


Language Functions of Bikol Proverbs in Facet of Conformity and Non-Conformity to Social Norms

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<p>Received : June 4, 2024 Revised : June 26, 2024 Accepted : June 26, 2024 Published: June 30, 2024</p> <p>Corresponding Author Rocel S. Sapo rocel.sapo@cbsua.edu.ph</p> <p>DOI: 10.29303/jeef.v4i2.673 © 2024 The Authors. This open access article is distributed under a (CC-BY License)</p> 	<p>Abstract: This research study used Pragmatics to examine the language functions of Bikol Proverbs, explore their connections, and understand their importance in the lives of the participants. Specifically, it sought to 1) identify the proverbial expressions that the respondents were familiar with, 2) determine those proverbial expressions that they conformed to and non-conformed from, 3) determine the speech act present in the proverbs, and 4) examine the effects of the proverbial expressions on conformity and non-conformity to social norms. Data was collected through semi-structured interviews and triangulated to strengthen the analysis. An audit trail was utilized to ensure the accuracy and reliability of the findings and to eliminate any bias in the interpretation of the data. The results revealed that the participants had a strong affinity for Bikol proverbs, believing that conforming to these proverbial expressions would shape their lifestyle, moral principles, and standard of living. These proverbs have a significant influence in improving the lifestyle, moral principles, and standard of living of Bikolanos and in instilling values in the younger generation. The preservation of Bikol proverbs, particularly this oral tradition, is recommended for the benefit of locals to value their ancestral heritage including cultural identity, values, and traditions.</p> <p>Keywords: pragmatics, language functions, proverbs, conformity, non-conformity, social norms</p>
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INTRODUCTION

Proverbs are popular sayings that contain advice or state a generally accepted truth. Proverbs function as "folk wisdom," general advice about how to act and live. According to Meider (1985), a proverb is a short, generally known sentence of the folk that contains wisdom, truth, morals, and traditional views in a metaphorical, fixed, form which are handed down from generation to generation. Proverbs are considered genres of verbal communication that can be found in all languages regardless of their cultural backgrounds.

Bikol proverbs emphasized values such as independence, honor, and humility. They may be abstract or symbolic and can be used to impart knowledge, offer advice, teach morals, make an argument, relieve interpersonal tensions, aid in understanding, or console or inspire others. Farmers and fisher folks in Sipocot still believed in these proverbial expressions. These beliefs upheld by the Fishermen and the Farmers are strongly attached to their community, spirituality, and culture and have a direct connection with their moral principles and norms.

Norms are defined as rules or expectations that are socially enforced. The social norms are the unwritten rules of beliefs, attitudes and behaviors that are considered acceptable in a particular social group or culture, it distinguishes between acceptable and unacceptable and it can be explicit or perceived. In expressing these proverbial expressions as utterances, it is followed by performing actions in order to concretize the meaning of the expressions. Pragmatics is a potent tool that can be used to denote the meaning of expressions in a certain context. It paves an avenue to understand what these expressions imply and what the listeners infer (Ocampo, 2022).

One of the ways to examine the relationship between the utterances of the expressions and the acts is through the investigation of the embedded indirect speech acts pioneered by Searle (1975). There is a speech act that can be investigated which is the illocutionary act. However, it is also important to examine the linguistic features and language function of the proverbial expressions in order to come up with a solid meaning of these utterances in a context. It can be done through a stylistic analysis in which Short and Candlin (1989) mentioned that stylistics is a method of analyzing texts that employs linguistic description that seeks to investigate and justify the specific choices in words and sentence structures. In this context, the researchers conducted this study to analyze the language functions of the proverbial expressions and their efficacy in influencing individuals to conform or non-conform, and their impact on social norms regarding behavior and moral principles. Additionally, the study examined how these proverbial expressions contributed to the quality of life and livelihoods of the fisherfolk and farmers of Anib, Sipocot, Camarines Sur.

This study aimed to analyze the Bikol proverbs in facet of conformity and non-conformity to social norms. Specifically, it tries to: 1. determine the proverbial expressions that were known by the respondents; 2. determine the proverbial expressions that were conformed and nonconformed by the respondents; 3. determine the speech acts embedded in the proverbial expressions in terms of illocutionary acts and; 4. determine the effects of the proverbial expressions in the conformity and non-conformity to the social norms of the respondents.

RESEARCH METHOD

The researchers utilized a qualitative approach to gather the data and provide a detailed description and interpretation of the findings. The data generated from the responses of the fisher folks and the farmers in the survey interview were used to interpret the results of this study. A semi-structured interview was used to gather data from the respondents. This method was employed to engage in a more organic conversation and pose open-ended questions to elicit genuine responses from the fisher folks and the farmers of Sipocot about their conformity to or non-conformity with the Bikol proverbs. This approach enabled researchers to gather comprehensive information about the effects of these expressions on the social norms adhered to by the fisher folks, the farmers, and their family members, reflecting the ways of their lives, moral principles, and the standards of their living.

