

Folk Speech In Catubig, Northern Samar: A Retrieval And Translation

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Abstract—This study gathered folk speech from Catubig, Northern Samar which was categorized as wise sayings, proverbial truisms and proverbial comparisons and they were translated into English for universal understanding.

The researchers used qualitative-analytical research using unstructured interview in gathering the folk speech. They used voice recorder, paper and pen to record the data. A camera was used for documentation. A guide questionnaire and a personal data form were prepared to facilitate the gathering of the personal information of the respondents.

The researcher was able to collect 81 folk speeches from 10 barangays of Catubig.

Keywords—Folk speech; Wise saying; Proverbial truisms; Proverbial comparisons

I. INTRODUCTION

People say that experiences in life shape a man to become a wittier and knowledgeable individual for s/he gains morals and wisdom from those things. Old folks are most commonly attributed as wise men for they have already encountered different phases of life. And so with this, they are considered gems of the society for their contributions of brilliant wisdom and principles. These principles guide the new generation to learn more about life.

The Philippines is rich in folklore. Its ancestor was able to provide the present generation a very rich culture. Filipino culture should be preserved and developed for national identity. Folk speeches are aspects of the Filipino culture that should be preserved [4].

Filipinos are fond of using sayings, which are observable every time there are gatherings such as funeral, wedding or festivities – occasions, which are also considered as an occasion for the telling of proverbs [3]. This rich oral tradition is the Filipinos form of leisure and entertainment and serves as a cultural bond that strengthens the foundation of good relationship among one another. However, because of the wave of modernization and high technology, this oral literature is slowly diminishing [6]. People of new

generation no longer appreciate and cherish these precious treasures which originated from the brilliant minds of the forefathers.

The researcher was prompted to conduct the study about folk speech specifically, the wise sayings and proverbs in Catubig for no one has yet conducted a similar study in this locale. The researcher also observed that this oral tradition in Catubig is slowly diminishing. In order to keep this rich literature to continue serve its significance, it should be retrieved and preserved so that the new generation will learn to appreciate this literature and be familiar with their culture and tradition.

II. METODOLOGY

This study was conducted in the municipality of Catubig. Catubig is a fourth class municipality in the province of Northern Samar. It is politically subdivided into 47 Barangays.

It is an inland town that lies on the banks of the Catubig River, a waterway that empties near Rawis and the traditional passage to the town. But now it is already accessible by means of land transportation.

Also called Cagninipa after an aquatic palm, it is located south of Palapag. Although the Jesuits evangelized the town beginning 1597, Jesuits practice did not assign a resident missionary of Catubig but rather through most of the 16th and 17th century, pairs of Jesuits would visit the settlements and missions under the jurisdiction of the Palapag resedentia.

Catubig Valley is known as the rice-producing valley of Northern Samar, identified as the potential site for developing an intensive rice producing area in Northern Samar. It has a population of 26,917 as of 2002 census. One tourist attraction of the town is the Catubig Church constructed during the 16th century; a product of force labor of the Catubignon's forefathers.

In this study of retrieved and translation, the data that were collected were folk speech, specifically wise sayings and proverbs told by the folks in the selected barangays of Catubig. The wise sayings and proverbs were collected by interviewing the informants. They were transcribed and translated into English for universal understanding.

The informants of this study were the old folks of Catubig. To make the information reliable, the researcher set some criteria. The informants should be a native of Catubig; at least sixty to ninety years old; not senile; their educational qualification did not exceed Grade III; and the information was known to three generations.

In this study, there were (49) informants who passed the criteria set by the researcher.

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Research Design

This study is a qualitative research. Basic techniques of retrieval technique, specifically key informant and unstructured interviewing and participant observation, were used in this study.

Research Procedure

The first step in the procedure was the preparation of questionnaire and interview guide. After the questionnaire and interview guide were established, the researchers conducted a preliminary survey to purposively choose the barangays where the data was taken. In a span of four (4) weekends, the researchers went to the selected barangays to collect the data. Based on the criteria set by the researchers, the informants were identified. The researchers asked permission from the barangay captains of each selected barangay to conduct an interview with the local folks of the barangay. Before conducting the interview, the researchers introduced themselves and discussed what the study is all about. The researchers asked the informants if they have known wise sayings and proverbs, which were handed down to them by their ancestors. There were instances where the researchers had to provide the informants some liquor in order to establish rapport with them. The data that were gathered were recorded using a voice recorder. The researchers also used a camera to capture some experiences for documentation purposes. After gathering the data, the researchers immediately transcribed the collected folk speech. Then, these were translated to English for universal understanding.

