Cultures and Traditions in The Ilokano Sayings

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Abstract. The research was conducted to identify the sayings that the Ilokanos so much believed in; know what cultures and traditions are reflected in the Ilokano sayings; determine whether these sayings are still being applied in the lives of the respondents; and know if these could serve as the anchor in believing their cultures and traditions. The researcher first made a survey method using the purposive sampling technique in gathering Ilokano sayings. The data were gathered by means of a questionnaire. Frequency count and weighted mean were used as the statistical tools in analyzing the data. Based on the result of the research conducted: 1. The sayings that were so much believed in by the Ilokanos are the following: “A mature person always put his feet on the ground and foresee his next step” (Ti tao nga ulbod madintu pulus magaptalkan); “Even it pours a gold of bars, if you are a lazy man, you could not pick anything at all” (Uray agtudo ti balitok nu ti tao ket sadot madinto pulos makapidot; Iti utang nabayadan, ngem ti naimbag a nakem saan); “A person who does not have debt of gratitude will never be successful in life” (Ti dina ammo a taliawen ti naggapuanna, saan a makadanon ti papananna). 2. The cultures and traditions that are reflected in these sayings are: not forgetting where he/she came from; being responsible; being industrious; more prudent towards other people; being helpful and unselfish; being thrifty; being honest; being respectful; and being hardworking. 3. The Ilokano sayings are being applied in their everyday life by practicing their culture and tradition freely. 4. The Ilokano sayings they so much believed in also become the basis of their honorable and progressive living.

Keywords—Culture, Tradition, Sayings

INTRODUCTION

Isabela as a stronghold province is rich in language, culture, tradition and beliefs. Its literature mirrors the depth of a culture and manifests the truly creative mind of its race. The values, culture, nationalism, attitudes, thoughts, beliefs, feelings and experiences are all reflected in the literature of the isabelinos. Ilokanos is the most dominant group in the province of Isabela. About 68.71 percent of the total household is classified as Ilokanos based on population their culture and tradition were transmitted from one generation to another by word of mouth and by writing them. In the recent Timpuyog Dagiti Mannurat nga Iluko iti Filipinas Journal. Ilokano writers are given the opportunity to publish their articles written in Ilokano. On the article written by a prolific Ilocano writer Mr. Crispin D. Dannug [1], he mentioned the need to revitalized the Iloko language and the culture of the Ilokanos. Ilocano is spoken as a first language by some 7 million people, primarily in Northern Luzon specific in Cagay Valley. It is also spoken as a second language by possibly another 2 million speakers in the northern areas of Luzon as a lingua franca in trade, commerce, and everyday communication. Many ethnic groups from the northern regions of the country are more proficient in Ilocano than in Tagalog, the national language. Nevertheless, at present, Ilocano remains a regional language with no official status. Its use in education is limited to the early elementary grades. Hence 54.20% , speaking Ilokano in the region.
Parts of the Ilokano literature are the Ilokano sayings that serve as foundation in order to know more about the uniqueness of the Ilokanos and their culture and tradition. The research is important because it helps identify the culture and tradition of the Ilokanos that defines their identity. As an Ilokano, there is a need to preserve the cultural heritage and traditions that unify their society. Cultural heritage and traditions serve to link the people with their ancestors, which is valuable and should not be lost. According to Lincoln Barcon [2], culture is defined as the language, beliefs, values, and norms that combine to make up the way of life of any society. The term civilization is similar, but not the same as culture. Civilization is used mostly to refer to the advanced way of life on the things that improve a society. Civilization is therefore, an improved from of culture. Culture on the other hand is any way of live: whether simple or complex.

Culture is characterized through a group’s unique traditions, rituals, attitudes, beliefs, and values. One main reason why well-known cultures have language is to define the cultural heritage of the natives of the culture. It is known that humans have a basic psychological need for individual identity, which can be shown through membership in distinct cultural groups. Hence, when a culture’s values, attitudes, and language becomes extinct, the result is a diminished sense of pride, dignity, and self-worth.

Sayings is powerful word for thought for the people, it contains lesson and guide in everyday life. In relations to the lecture series of Villafuerte [3], sayings is a short statement that gives justice, truth and has a basis of norms and values. Detailed study about culture can give people profound knowledge. Every culture teaches human being to co-exist with all the other cultures in the world. It teaches the real meaning of life and to be responsible human beings. The cultural values of community give it an identity of its own. It is a link between people and their value systems.

