

BIBLIOGRAPHY

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ABSTRACT

This study was conducted to help in ongoing efforts to document IK. Its objectives were to collect local expressions being used by the people of Banao, Bauko, Mountain Province, classify them, translate them in English and Tagalog, determine their origin as perceived by the respondents, and describe the situations when they are used.

Data collection was done through face-to-face individual and group interviews using guide questions.

Local expressions were classified into riddles, idiomatic expressions, figures of speech and sayings. Local riddles were further classified into 4 based on their answers; local idiomatic expressions, into 3 based on the situations where they are used; the local figures of speech into 4, based on the given types of figures of speech in English; and, the sayings into 2, based on the situations where they are used. Riddles were translated in English literally while the idiomatic expressions, figures of speech and saying were translated literally and contextually to show differences in meanings.



Most of the local expressions were perceived by the respondents as homegrown. During wakes, riddles were used to entertain people especially at night so that they will not sleep. They were used also to challenge the I.Q. of children. Idiomatic expressions were used when there is a need to advice, to insinuate and many other circumstances. Figures of speech were used to be polite, to be impolite, to compare and to give human characteristics to inanimate objects. Sayings were used to teach and give pieces of advice and reminders.

From the results of the study, the following conclusions were drawn: the people of Banao still had a variety of local expressions to convey their messages in different situations or instances; local expressions had similarities with expressions in the English language in the sense that they can also be classified into idiomatic expressions and the like; community gatherings or activities served as venues for the conservation of local expressions because these were the instances when these were used or shared to others.

The following are then recommended: community validation of the results of this study is encouraged; results of this study are recommended to be stored or published in a permanent material that it could be used by teachers, researchers, extension workers and the locality's children as reference in teaching or learning local expressions; communities should be encouraged to hold activities/gatherings where the local expressions may be used or shared; and, results may also be used in the production of instructional materials that will support the Mother Tongue-Based Education being promoted by the DepEd.



INTRODUCTION

Rationale

Language expressions add life to communication making conversations more interesting and more meaningful. These expressions take varied forms like riddles, idiomatic expressions, figures of speech and sayings. They are used to convey messages in a way that stirs imagination and critical thinking.

Like other languages, Kankanaey is full of local expressions that convey special meanings in different situations. They could be a riddle or a puzzle given during wakes to entertain the people so that they will not sleep. They could be phrases or sayings embodied in advices given during weddings and other occasions. These form part of the indigenous knowledge of the people that have been handed down from generation to generation. Many elders in the Cordilleras still use these local expressions so they are often referred to as „pangpangwanin di amam-a“ (expressions of the elders). However, these are challenged by the impending death of languages as a result of modernization and globalization.

The phenomenon of parents talking to their children in the global language English or in the national language Filipino is no longer confined to the urban areas. Even families in rural areas are now speaking to their children in Filipino and English, or in the „lingua franca“ of the region which is Mountain Iloko, thus endangering the survival of local languages including these local expressions. It is generally observed that young people who speak a local language would still often ask an elder what he means when a local expression is used. An example is a child wondering why an elder would say „totolo“ (three only) referring to a chupa of seeds when it is very clear that the seeds would number more than



three if counted. These instances contribute to misunderstandings brought about by differences in language. They also lead to the death of a language. Languages that are understood but not spoken can no longer be taught, hence leading to their extinction.

Banao, Bauko is considered as the “cradle of civilization” of Mountain Province (Sumeg-ang, 2003) with many people tracing their origin from the place. Kanakana-ey is the widely spoken language and there are still many elders who use local expressions. Since language is a very important element of culture, steps must be taken towards its conservation, hence this study.

Statement of the Problem

In a listing of studies documenting indigenous knowledge in the Cordilleras, none were on local expressions. To help in ongoing efforts to document IK, this study sought answers to the following questions:

1. What are the local expressions used by the people of Banao, Bauko, Mountain Province?
2. What are the classifications of these local expressions?
3. What are the translations of these expressions in English and Tagalog?
4. What are the origins of these expressions?
5. In what instances or situations are they used?

Objectives of the Study

Generally, the study aimed to document local expressions in Banao, Bauko, Mountain Province as an effort towards indigenous knowledge conservation.