However, the respondents still have the freedom to respond to the questions in an open-minded approach. According to Arskey and Knight (1999), open questions provide more opportunity to collect data that surpasses the researcher's preconceived ideas, while closed questions usually align with the researcher's agenda. The study design determined the data collected, which shaped the researcher's interpretation and reflected their understanding, preconceptions, beliefs, prejudices, and feelings.

The study was conducted at Barangay Anib, Sipocot, Camarines Sur. Through a purposive sampling technique, the researchers looked for those bonafide respondents of the place who were engaged in agricultural activities, including lowland and highland farming, as well as sea fishing, as these occupations constituted the primary sources of livelihood in the area. Hence, the five (5) respondents of this study were two (2) farmers and (3) fishermen. They were chosen as the respondents since they have such strong beliefs about proverbs and other oral traditions and the preservation of their community's culture. The said place is considered a developing barangay in the said municipality.

RESULT AND DISCUSSION

Bikol Proverbial Expressions

Proverbs are known as genres of verbal communication that can be found in all languages regardless of their cultural backgrounds. These popular sayings contain advice or state a generally accepted truth considered as folk wisdom that advises about how to act and live. According to Meider (1985), a proverb is a short, generally known sentence of the folk that contains wisdom, truth, morals, and traditional views in a metaphorical and fixed form which is handed down from generation to generation. Bikol proverbial expressions are part of the rich oral culture of the Bikol region.

The researchers collected a total of four Bikol proverbial expressions. Fisherman 1 knew one proverbial expression, specifically, *Daog kan' maagap an' mahigos* (Promptness beats diligence). Fisherman 2, too, was acquainted with one proverbial expression, *'Pag may isinuksok, may madudukot*. (If you stash something, you will have something to take out). Similarly, Fisherman 3 expressed familiarity with the proverbial expression, *Pag subang, dae mag asal*. (When the fish is first caught, it cannot be grilled).

These proverbial expressions were collected during the initial semi-structured interviews with the fishermen.

Based on the findings, there were several reasons why fishermen were acquainted with these proverbial expressions. Fisherman 1 asserted that *Nanudan ko na sana igdi* (I had learned and adapted it here), affirming that his occupation as a fisherman and his association with individuals sharing a similar livelihood influenced and imparted this specific proverbial expression to him. For Fisherman 2, she was familiar with the proverbial expression, which originated from her parents during her childhood. She explained, *garo tigmana ko man iyan duman sa mga magurang ko* (seems like I inherited those expressions from my parents), emphasizing that it not only constituted a belief but also served as a disciplinary element within her family, extending its influence even into her own family life. Having acquired knowledge of this proverbial expression since childhood, her conviction in its significance grew stronger. She affirmed *Iyo nagtutubod ako, iyang mga aki ko na napatapus haros ang sana man baga kayan ang resultang si sinuksok ko na ano—nadudukot* (I believed in that proverbial expression because my children finished their studies as I practiced saving for them). Also, Fisherman 3 acquired the proverbial expression from his parents, who, in turn, inherited it from their ancestors, as they, too, were engaged in fishing during their time. He articulated, *Hali po 'yan sa ano, kumbaga impluwensiya*, (it was from a sort of influence) further emphasizing, *"iyo na iyan, anggugurang"* (those are ancestral beliefs). The data collected suggested that, despite being unwritten, Bikol proverbial expressions were transmitted across generations. While not necessarily documented in Bikol literature, they endure within the oral tradition of the Bikolanos, persisting from the past to the present. According to Ocampo (2018), culture is replete with all kinds of beliefs and traditions, some superstitions with no scientific explanation, while others are proverbs with important life lessons. Filipino proverbs are unwritten knowledge passed down from generation to generation and typically contain advice from our ancestors.

Table 1 presents the Bikol proverbial expressions that were familiar to the two selected farmers of Anib, Sipocot.

Table 1. Bikol proverbial expressions that are known to the Farmers

Respondents	Bikol Proverbial Expressions
Farmer 1	<i>"Kun' may isinangat, may gagawadon"</i> (When you saved something, there will be gain)
	<i>"Kun' igwa kang itinao, tatawan ka man"</i> (When you give something, you'll receive from them too)
Farmer 2	<i>"Kapag may tiyaga, may nilaga"</i> (When there is patience, there is stew)
	<i>"An' matakot sa duron, mayong aanihon"</i> (Those who fear the weather will not reap anything)

The researchers gathered a total of four proverbial expressions. Farmer 1 was acquainted with two proverbial expressions, namely, *Kun' may isinangat, may gagawadon* (When you save something, there will be gain) and *Kun' igwa kang itinao, tatawan ka man* (When you give something, you

will receive from them too). While, Farmer 2 was also acquainted with two proverbial expressions, specifically, *Kapag may tiyaga, may nilaga* (When there is patience, there is stew) and *An' matakot sa duron, mayong aanihon* (Those who fear the weather will not reap anything).