Culture is broadly, social heritage of a group. It determines what is acceptable or unacceptable, important or unimportant, right or wrong. It encompasses all learned and shared, assumptions, beliefs, knowledge, norms and values, as well as attitudes, behaviour and language.

PROBLEMS STATEMENT

This paper purposely for determining the sayings that were commonly known by the Ilokanos people living in the Province of Isabela Philippines. To characterize each saying, some of this aspect need to be known:

1. What are the sayings that were so much believed in by the Ilokanos?
2. What are the cultures and traditions that are reflected in these Ilokano sayings?
3. Are these sayings still being applied in the lives of the Ilokanos?
4. Do they serve as the anchor in believing the Ilokano culture and tradition?

METHODOLOGY

The researcher first made a survey method using the purposive sampling technique in gathering Ilokano sayings. Purposive sampling (also known as judgment, selective or subjective sampling) is a sampling technique in which researcher relies on his or her own judgment when choosing members of population to participate in the study. It is suitable to produce a sample that can be logically assumed to be representative of the population. The data were gathered by means of a questionnaire. Frequency count and weighted mean were used as the statistical tools in analyzing the data. Based on the survey conducted by the researcher most of the Ilokanos who knows regarding the Ilokano saying are staying in Burgos, Isabela. Furthermore, most of the Ilokano elders and adults can be found in the identified barangays. 34 of the respondents are in age bracket of 34-81. The respondents were 74 Ilokanos living in barangays Cullalabo Del Norte (33), Cullalabo Del Sur (26), and San Antonino (15) all of the Municipality of Burgos, Province of Isabela Philippines.
### RESULT AND DISCUSSION

#### TABLE 1. Frequency Count, Weighted Mean, Descriptive Interpretation and Grand Mean of the sayings that were believed in by the Ilokanos.

<table>
<thead>
<tr>
<th>No.</th>
<th>Believed Sayings by People</th>
<th>Frequency n=74</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Never believed</td>
</tr>
<tr>
<td>1.</td>
<td>Even it pours a gold of bars, if you are a lazy man, you could not pick anything at all.</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td><em>(Uray agtudo ti balitok nu ti tao ket sadot madin to pulos makapidot.)</em></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Some are learned but not educated.</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td><em>(adda adalna, ngem awan sursurona)</em></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>A mature person always put his feet on the ground and foresee his next step.</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td><em>(ti tao a nanakem, dina makita ti panagdisso sakana iti daga nudiket kitaenna ketdi ti sumaruno nga baddekan na).</em></td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>Easy to find easy to lose.</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td><em>(ti nalaká ti pannakasápulna, nalaká met ti pannakapákaw na)</em></td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>Your debt could be paid, but good deeds couldn’t be.</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td><em>(ti utang mabayadan, ngem ti naimbag a nakem saan.)</em></td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>It is better to die and be forgotten than to live in shame.</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td><em>(naim-imbag ti matay ta malipatanen ngem ti agbiag a maibabain.)</em></td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>It is useless working hard if others are the one being benefitted.</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td><em>(sasaor banbonnog no sabali ti aglamlamot)</em></td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>A liar person could not be trusted</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td><em>(ti tao nga ulbod madin tu pulus mapagtalkan)</em></td>
<td></td>
</tr>
</tbody>
</table>
Based on the TABLE 1, the sayings that were so much believed in are: “A liar person could not be trusted” (Ti tao nga ulbod madintu pulus mapagtakan) “Even it pours a gold of bars, if you are a lazy man, you could not pick anything at all” (Uray agtudo ti balitok nu ti tao ket sadot madintu pulos makapidot); “Your debt could be paid, but good deeds couldn’t be.” (Ti utang mahayadan, ngem ti naimbag a nakem saan); “A mature person always put his feet on the ground and foresee his next step.” (Ti dina ammo a taliawen ti naggapuanna, saan a makadanon ti papananna). These sayings become the basis of their honorable and progressive living. From the point of view of Orlando [12], literature is an organized and important expression of feelings, beliefs, through verbal or non-verbal way from different things that are connected with himself and his relationships with others.

**TABLE 2.** Frequency Count, Weighted Mean, Descriptive Interpretation and Grand Weighted Mean on the Cultures and Traditions that are reflected in the Ilokano Sayings.