The specific objectives were to:

1. collect local expressions being used by the people of Banao, Bauko;
2. classify these local expressions;
3. translate the local expressions in English and Tagalog;
4. determine the origin of the expressions; and,
5. describe the situations or instances when these are used.

Importance of the Study

Results of the study may be used by teachers, researchers, extension workers and the locality's children as reference in teaching or learning local expressions. Results may also be used in the production of instructional materials that will support the Mother

Tongue-Based Education being promoted by the Department of Education.

Scope and Limitations of the Study

The study was limited to the collection of local expressions, translation of the contextual meanings into English and Tagalog, identification of their origins, description of situations or instances when they are used and their classification based on established characteristics of language expressions. The origin of the collected expressions and the situations when they are used were perceived by the respondents.

The local expressions were gathered from 43 respondents who were identified through the snowballing technique. Those referred by local leaders further referred other individuals whom they knew would be able to contribute to the study.



REVIEW OF LITERATURE

Indigenous Knowledge

Indigenous knowledge (IK) is knowledge that is unique to a given culture. It is the information base for a society which facilitates communication and decision making. It is passed on from generation to generation, frequently by word of mouth (Warren, 1992 as cited by Serrano, 1997).

Saway (1998), on the other hand said that IK is defined in a holistic concept that embraces the social, economic, political and spiritual life of the community. Saway further stated that:

“IKS related to the sustainable management and utilization of biological resources in the environment is not yet thoroughly explored in accordance with the holistic understanding of the indigenous structures and institutions of the cultures, traditions, beliefs and practices of the tribe. A discussion on the IKS will allow many to explore ideas on how the elements and structures of the indigenous cultural personality and identity coexist with the environment and biodiversity”.

IK became a part of culture through folktales, myths, stories--all falling under oral tradition, direct instructions of elders to the youth, demonstrations, rituals, dances, performances and songs (Flor, 2002).

Meanwhile, Florendo (2001) explained that the use of oral histories and narratives make the voices of the people of the grassroots” communities heard. “I would like to think



that oral history has been a very powerful methodology in serving the people in history,” she added.

Communication and Language in Community Development

Human beings are very much at the mercy of the particular language which has become the medium of expression for their society. It is quite an illusion to imagine that one adjusts to reality essentially without the use of language but that language is merely an incidental means of solving specific problems of communication or reflection. People use words to promote their own purposes in dealing with others. The primary social value of speech lies in getting individuals to work more effectively together and in easing social tensions (Kottler and Light, 1967).

A decisive role can be played by communication in promoting human development in today's new climate of social change. Communication activities can help people, even those from different social groups within a community, to share information and exchange ideas in a positive and productive fashion. This dialogue can be enriched by understanding how development issues affect them, discovering what others think in other communities, and seeing what other communities have achieved. These are effective methods to help people to reach a consensus and find common grounds for action, based on their own needs and capabilities (Fraser and Villet, 2000).

Communication plays an important role in the conflict process. Communication serves to move conflict from the private to the public arena. In other words, conflict emerges within our minds as we perceive someone interfering with our wants, needs and



goals. The expression of that perception moves from our minds to the public arena through communication (DeWine *et al.*, 2000).

Certainly, communication is essential in fostering community development; that with good communication strategies, community members would take ownership of development initiatives in their hands and that good and effective communication would foster community development (Adedokun, 2010).

“Our relationships depend on speech because we have made it a tool for explanation and reasoning. Words allow us to suggest things that might happen, but haven’t, and to discuss things that have happened but aren’t happening anymore. All aspects of our working and social lives depend on being able to use words. But best of all, they allow us to reason and to deal with feelings,” says Dimpleby and Burton (2007).

Abstraction of Language

We begin our preview of language by noting that it is impossible to separate the use of language from culture. For in its most basic sense, language is an organized, generally agreed upon, learned symbol-system used to represent the experiences within a geographic or cultural community (Samovar and Porter, 1991).

Spoken language is very good at dealing with ideas, opinions and arguments- what we call abstracts; things to do with the world of the mind, as opposed to a physical and material world. Speech is quick, immediate, flexible, a form of communication that everyone has some ability to use and which doesn’t require assistance from technology not even a pen (Dimpleby and Burton, 2007).