After a series of semi-structured interviews with the respondents, it was found that Farmer 1 was acquainted with this proverbial expression for the span of 83 years. Further, this proverbial expression traced its origins to her ancestors, who were themselves engaged in agriculture. Farmer 2 was acquainted with two proverbial expression namely, *Iyo na iyan an mga kasabihan kan' mga anggugurang, nadadangog mi lang yan kan' mga hubin* (those were ancestral beliefs that I used to hear since I was young) which indicated that his belief to proverbial expression was an influence rooted from those people in his surrounding who also believed in proverbial expressions which was supported by the study of Ridwan (2022), who mentioned that oral traditions such as proverbs revisit the past and its cultures, as it has become clear that past cultures shape present culture.

Conformity to the Bikol Proverbial Expressions

Bikol region is known to be rich in oral culture and one of which is the Bikol proverbial expressions. Gibbs and Bietel (1995), proverbs are familiar, fixed, sentential expressions of well-known truths, social norms, or moral concerns, and the belief in that expression, as well as the fulfillment of its social norms, is what we call conformity. It also became part of the daily basis of every Bikolanos as their motivation in life. Regardless of being unwritten, the fact that Bikol proverbial expressions are orally transmitted from one generation to another, it is still prevalent to the Bikolanos nowadays.

Table 2A presents the Bikol proverbial expressions that were affirmed by the selected fishermen of Anib, Sipocot.

Table 2. Bikol proverbial expressions that are conformed by the Fishermen

Respondents	Conformed Bikol Proverbial Expressions
Fisherman 1	<i>"Daog kan' maagap an mahigos"</i> (It is not enough to be diligent. Being alert and starting your work as early as you should give a lot of opportunity)
Fisherman 2	<i>"Pag may isinuksok, may madudukot"</i> (If you stash something, you'll have something to take out)
Fisherman 3	<i>"Pag subang, dae mag asal"</i> (When the fish is first caught, it cannot be grilled)

Fisherman 1 was both acquainted with and conformed to the proverbial expression *Daog kan' maagap an mahigos* (promptness beats diligence) while Fisherman 2 similarly possessed knowledge of and adhered to the proverbial expression *'Pag may isinuksok, may madudukot* (If you stash something, you will have something to take out). Lastly, Fisherman 3 was familiar with and adhered to the proverbial expression *'Pag subang, dae mag asal* (When the fish is first caught, it cannot be grilled).

The findings indicated that the proverbial expressions known to the respondents were also observed to be conformed

to. Within the context of their occupation as fishermen, they exhibited conformity to Bikol proverbial expressions, even in the absence of scientific explanations, firmly believing that these expressions contributed to enhancing their quality of life. Within the framework of their identities as fishermen, their individual backgrounds, environmental contexts, and socioeconomic status played a pivotal role in influencing their adherence or conformity to these Bikol proverbial expressions. This was supported by the study of Jimenez, V. (2022), in which it was found that social status influences the way individuals form beliefs about their abilities, and these beliefs are, in turn, crucial for achievement.

This was further explained by Fisherman 1, who mentioned, *dae man siya nakakaapekto, may kuyan talaga siya...inaapod na positive talaga sya*, (it did not actually affect us but there is a positive influence) indicating that the proverbial expression did not directly impact their livelihood. Instead, his conformity stemmed from the psychological positivity instilled by the proverbial expression, shaping his moral principle of *daog kan' maagap an' mahigos* (promptness beats diligence).

As a fisherman, he believed diligence alone was insufficient, emphasizing that being both prompt and diligent, based on his experiences, yielded more effective results. He expressed, *Iyo, may bentahe duman sa sabing mahigos*, (there is an advantage to being hardworking) while also noting, *Itong mahigos nalahod luntok na ano, daog katong maagap na madiklom pa pasiring na sa lahod* (however, along with being hardworking, it is much better to be alert and early).

The proverbial expression *'Pag may isinuksok, may madudukot* (If you stash something, you will have something to take out) was also adhered to by the Fisherman 2. She explained that her compliance with this proverbial expression originated from her parents, and as she observed the positive outcomes associated with it, she continued to conform to it. She articulated, *Pag medyo dakol-dakol ang income masaray ka para egwa kang makokoa'* (during times that there is an excess profit, it is a must to save so that you have something to use when it is needed) indicating that her adherence to the proverbial expression influenced her to save for future needs, such as emergencies, even in times of unexpected financial challenges. *Pag hastang mayong-mayo бага o oras na mga emergency bagang kaipuhan halimbawa nagkamakulog ngaya si aki tapus na-ospital egwa kang makokoang dali-dali*, (for an instance that an emergency occurs, at least you have some money to be used for hospital expenses). This statement was supported by Babiarez and Robb (2014); saving is recognized as positive financial behavior that leads to families' improved well-being.