Ethical Instrument

The information that were used in this research were the individual views of participants on the issues related to the subject. Hence, in the interest of future predicaments that may arise based on the impressions of the readers, the identities of the participants were not divulged in this study. The researcher reserved the right to protect the

participants and the confidentiality of their responses in general.

III. RESULT AND DISCUSSION

The town is rich in oral literature. It is evident in the number of collected folk speeches. In this study, the collected speeches were classified as to proverbial comparison, proverbial truism and sayings.

TABLE I. PRESENTS THE COLLECTED SPEECHES WERE CLASSIFIED AS TO PROVERBIAL COMPARISON AND PROVERBIAL TRUISM

Catubig's Folk Speech	Proverbial Comparison in Vernacular	
	Translation	Meaning
Mala nagpipitos an siki (lalag, di napuruko)	Like a striding foot	The person is always busy
Mala ka ulalagsing (malaksi, nakipat la)	You are like a squirrel	Fast
Mala ka an itod (mapili nga tawo)	You arev like an "itod"	A black skinned person
Mala ka bukaw (dako an mata)	You are like an owl	Has big eyes
Mala ka an tikatik (sabid)	You are like a ticking clock	Talkative
Mala ka natarakighil (nakiwil)	You are like a coquette	A flirt
Mala ka an nakayaw sa kalibutan (napadayaw)	As if you are lifted up on air	Boastful
Mala ka an going nga gin matamatahan (irapa)	You are like an intestinal work with make believe eyes	Very thin, emaciated, malnourished
Mala ka an sarawisaw (saraw)	You are like a hungry cat	One who cannot wait for food to be served, voracious
Mala ka an ulod ng nag linito-litod (mahinay magkiniwakiwa)	You are like acrawling worm	A slow poke, slow moving person
Mala ka an naalog sa alat (makuri pagbuhaton)	You are like fetching water in a native basket	Impossible task

Catubig's Folk Speech	Proverbial Comparison in Vernacular		Catubig's Folk Speech	Proverbial Comparison in Vernacular	
	Translation	Meaning		Translation	Meaning
Mala ka ulalaga (maliya)	You are like a grub	Noisy	(pag hinahanap dire nakikita, pag di hinanap naguwas)	don't show up	something he cannot find, but when he stops looking for it, it is seen easily
Mala ka kabayo (malaksi)	You are like a horse	Fast	Ah! Ene nga kaguran poydi pag-apuhan (marig-on)	This shredder can last for generations	Durable
Mala ka kusdit (waray parigo)	You are like a cat	One who does not take a bath often	An kutsara ngan kugita nagkita (bisan nanu kaiha nga deri nagkikita kay harayo, magkikita gihapon)	The spoon and octopus met	Nothing is impossible. Destiny will always find a way
Mala ka talabong (halaba an liog)	You are like a heron	One who has long neck	Bisan an gintitimo na, ginuhukad pa (mahinatagon)	Food already in the mouth is still taken out	Very generous or charitable
Mala ka an ginhihinipid nga talanga (waray labot)	You are like an ear beside me	A person who does not care of what is happening	Magdi-ano in prosisyon, sa singbahan an datong (bisan nanu kaiha sin pang-inggids, ikakasal gihapon)	No matter how long is your ride, you will surely reach the coast	No matter how long is the engagement, it will surely end in marriage
Mala ka an tagkaro (deri nakaturog)	You are like a night jar owl	A person who does not sleep at night	Magdi-ano an sakay, maduong tabi (bisan nanu kaiha san byahe, madatong gihapon)	Even small things can hurt	Trivial things can have far-reaching results
Mala ka naikid nga Bangka (nagpadayaw)	You are like a tiptoeing cockroach	Boasting /showing off	Magdi-ano kaditoy, masuol gihapon (bisan nanu kaditot sin butang, nakakasuol la gihapon sa tawo)	Even small things can hurt	Trivial things can have far-reaching result
Daw tinta daw langking nadulot sa kasingkasing (an tawo bisan nano karaot higugmaon la gihapon)	Like a black sticky ink to the heart it clings	Love lasts	An barko natitimunan, pero an dila dire napupugngan (naglalata bisan nanu)	You can maneuver the ship but never a human being	Speak whatever one wants to say
Bisan an kinakaon na, nahuhulog pa (waray kasiguruhan)	You can still lose what you have	Nothing is certain	An malimpyo nga burabod dire naawas sin marigsok (an maupay nga kasingkasing, maupay an buhat)	A clean well will not give a dirty water	A pure heart has good deeds
Nakaramada ine nga kugita (nadungat)	This octopus is careless	Careless	Basuni sa dughan, mabantad ngani nagawas ta. (pag nabantad an masuol sa kasing-kaisng,	Thorns buried in the heart, once touched, pain will eventually	When a person is provoked, his/her resentments
Kun hain an karne bibitaya, adto an dugo tuturo (kun hain an kremin, adto an ebidensiya)	Where the meat is hung, there the bloods drips	There will always be traces of crime committed			
An dila wara tul-an (an dila mayumo, bisan nano nalalata)	The tongue has no bone	The tongue is flexible it can say anything			
Bisan higutan karne an bado deri hiaabutan san ayam (malaksi mangiwa-kiwa)	Even if you tie a piece of meat to her clothes, a dog can't catch her	Very fast			
Suksuk la bukatkat, ayaw la pag lingat	Hide and	When one seeks			