Communicators can express a multitude of emotions through verbal messages. The words we choose can comfort or condemn, alarm or allay inspire or incense. As we grow older; and our symbolic communication grows more complex, we tend to develop other strategies to communicate our needs to the world around us. But, what may be perfectly clear to us may be confusing to others. The use of devices such as abstraction, euphemism, idiom, jargon, and slang can confound the verbal messages we want others to receive. We need to be aware that these subtle communications can impede our ability to make successful connections with others, DeWine *et al.* (2000) noted.

In addition with that, DeWine *et al.* (2000) point out that one of the best ways to clarify your intended meaning when communicating with verbal symbols is to be aware that language operates at several levels of abstraction. The more abstract or removed from concrete, specific reality a word is, the greater the opportunity for slippage in the interpretation of meaning. “In some cases, abstraction is intentional,” they added.

Abstraction as defined by Kamal (2011) means to show functionality and hide complexity. It may also mean generalization; ignoring or hiding details to capture some kind of commonality between different instances according to Amitaba (2011).

Uses of Expressions

Riddles. “Riddles give us entertainment and make our mind sharper when it comes to thinking skills,” says Cabanban (2010).

According to the research of Gwaravanda and Masaka (2008) entitled Shona Reasoning Skills in Zimbabwe: The Importance of Riddles, riddles are essential tools of logic that help in forming reasoning skills among people. Their study argued that riddles



are crucial in forming the inductive reasoning skills of the Shona child, for he or she works through possibilities and probabilities till the most appropriate answer is found for a given riddle. This involves, among others, logical elimination of inappropriate answers to a given riddle on the basis of a reasoned analogy.

According to Georges and Dundes (1963) as cited by Hamnett (1997), riddle is a traditional verbal expression which contains one or more descriptive elements in which a pair may be in opposition and the referent of the elements is to be guessed.

Hamnett (1997) conclude in his research study that riddling emerges as a competitive game for young people, in which what matters is the number of riddles a contestant knows. It has no importance as an intellectual or cognitive exercise, and no weight is given to understanding the meaning of riddles. They are mere formulae, and to know as many as possible off by heart is important because it enables a contestant to distinguish himself in a riddling contest. They have no other educational or conceptual value.

Idiomatic expression. We use idioms to express something that other words do not express as clearly or as cleverly. We often use an image or symbol to describe something as clearly as possible and thus make our point as effectively as possible.

Idioms tend to be informal and are best used in spoken rather than written English (Evans, 2000).

However, idioms and idiomatic expressions have become widely used because they convey clear and meaningful messages in very few words that would otherwise be lengthy to explain in non-idiomatic manner. Idioms are previously considered informal expressions



but because of their widespread use idiomatic expressions have found acceptance in formal communications as well (www.katig.com, n.d).

Mortini (2011) also noted that idioms are generally used so frequently by native language speakers that it often goes unnoticed that a figurative language is even being used.

Figures of speech. Figures of speech are regarded as embellishments that deviate from the 'ordinary' uses of language (The Literary Apprentice, 2002).

According to Nordquist (2012), there are hundreds types of figures of speech but he listed the top 20 common ones in an alphabetical order such as: alliteration, assonance, anaphora, antithesis, apostrophe, assonance, chiasmus, euphemism, hyperbole, irony, litotes, metaphor, metonymy, onomatopoeia, oxymoron, paradox, personification, pun, simile, synecdoche and understatement.

Euphemisms as elaborated by Wajnryb's (2012) cluster around topics a society finds difficult. Sexuality and death/dying are obvious examples and, historically, so were religion, as well as things we are ashamed. In these contexts, he said that some words are regarded as too explicit or offensive or unpleasant, and we feel the need to use something milder or vaguer.

In addition, euphemisms are used to soften an expression in order to make a blunt or unpleasant truth seem less harsh, to be polite or to take the place of words or phrases you might not want to say in polite company, and to be impolite wherein in some cases, euphemisms are intentionally a grosser or less pleasant way of saying something. These are usually used when people are being sarcastic or trying to make a serious subject less serious (examples.yourdictionary.com, 2012).