Fisherman 3 also conformed to this proverbial expression *Pag subang, dae mag asal* (when the fish is first caught, it cannot be grilled). Despite the absence of a scientific explanation, they still conformed to it, believing that it entailed a corresponding blessing. In the context of being a fisherman, he chose conformity over deviation. He affirmed that deviating from it may bring misfortune in their daily living. *Nakakamalas kumbaga samo* (it serves as bad luck for us) based on his own experience.

Table 2 presents the Bikol proverbial expressions that were observed by the farmers. Upon conducting the second

series of semi-structured interviews with the respondents, the researchers found out that the proverbial expression that was known by the respondents was also confirmed. Farmer 1 knows and confirmed two proverbial expressions: *Kun' may isinangat, may gagawadon* (When you save something, there will be gain) and *Kun' igwa kang into, Matawan ka man* (When you give something, you will receive from them too). Also, Farmer 2 conformed to the proverbial expressions *Kapag may tiyaga, may nilaga* (When there is patience, there is stew) and *An' matakot sa duron, mayong aanihon* (Those who fear the weather will not reap anything). In the context being a farmer, they believed that their conformity to the aforementioned proverbial expressions had a positive impact into their living.

The conformity of Farmer 1 to the proverbial expression extended beyond her personal benefit; it also encompassed the well-being of others. This commitment was explicitly expressed in her statement: *Arog kayan na may mga kataid ka, maray an' mga pag-iriba nindo... arog yan kayan. 'Kapag nagtao ka, tatawan ka man' tigkukuyanan ko man sindakayan... disiplinahon kun sa ano niyo, tukduan sinda kan maray baga... sa pag-uugali, sa pagbuhaybuhay arog kayan* (part of discipline is to show and teach them to be good to others and to have a better relationship with them) that further underscored that her conformity was not solely a matter of personal discipline and motivation for a better life but also a demonstration of generosity and a role model for others to follow. It implied that kindness shown to others would be reciprocated in kind. Her conformity reflected a positive outlook on life, as she explained: *Naging motibasyon siya para maghigos... paghigos ta kun' dae ka man maghigos mayo ka man makukua sa buhay mo, tityagaan mo yan. An pagkopras, maguno ka, mahakot ka, mabunot ka makuyan ka mabatak, masarang, lulukaton mo naman utro naman sarang* (it serves as a motivation to be diligent or else we will gain nothing. When it comes to copra, it requires a lot of diligence; you have to harvest coconuts, remove the husks, open and cook them one by one, and remove the coconut meat manually). Despite the challenges of farming, her adherence to these proverbial expressions served as a motivating force to persevere in life, as she affirmed, *kaya sa tiyaga, sa tiyaga yan* (it is truly because of patience).

For Farmer 2, his conformity to those two (2) proverbial expressions had a connection with his occupation. As a farmer, these Bikol proverbs *An' matakot sa duron, mayong aanihon* (Those who fear the weather will not reap anything) and *Kapag may tiyaga, may nilaga* (When there is patience, there is stew) is an implication of success through risk-taking and perseverance. In the context of being a farmer, one of the adversities that may affect their source of living is the weather "*duron*," in which his conformity to those proverbial expression implied that risk-taking was part of the nature of being a farmer. Farmer 2 affirmed *Nagtutubod ta siyempre pag aralanganin kaya ang kuyan, urawang gusto mong makaani, di matanom ka, makikipagsapalaran ka kaysa man duduutan an saimong tanuman... para dae ka magutom, nakikipagsapalaran ta ngarig igwa ka giraray isumpay sa pagbuhay sagkod sa pagkakan* (I believed in that proverbial expression because as a farmer, since we want to gain some harvest and profit, we will take the risk in planting crops or else

the grass will grow into the rice fields. We have to take the risk in order not to starve).

Speech Acts

An illocutionary act is the act of doing something through speech, and uttering a sentence is, or part of, an action (Ocampo, 2020). According to Searle (1975), this is divided into five (5) types: representatives, directives, commissives, declarative, and expressive. Yule (1996) states the differences between the types of the illocutionary acts. He states that representatives are illocutionary acts that commit the speaker to believe something about the truth or not. He also explained that directives are an illocutionary act that attempts by the speaker to get the hearer to do something. The person uttering the speech directly expresses what they want directly to the hearer. Commissives are illocutionary acts that commit the speaker to some future course of action. Yule (1996) states that declaratives are a kind of illocutionary acts that change the world via their utterances; the speaker has to have an institutional role in a specific context. Lastly, expressives. Yule (1996) explained that expressives are kind of illocutionary acts that state what the speaker feels. The speaker is expressing their psychological state.

Table 3A presents data on illocutionary speech acts embedded in Bikol proverbial expressions.