Catubig's Folk Speech	Proverbial Comparison in Vernacular		Catubig's Folk Speech	Proverbial Comparison in Vernacular	
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naiguguwas an tinago nga problema)	outburst	will be released	Purtuna purtuyo (an tawo an nagtutumuyo san kanya kapalaran)	Life is what are seeks	Man seeks his own destiny
Manipis an dughan pero tinago an ngatanan (bisan manipis an dughan kaya magtago san problema)	The heart is thin, but hides everything	No matter how thin is the heart, it can hide all the pain	Kun diin kakukulpi didto hahapon (lagalag)	Whenever night overcomes a person, there s/he will stay	Vagabond
An kasingkasing san tawo nakikita sa kanya pamayhon (kun nano an inaabat san tawo nakikita sa kanya kahimo)	The heart of the person is mirrored in the face	The true emotions of the person can be seen in his/her face	Kun hain an katitirok didto sasangot (an mga istoryador adto kun hain an istorya)	Wherever people are gathered, there a person drifts	Gossip mongers
Bisan an burabod nahupa (kayamanan naubos)	Even springs dry up	Man goes up and down in life	Matutugkad mo pa an lawod pero dire an huna-huna san tawo (dire mababasa an isip san tawo)	You can fathom the depths of the ocean but not the mind of a person	No one can read the minds of people
An tipasi deri naduok sa manok (an lalaki an nangurngurba sa babaye)	Palay grains do not go near in chicken	Men pursue women, not the other way around	Mapaid ka kun pag agi-an mo man (masabot ka sa kanan iba gin-aagian kun mag-agi ka man liwat)	You will sympathize with others only when you experience their situation	Putting oneself in the shoes of others
An pantalan dire naduok sa barko (an may tuyu mao an naduok)	The dock will not go near the ship	A person should pursue his intention	Nasuit ka, sayo ka liwat nga suruitan (nagpipinagdon, saragdunan man liwat)	You criticize others yet you yourself should be criticized	Don't judge others
An masupon, sinusupunan man (an nanlilibak, ginlilibak man)	A person who criticizes, will be criticized	A person who condemn others will be condemned	Bisan nanu nga pagtinaguon, nalutaw gihapon (waray sekreto nga nahitatego sin maiha)	Hidden secrets will always surface	No secret can be kept for long
Natatago an kayamanan pero dire an kapobrehan (nakikita sa kiwa san tawo an kanya estado sa kinabuhi)	It is easier to be rich and naughty, it is difficult to be poor and not grumble	Your actions speak about your status in life	Kun magbusag an uwak (dire possible)	When the crow turns white	A circumstance that is to happen
Napupugngan an baha, pero dire an gugma (makusog an paghigugma kaysa san baha)	Love is stronger than any obstacle	No one can stop love	Kun magbukad an bayo (dire possible)	When the pestle bears flower	A circumstance that is to happen
Hinay, dagmit, datong (mahinay man malaksi madatong gihapon sa distinasyon)	Either slow or fast, you will reach home	No matter how fast or slow, you will still reach your destination	An saging nga sab-a dire nagsasaha sin kusta (an mga manok nasupo/nasusog san kag-anak)	A "saba" plant will not sucker a "lakatan"	Like father, like son
Wara hubag nga dire nagbusod (waray sekreto nga dire nahibabaruan)	There is no boil that does not burst	No secret can be kept forever			