<table>
<thead>
<tr>
<th>No.</th>
<th>Cultures and Traditions</th>
<th>Always (1)</th>
<th>Often (2)</th>
<th>Sometimes (3)</th>
<th>Seldom (4)</th>
<th>Never (5)</th>
<th>Weighted Mean</th>
<th>Interpretation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Because of the saying “Even it pours a gold of bars, if you are a lazy man, you could not pick anything at all.” (Uray agtudo ti balitok nu ti tao ket sadot madintu pulos makapidot), I will be industrious.</td>
<td>50</td>
<td>7</td>
<td>9</td>
<td>4</td>
<td>4</td>
<td>1.72</td>
<td>Often</td>
</tr>
<tr>
<td>2.</td>
<td>Because of the saying “Some are learned but not educated”. (adda adalna, ngem awan sursurona), I will be respectful.</td>
<td>34</td>
<td>11</td>
<td>21</td>
<td>6</td>
<td>2</td>
<td>2.07</td>
<td>Often</td>
</tr>
<tr>
<td>3.</td>
<td>Because of the saying “A mature person always put his feet on the ground and foresee his next step”. (ti tao a nanakem, dina makita ti panagdilso sakana iti daga nudket kitaenna ketdi ti sumaruno nga baddekan na,) I will be hardworking.</td>
<td>37</td>
<td>12</td>
<td>6</td>
<td>5</td>
<td>14</td>
<td>2.28</td>
<td>Often</td>
</tr>
<tr>
<td>4.</td>
<td>Because of the saying “Easy to find easy to lose”. (ti nalaká ti pannakasipulna, nalaká met ti pannakapákawna), I will be thrifty.</td>
<td>29</td>
<td>23</td>
<td>18</td>
<td>2</td>
<td>2</td>
<td>1.99</td>
<td>Often</td>
</tr>
</tbody>
</table>
Because of the saying “Your debt could be paid, but a good deed couldn’t be”. (ti utang mabayadan, ngem ti naimbag a nakem saan), I will be helpful and unselfish.

5. | 31 | 18 | 22 | 2 | 1 | 1.97 | Often

Because of the saying “It is better to die and be forgotten than to live in shame”. (naim-imbag ti matay ta malipatanen ngem ti agbiag a maiabain), I will be more prudent towards other people.

6. | 42 | 8 | 15 | 4 | 5 | 1.95 | Often

Because of the saying “It is useless working hard if others are the one being benefitted”. (sasaor banbannog no sabali ti aglamlamot), I will work for myself only.

7. | 7 | 8 | 19 | 6 | 34 | 3.70 | Seldom

Because of the saying “A liar person could not be trusted”. (ti tao nga ulbod madin tu pulus mapagtalkan), I will be honest.

8. | 28 | 21 | 20 | 2 | 3 | 2.07 | Often

Because of the saying “A person who do not have debt of gratitude will never be successful in life”. (no saan nga makaammo nga mangtaliaw ti naggapuanna, saan a makadanon ti papananna), I will not forget where I come from.

9. | 57 | 9 | 4 | 4 | 0 | 1.39 | Always

Because of the saying “A child who is spoiled, will not be successful in life”. (ti ubing nga matungpal amin a kayatna, awan ti nasayaat a pagbanagan na), I will be a responsible parent.

10. | 48 | 10 | 13 | 2 | 1 | 1.62 | Often

Grand Weighted Mean 2.08 Often

Based on the TABLE 2, the cultures and traditions that are reflected in the Ilokano sayings are: not forgetting where he/she came from; being responsible; being industrious; more prudent towards other people; being helpful and unselfish; being thrifty; being honest; being respectful; and hardworking. These are being applied in their everyday life by practicing their culture and tradition freely. In connection with the study of Sauco [5], sayings are seeds of wisdom based on the experiences of the elders that gives pieces of advices and good deeds and a reminder of the law of traditions.
CONCLUSION AND RECOMMENDATION

The Ilokano sayings are still believed in by the Ilokanos and are being applied in their everyday life and become the basis of their honorable and progressive living. Based on the result of the research, the researcher is recommending for a deeper study on the following aspects:

1. Inculcate in the minds of Ilokano students the sayings that deal about their culture and tradition;
2. Revive, enrich and promote these Ilokano sayings for the next generation;
3. Widen more the study about these Ilokano sayings and how these could be applied to the life of the next generation;
4. Analyze the whole research to be able to deepen how these Ilokano sayings were formed and used in the life of the Ilokano speaking people.
5. Give attention and importance to the history of the Ilokano sayings in order to identify the root of the seeds of wisdom that they teach to the life of the people.

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