Table 3A. Indirect speech acts embedded in the Bikol proverbial expressions of the fishermen in terms of illocutionary acts

Respondents	Bikol Proverbial Expressions	Illocutionary Act
Fisherman 1	<i>"Daog kan' maagap ang mahigos"</i> (Prompt beats diligent)	Representatives
Fisherman 2	<i>"Pag may isinuksok may madudukot"</i> (If you stash something, you'll have something to take out)	Representatives
Fisherman 3	<i>"Pag subang dae mag asal"</i> (When the fish is first caught, it cannot be grilled)	Directives

The illocutionary acts were divided into five categories: representatives, directives, commissives, declaratives, and impressives. The first column presented the proverbial expressions known to the fishermen, and the second column showed the illocutionary acts embedded in the Bikol proverbial expressions.

The first proverbial expression obtained from the fishermen was *Daog kan' maagap ang mahigos* (promptness beats diligence) meant that it was not enough to be diligent. Being alert and starting your work early affords numerous opportunities. This proverbial expression was categorized as a representative illocutionary act featuring a performative verb, signifying the expression of a belief or opinion. The second proverbial expression, *Kapag may isinuksok, may madudukot*, (If you stash something, you will have something to take out) implies that saving what one has earned is essential. It advocates for practicality over fleeting wealth, emphasizing the notion of sustained effort. This falls into the category of representative illocutionary acts, conveying a belief and factual

statement that when one makes an effort, there are corresponding rewards. The third proverbial expression, '*Pag subang, dae mag asal*, (when the fish is first caught, it cannot be grilled) implied the necessity of adhering to traditional practices for a successful harvest. Those who defy these practices are believed to incur bad luck. This expression falls under the directives illocutionary act category, employing a performative verb to command or instruct someone to refrain from a particular action.

The indirect speech acts of the Bikol proverbial expressions from Fisherman 1, '*Daog kan' maagap ang mahigos*, (promptness beats diligence) implied that in the world of fishing, punctuality in one's efforts can be more rewarding than working tirelessly but not in harmony with the natural rhythms of the sea. The second Bikol proverbial expression from Fisherman 2, '*Pag may isinuksok may madudukot* (If you stash something, you will have something to take out) suggested that by wisely saving resources, one can ensure having something to fall back on during lean times, reinforcing the idea of being prepared and timely in fishing. Both of these aforementioned proverbial expressions were categorized as representative types of illocutionary acts expressing beliefs. These indirect speech acts in the utterances persuaded the fishermen to work diligently in their everyday lives. This was substantiated by Fisherman 1's statement: "*Ang iba бага luntok na... nakakakua siya katong saradit pa mga aki ko dahil alas kwatro kayan nagsasagwan na... nag-ipon padikit-dikit, oh nagkaigwa kami baruto-di-motor*" (other people go to the sea at noon... when my son was still a kid, his father used to catch fish in the sea because he was rowing as early as four o'clock. Little by little, we saved money, and we were able to buy a motorboat).

The Bikol proverbial expressions adhered to by both Fisherman 1 and Fisherman 2 were under the category of representative illocutionary acts. In contrast, Fisherman 3's proverbial expression was categorized as a directive illocutionary act featuring a performative verb, which commands action. This distinction suggested that Fisherman 1 and Fisherman 2 held firm beliefs in these expressions, subsequently shaping their strong work ethic in fishing. Conversely, Fisherman 3's proverbial expression, as a directive 29 illocutionary act, influenced the listener to take action, as seen in '*Pag subang dae mag asal* (when the fish is first caught, it cannot be grilled) implying that it is a must to follow practices in order to have a successful harvest. People who disobey those practices will have their bad luck. This indicated that belief in such proverbial expressions influenced their work ethos, encouraging diligence.

The representative illocutionary act tends to motivate the listener to take action by instilling belief first. This aligns with the Illocutionary Acts classification, as Searle (1975) outlined, where representatives are intended to commit the speaker to the truth of the expressed proposition. The underlying psychological state is belief, emphasizing the importance of belief and commitment to convey certain dimensions, with a focus on speaking in determinable rather than determinate terms.

Table 3B presents the data on indirect speech acts embedded in the Bikol proverbial expressions of the farmers in terms of illocutionary acts.

Table 3B. Indirect speech acts embedded in the Bikol proverbial expressions of the farmers in terms of illocutionary acts

Respondents	Bikol Proverbial Expressions	Illocutionary Act
Farmer 1	" <i>Kun' may isinangat may gagawadon</i> " (When you save something, there will be gain)	Representatives
	" <i>Kun' egwa kang itinao, tatawan kaman</i> " (When you give something, you'll receive from them too)	Representatives
Farmer 2	" <i>Kapag may tiyaga, may nilaga</i> " (When there is patience, there is stew)	Representatives
	" <i>An' matakot sa duron, mayong aanihon</i> " (Those who fear the weather will not reap anything)	Representatives

The first proverbial expression obtained from the farmers was presented in the first column: '*Kun' may isinangat, may gagawadon*' (When you save something, there will be gain). In times of need, having retrievable resources is imperative, necessitating practical consideration, particularly in financial management, where prioritizing needs over wants is crucial. This proverbial expression aligns with the category of representative illocutionary acts, employing a performative verb to articulate a belief.