Table II. PRESENTS THE COLLECTED SPEECHES WERE CLASSIFIED WISE SAYINGS

Catubig's Folk Speech	Wise saying in Vernacular and its meaning		Catubig's Folk Speech	Wise saying in Vernacular and its meaning	
	Translation	Meaning		Translation	Meaning
Kanan tawo paglarang, kanan Dyos pag-ulang (an Ginoo an may pagbuot san ngatanan)	Man proposes, God disposes	God has the final say to everything	An hataas an inisipan, ginpapahabubo san Dyos (an tawo kinahanglan magpamainubsanon)	The exalted are humbled	Man must be humble
Makabari bayo, makasampod bato (nahihimo bisan nanu)	Can crack a pestle, can break a stone	Able to do even the most difficult task	Kun sin-o an imo kauropod mao man an imo binuhatan (kun nanu ka nga tawo nakikita doon san imo mga kasangkayan)	Tell me who your friends are and I'll tell who you are	Friends influence one's behavior; peer influence is dominant
Bato batiles napagis, sa tinurotabigis (bisan nanu katigha sa kasingkasing, sa sige sagdon nayumo ta gihapon)	Stones when continuously scratched will become smooth	No matter how hard the heart of the person, with your continuous advice it will surely soften	An dire lumingag sa ginikanan, dire hingangadto sa kakadtuan (an tawo nga dire narespeto sa kaganak dire matutuman an mga kaladnganan sa kinabuhi)	A person who does not look back to his origin will not reach his plans	Respect for parents is what matters, otherwise a man cannot find realization of his plans in life
Mas matam-is pa mamatay nga natindog sa kamatuuran kaysa mabuhi pagbinuwa (mabuhi nga magpabilin sa kamatuuran)	It is sweeter to die for the truth than to live in lies	It is better to die than to live in lies	An asin kun natabang na, anagay na ipilak (an relasyon kun waray na upay, ayaw na pag-awili)	When salt losses its saltiness, throw it away	Don't cling to a relationship that has gone to the rocks
Tanggala an imo kalugaringon nga muta artis mo panhimutaan an iba (kita-i an imo sala dire an sala san iba)	Remove the speck of your eyes before you remove the speck of your neighbor's eyes	Look not upon the sins of others but look upon your own	An tawo nga natindog sa lugaring nga siki, nahibabaro mamaagi (an tawo nga nahibabaro magsayo, nahibabaro sa kinabuhi)	Individuals who can stand on their own feet can find ways	Independent individuals learn to live their life
Kun ginbalong ka bato, balunga sin tinapay (kun ginpasul-an ka, balusi sin kaupayan)	If a person throws a stone at you, give him bread	Do good to others even if they hurt you	An bata dire duha an pag-ataman kay nagduduha an pamatasan (an nadako sa duha nga kag-anak, duha an nahihibaruan nga pamatasan)	A child reared in two different environments will grow up in two different traits	A child who grows up with two parents, has two kinds of attitude
Pag may gintanom may aanihon (kun may gin-andam, may makukuha pag-abot sa panahon)	You reap what you sow	Be prepared save for the future	Bata pa, pikog-pikog na kay kaarog matigha na (mentras bata pa, disiplinaha na)	Train the child the ways s/he should go; s/he will not stray from while he lives	Discipline your child while young. Don't spoil your child.
Tikadto pala kam, tikang na ak didto (daan na ak amo mahihibaro pala)	You are about to go where I just came from	Experiences is the best teacher	Ngain man an kuto kakadto kun dire sa ulo (an bisan nanu nga buhi mabalik san ginikanan)	Head lice will always stay in the head	Everything will return to its creator/origin
Ilob la ngan laumi (may paglaom an nag-iilob)	Endure, perseverance and hope	Hope is always there for those who endure	Magluglangit an balong, sa tuna pagdudumatong	No matter how high the stone is cast	No matter how high you are, you will

