proverb.

The Figurative Languages Used

The figurative languages used in the Inabaknon proverbs were conditional construction, analogy, simile, metaphor, hyperbole, contrast, comparison, and parallelism.

The Situation When the Proverbs are Used

The Abaknon'sn main reason for using proverbs is to render advice, sermon, and conversation, arguments arising among parents/elders and children, among siblings, and among neighbors and friends.

Culture or Worldview of the People Reflected in the Proverbs

The proverbs are reflections of the values caught from parents and elders, from hard work, careful deep thought in any undertaking, good reputation, keeping ones word, adaptability, prescribing, proper behavior, and recognizing the will and power of god. They teach the virtues of patience, promptness, perseverance, industry, loyalty between husband and wife, honesty, charity, thrift, humility, respect, obedience, courage and contentment. One dominant worldview of the people reflected in this collection of proverbs is the Capuleño's religiosity. The wisdom and spirit of the proverb reflect the people's attitudes toward life and those which govern life, general truth and observations of and in life, their work ethic, the people's value system and the lighter side of life which is humor.

Techniques Employed in the Translation

Translated into English using the free translation techniques, they have been rendered understandable to readers who are non-native users of the language.

These proverbs are manifestations of their day-to-day activities, feelings and attitudes, depicting their confrontation with the facts of life. This proves that Capul like any other place has a rich repertoire of beautiful proverbs embodying their sentiments handed down by word of mouth. Thus, it will sensitize the readers to an indigenous oral literature.

RECOMMENDATIONS

From the results of the study, the researcher makes the following recommendations:

1. That folklore be included in the high school curriculum as well as in the elementary as teaching materials so that from the start the students will recognize the importance of folklore and earlier they can begin retrieving and collecting those that have not have been collected so far.
2. Other proverbs should be gathered in various places, towns and barangays in Northern Samar as a way of preserving the people's wisdom before they totally vanish.
3. Future thesis writers are encouraged to retrieve, collect and translate NinorteSamarnon literature and study them for their literary merits. In so doing the actual interview of the informants should be video-taped so that the extra-linguistic features of the informants could be recorded.
4. For them to be appreciated, these proverbs may be recited first in class, before discussing the values/worldview/culture contained therein and the figurative language used. In this manner the students will develop an appreciation of the NinorteSamarnon culture, besides enjoying the Inakbanon proverbs.
5. The Inabaknon proverbs should be included in the literature classes so that the language and culture should not be regarded as strange by students who do not come from Capul.
6. The use of proverbs is highly effective in conveying one's thought because of their imaginative treatment of the language. A literary appreciation of them would be a good research.
7. The proverbs need inclusion in DepEd values education program to enhance human development and strengthen the moral fiber of the people through

familiar situations embedded in them, besides sensitizing the readers to indigenous oral literature.

8. It is also recommended that another research be conducted comparing proverbs from different places focusing on the difference in cultural materials or nuances.

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