The second proverbial expression, '*Kun' egwa kang itinao, tatawan kaman* (when you give something to someone, you'll receive from them too), underscored the reciprocity inherent in giving. Sharing what we have with other people is an act of kindness, and it ensures reciprocal actions, representing another instance of the representative illocutionary act category, conveying belief and assurance.

The third proverbial expression, '*Kapag may tiyaga, may nilaga* (when there is patience, there is stew), underscored the significance of perseverance in achieving desired outcomes. Patience and diligence lead to fruitful results, exemplifying yet another representative illocutionary act, conveying the belief that perseverance yields rewards.

Lastly, the fourth and final proverbial expression known and adhered to by the farmers was '*An' matakot sa duron, mayong aanihon* (those who fear the weather will not reap anything), underscoring the necessity of taking calculated risks in pursuit of success. Fear of adversity hinders progress, and success demands overcoming obstacles. This expression also fits within the representative illocutionary act category, expressing a belief in the necessity of courage and determination.

The indirect speech acts embedded in the Bikol proverbial expressions of the farmers, in terms of illocutionary acts, fall solely into the category of representatives. Both farmers firmly adhered to believing in these proverbial expressions. The proverb '*Kun' may isinangat, may gagawadon* (When you save something, there will be gain) implies that

when you plant or save, there will always be a harvest. The second proverbial expression, *Kun' egwa kang itinao, tatawan kaman'* (When you give something, you will receive it in return) suggests that when you are generous, people will also help you in times of need, and you can receive more blessings by giving back to others. Farmer 2 adhered to the proverbial expression *Kapag may tiyaga, may nilaga*, (When there is patience, there is a stew) signifying that if you persevere enough, you can enjoy delicious food and have a good life. The second proverbial expression from Farmer 2 suggested that if you fear bad weather when planting rice and crops, you will not harvest anything. Taking risks is an integral part of a farmer's life. All the mentioned proverbial expressions emphasize the positive attitudes one should possess to improve their life.

These findings were in parallel to the contention of Mieder (2023), that proverbs can also strengthen arguments, express generalizations, and influence or persuade others. It was implied that a specific proverbial expression can have a profound impact on those who adhere to and embody these expressions in their daily lives. Belief in something and dedicated commitment can yield fruitful results

Effects of the Bikol Proverbial Expressions

A proverb is one of the members of the figurative language family which contains values (Wan Ismail, Kasdan, & Jalaluddin, 2016). Bikol Proverbs as part of existing rich cultures and oral traditions of every Bikolano, it is incontrovertible that it had significant contributions to their lives. This Bikol proverbial expression was denoted as part of their ancestral heritage that passed through generations. Bikol proverbs are believed to be a wise saying that serves as an advice or admonition that led people to act responsible and behave according to the moral principles they believed. It is the output of noble thoughts which contains the values of life (Nugraha, 2013; Trahutami, 2015; Raru, 2016; Nopiah, Jalaluddin, & Kasdan, 2017; Diniarti, 2017; Sihwatik 2017). Hence, this immensely determined to have a positive impact on the lives of Bikolanos that conformed to proverbial expressions.

Conformity to Social Norms

Shown in Table 4A were the effects of Bikol proverbial expressions in the conformity or non-conformity to the social norms of the fishermen.

Table 4A. Effects of Bikol proverbial expressions in the conformity/nonconformity to the social norms of the fishermen

Respondents	Bikol Proverbial Expression	Social Norms
Fisherman 1	<i>"Daog kan' maagap an mahigos"</i> (Prompt beats diligent)	Diligence Prompt
Fisherman 2	<i>"Pag' may isimuksok, may madudukot"</i> (If you stash something, you'll have something to take out)	Thrifty and Prudence
Fisherman 3	<i>"Pag subang, dae mag asal"</i> (When the fish is first caught, it cannot be grilled)	Positivity

Data revealed that the three Fishermen predominantly conformed to Bikol's proverbial expressions that they valued. Proverbs can reflect the social and cultural values of the speaker and the community (Kurnia, 2003). Therefore, regarding their standard of living, behavioral aspects, and moral principles, they firmly believed that it gave them a sense of motivation and aptitude to work productively. Proverbs help us make interpretations of our everyday existence through dialogue and individuals' collective wisdom which is transmitted from one generation to the other, providing insight into how people lived and behaved (Hussein 2009).