Catubig's Folk Speech	Wise saying in Vernacular and its meaning	
	Translation	Meaning
(bisan nanu kahitaas mabalik la gihapon sa ilarom)	into the air, it will fall back to the ground	still fall down
Matam-is an dila san makapanday iti (bowaon)	A sweet-tongued liar can always forge chicken dropping	A liar is always a trouble maker
An bulos waray sukol (dire matitimbang an patok san imo ginbuhat)	Vengeance cannot be measured	You cannot measure the consequence of what you did
Lakaw tigsap, mayumo ngani dayuna (kun makuri ayaw ipadayon, kun masayon ipadayon)	Try and try until you succeed	If it is difficult stop; if it is easy go on
An tawo nga matagam, sugad sin daan nga maaram (andam)	A person who is prepared knows what will happen	Be prepared
Ayaw pagtuod lakin buwa, ayaw panhimuwa (ayaw pagtuod o panhimuwa san nahibabatian kun dire sigurado)	Do not believe at all maybe it is not true, do not say its false maybe it is true	Do not believe and do not say it is not true if you do not have enough evidence
Gabay la mag-iha sa suso ayaw la sa baso (Imnon dayon an tagay)	It is better linger on women's breast, but not in the shot glass	Do not indulge in drinking
An tawo nga may gin-hunahunaan, may gindudumatungan (an tawo nga may pangarap may kabubuwason nga maupay)	A person who has plans in life will surely have a bright future	A person who plans ahead, will have a good future ahead of him
Natamod sa linaw, napatay sa uhaw (yaon ka ginkukuhaan, pero dire mo ginagamit)	Stares in a clear water but dies in thirst	You have the resources yet you don't use them

After the study, the researchers were able to come up with the following findings:

1. The people's primary reason in using folk speech is to render advice to others especially to the young ones, and to give judgment based on their observation.

2. Folk speech express general truths and observation about life and human nature.

3. These saying or expressions collected still hold true today.

4. Proverbial sayings and comparisons have variations but they share the same theme.

5. Proverbial sayings and truisms prove that the social group perception is to show what is right and wrong.

6. Folk speech is learned through friendly conversation, arguments among parents, children, and disagreement among sibling, other members of the household and neighbors.

7. Discipline through wise sayings gives a person a sense of security.

8. People use images such as animals in putting into words their observations and judgment to a particular person or thing.

9. Most people in Catubig live a simple life as reflected in the folk speech.

10. These folk literatures continue to survive and live because it is frequently used by folks in the rural areas and have become part of their culture.

This modest collections resulting from the conduct of this study reveals that the town of Catubig has a rich oral literature and is abundant in natural knowledge and wisdom. The researcher realized it when she always had additions to the collections from the time she started gathering the data. In some instances, the researcher found some difficulties in extracting from the memory of the informants the exact information needed for they hardly recalled those sayings when they were prompted to do so unexpectedly. The informants told the researcher that those sayings come out naturally if needed in a particular situation such as giving advice, giving comments on a particular person or event. For that reason, the researcher decided to provide some liquor for them to be vibrant.

After the study, the researcher learned that folk speech, particularly proverbial sayings, not only serve as a disseminator of traditional wisdom, knowledge and apparent truths handed from generation to generation but it also used when they deliberately run out of words to express certain views and beliefs. Furthermore, folk speeches are intentionally used to advise, emphasize moral and ethical recommendations. Moreover, the use of folk speech is highly effective in conveying one's thought.

Folk speech was acquired from their parents, grandparents, friends, relatives, and other whom they associate with in the community. They acquired these folk speeches through casual or ordinary conversation or arguments arising from parents and children, among siblings and among neighbors and friends.

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