Fisherman 1 believed that the Bikol proverbial expressions to which he adhered improved his lifestyle and enhanced his qualities as a fisherman. These expressions instilled patience and a positive outlook in him regarding his job. He firmly believed that these Bikol proverbs played a crucial role in his ability to thrive, a sentiment he affirmed with the statement, *itong mahigos nalahod luntok na ano, bakong arog katong maagap na madiklom pa pasiring na sa lahod* (along with being hardworking, it is much better to be alert and early). With this, he made it a habit to rise early in the morning to maximize his catch, resulting in a steady income. The faith in these expressions was further supported by Karagiorgos (2006), who mentioned that proverbs accurately reflect a nation's philosophy of life, moral values, and habits.

Fisherman 2 embraced the significance of thriftiness to attain an improved quality of life and navigate financial crises. This cultivation of thriftiness instilled a sense of wisdom in Fisherman 2 inclined with decision-making. She prioritized spending her money on essential needs over wants, which was exemplified by her statement, *...dapat kapag nakakoa ka dae mo gabus kaipuhan gastuson dapat egwa kang maisave man baga gaya, para kapag incase na mayong-mayo ka egwa kang madudukot— egwa kang makokoa* (saving is a must for us to do so, there is no need for extravagant spending. Saving can beneficially help us especially in case of emergency). She was able to establish her own "sari-sari" store, build a concrete house, purchased a car, and support her children's college education, as she mentioned, *egwa naman akong may trabahong stable na pulis na ngane. Kuyan paapat na 'niyong naka graduate ko ngunyan na ano nag oOJT*. (I already have a son who is a police officer. Four of them are already graduates, and one of them is also doing his OJT now).

Fisherman 3 firmly believed in the continuous practice of the Bikol proverbial expression he adhered to. He explained, *nakamaray samo 'pag ang ano pag nagtutubod kami sa arog kayan bawal ang ano, martes-biyernes. Kumbaga may ano man samo blessing samo...minsan may niluluom pa kaming insenso kamangyan para ano, syempre mga ano katong panahon*. (Affirming to those expressions brought us blessings. For instance, we don't do fishing during Tuesday and Friday as it was believed to be prohibited...sometimes we offer incense). He conformed to this proverbial expression as he believed that it helped to improve his catch and avoid bad luck while fishing, as he stated, *Magabat sa pagbuhay mi, mga pamahiin na ano, pag sa ngunyan baga kaya dae naman gayo ang iba nag paparaano—papaturubod kaiyan. Kaming mga paradagat na minsan na nakakamati kami minsan ning negative na ano minsan nalahod kami minsan garo pag nag*

aberya, iisipon mi minalas kami ta dae kami nagtubod. (It makes our living uneasy because nowadays others do not believe in it—superstitions. We sailors sometimes feel the negative thing, sometimes when we sail and when something goes wrong, we think that we experienced bad luck because we do not believe it).

The strong belief and adherence to these practices fueled their passion for their job and enabled them to meet their daily needs, as fishing was their primary source of income. It was aligned with Honeck's (1997) assertion that proverbs, deeply ingrained in a culture's thought patterns, reflect a society's attitude toward various social concepts.

Shown in Table 4B were the effects of Bikol's proverbial expressions on the conformity or non-conformity to the social norms of the farmers.

Table 4B. Effects of Bikol proverbial expressions to the conformity/nonconformity to the social norms of the farmers

Respondents	Bikol proverbial expression	Social norms
Farmer 1	<i>"Kun' may isinangat, may gagawadon"</i> (When you saved something, there will be gain)	Positivity Patience
	<i>"Kun' igwa kang itinao, tatawan ka man"</i> (When you give something, you'll receive from them too)	Generosity Empathy
Farmer 2	<i>"Kapag may tiyaga, may nilaga"</i> (When there is patience, there is stew)	Perseverance Hard work
	<i>"An' matakot sa duron, mayong aanihon"</i> (Those who fear the weather will not reap anything)	Positivity Determination

As gleaned from the table, Farmer 1 highlighted the importance of spreading generosity from one another as it resulted in kindness and it gives return in kind. Meanwhile, Farmer 2 elucidated the positivity of taking risks though there are uncertainties as it may be worthwhile doing something than nothing. Proverbs can also teach us a lot about our character Stone, (2006).

Consequently, he emphasized that being kind and generous to others leads to good camaraderie, and helping one another is a priceless way of extending hands. His statement *Ay arog kaiyan, magian man yan sa pagmumuhay-muhay, arog kayan na may mga kataid ka, maray an mga pagiriba nindo...arog yan kayan. Kapag nagtao ka, tatawan ka man* (That's how it is, life becomes more convenient, like when you have neighbors and you have a good connection with them. When you give, they will give too) further suggested that if you learn to give a hand to someone, they will return it with the same amount or most likely kindness and generosity. Part of the rhetorical power of the proverb comes from its inherent authoritativeness as the collected wisdom of "the elders" alongside a desire to pass this knowledge down to nonelders (Yankah 1989).

Farmer 1 imparted that being patient is a must to surpass those challenges. *An pagkopras, maguno ka, mahakot ka, mabunot ka, makuyan ka mabatak, masarang, lulukaton mo naman utro naman sarang, kaya sa tiyaga, sa tiyaga yan.*

"Kun' may tiyaga ka ngani dyan, may nilaga ka. (When it comes to copra, it requires a lot of diligence, you have to harvest coconuts, remove the husks, open and cook it one by one and remove the coconut meat manually, you must have your patience.) With that, through this proverbial expression it helped Farmer 1 to keep her endurance in harvesting coconut and remind her to always be positive despite any circumstances. *Naging motibasyon siya para maghigos. Sa paghigos ta kun dae ka man maghigos mayo ka man makukua sa buhay mo, titiyagaan mo 'yan.* (It serves as an inspiration to strive harder. Without hardwork, we will earn nothing in life, we need to be patient). Farming is her major source of income aside from fishing, with her great perseverance and hard work she provided a small boat for fishing and livestock. It served as an indication to her social norms that the Bikol proverbial expressions she affirmed had positively impacted her life.

Farmer 2 was inspired and motivated to plant rice in his rice field without hesitations due to uncertain weather conditions. He stated, *Pag aralanganin kaya ang kuyan, urawang gusto mong makaani, di matanom ka, makikipagsapalaran ka kaysa man duduutan an saimong tanuman.* (When it is uncertain and when you want to harvest, then you should plant. You take risks or else your field will be full of weeds). He believed in this proverb, as it connoted the life and struggles, he had before wherein he needs to take risks even without assurance that it would be successful. *Para dae ka magutom, nakikipagsapalaran ta ngarig igwa ka giraray isumpay sa pagbuhay sagkod sa pagkakan* (For you not to starve, you have to venture out in order to survive life and have something to eat). He applied the message of this proverb as he learned to be not contented in his harvest, he plants rice twice a year though there are weather uncertainties. He already had a son who graduated as an Engineer and a daughter who took an Education program. *Nakapatapos na kami ning mga aki, 38 an saro Educ man yan kundi dae pa man nagtutukdo tapos itong saro Engineering ta itong sarong aki ming ito talaga purisigido man na makahawas sa pagtios,*(We have children who have completed their studies – one has become a teacher but has not yet started teaching, while the other has graduated in Engineering, persevering to overcome poverty). His economic and financial status became stable. Hence, he still valued this proverbial expression as it plays a huge factor in his life to strive as a rice farmer and family provider

CONCLUSION

The findings disclosed the different proverbial expressions that were known by the respondents. Specifically, each respondent shared their perspective, opinion and experiences regarding their practice of conformity or deviation to Bikol proverbs. The data indicated that Bikol proverbial expressions were still known by the Bikolanos and were still preserved and orally transmitted from generation to generation. This implied that verbal communication imparts to the preservation and dissemination of the oral culture of the Bikolanos. Based on the respondents' responses, the researchers found out that the respondents' conformity to proverbial expressions was not only a mere belief in the oral culture of the Bikolanos, even without scientific explanation. The respondents' conformity to proverbial expression has varied reasons and connections to their nature of living,

behavior, and moral principles. The proverbial expressions adhered to by farmers and fishermen were closely tied to their line of work, and the beliefs embedded within these expressions significantly impacted how they approached and carried out their agricultural activities. These expressions were not merely linguistic curiosities but instead, served as guiding principles deeply ingrained in the cultural fabric of the Bikolano people. The purpose of the illocutionary acts embedded in the proverbial expressions was to commit the speaker to the truth of the expressed proposition and the psychological state is belief. Through a closer examination of these proverbs, we gain a richer insight into Bicol culture. This culture strongly emphasizes the idea that actions carry consequences, and it shows virtues such as perseverance, generosity, and courage as values to be cherished and upheld. Therefore, these proverbs serve as more than just artistic linguistic expressions; they encapsulate enduring beliefs passed down through generations, providing a compass for leading a meaningful and well-lived life. The illocutionary acts within these proverbs effectively communicate beliefs and facts related to farming. They highlight the intrinsic worth of attributes like hard work, persistence, and patience in the context of agricultural endeavors, conveying the notion that diligent efforts will ultimately yield fruitful outcomes. These proverbs, with their multifaceted illocutionary dimensions can influence people to take a course of action, it also serves as a testament to the Bicol people's deep understanding of the connection between language, culture, and work ethics. They are reminders of the enduring values that continue to guide the community in their pursuit of a good and hardworking life. The positive impact reflected upon the respondents' standard of living, behavioral aspects, and moral principles has proven that Bikol proverbial expressions were continuously upheld by the Bikolano, and it intrinsically runs down through generations. These have been part of every Bikolano culture and oral tradition.

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