Moreover, figuration of language in shaping it is done through breaking the rules of grammar, syntax and so on. Figures of speech are hence attentional devices, simple rule-breaking mechanisms that cause people to think differently. In poetry, it makes us ponder the meaning of words and invokes deeper feelings. In changing minds, it is a big toolbox for subtle persuasion (changingminds.org, 2002).

Nordquist (2012) added four importance of the figures of speech specifically in literature: it creates a picture before the mind, it contributes to perspicuity, they are used to illustrate a subject which thus gains a clearness that could be given in no other way and finally, they add to the persuasiveness of style which means they give variety to it, by enabling the author to change his form of expression at will.

Sayings. Passed on from generations to generations, with versions and translations varying from one region to another, Filipino proverbs or „salawikain, ’ reflect traditional Filipino beliefs, and customs. The wisdom it gives is encapsulated in short rhyming two liners easy to remember (CultureEight Travel, Inc., 2008).

In general, a Pinoy will resort to quoting proverbs if he wishes to express himself eloquently, or if he wishes to fancy himself as a sage of wisdom. Defined interchangeably as "ornament to the language," "words of our ancestors," and "wisdom of experience," he added that „salawikain,“ as it is called in Tagalog, are sayings that are steeped in traditional Filipino culture and wisdom. They are forceful expressions cloaked in poetry, and are basically euphemistic passages that not too infrequently enter daily conversations. They can be used to emphasize a point or even to punctuate an ending to a rancorous discussion (Reyes, 2011).



Further, he revealed that when a Pinoy wishes to be more emphatic and finds run-of-the-mill, ordinary words are not convincing enough to agree, to disagree, to warn, to lecture, or to advise, he will often seem to quote the appropriate proverb.

Importance of Translation

“Translation is no longer just the process of translating words, but has evolved into the transformation of meaning and intentions,” says Ruskin and Wodehouse (n.d.). According to them, translation of various art forms like music, films and literature from a region is necessary for global understanding of a region and its life. This was seconded by Elfie (2012) when she said that nowadays, language translation and interpreting services are being used in all spheres of daily life.

Bernacka (2012) emphasized that translation is not merely an interlinguistic process. It is more complex than replacing source language text with target language text and includes cultural and educational nuances that can shape the options and attitudes of recipients.

The relevance of translation as multifaceted and a multidimensional activity and its international importance as a socio-cultural bridge between countries has grown over the years. In the present day circumstances when things are fast moving ahead globally, not only countries and societies need to interact with each other closely, but individuals too need to have contact with members of other communities/societies that are spread over different parts of the country/world. In order to cater to these needs translation has become an important activity that satisfies individual, societal and national needs (Raina, 2007). She further elaborated that it is through translation we know about all the developments in communication and technology and keep abreast of the latest discoveries in the various



fields of knowledge, and also have access through translation to the literature of several languages and to the different events happening in the world.

However, Elfie (2012) said that depending on what language you are translating, the same language may translate differently between countries, as words may convey different meanings depending on the location that they are used. Mistranslating the word or meaning may become offensive, and some of the literal translations are not always correct. Therefore, keeping the meaning and the original message from the source text in the language translation process becomes more of an art rather than a science.

On the other hand, culture may be a source of difficulties for translators. At times, a text with cultural implications may lose some meaning in translation or information may have to be added because it is impossible to communicate all the levels of meaning that a cultural reference may imply (Textronics Communications, 2008).

Today with the growing zest for knowledge in human minds there is a great need of translation in the fields of education, science and technology, mass communication, trade and business, literature, religion, tourism, etc. (Raina, 2007).

Definition of Terms

‘Pangpangwanin di Amam-a.’ It is a Kankanaey phrase commonly used to refer to value-laden utterances of the elders.

Figures of speech. A figure of speech is a change from the ordinary manner of expression, using words in other than their literal sense to enhance the way a thought is expressed



(Hamper, 2008). This expression has different types like simile, metaphor, personification, irony, apostrophe, hyperbole and many more.

Idiomatic expression. For this study, these are expressions that cannot be classified under the different types of figures of speech.

Homegrown. Those that were originally composed expression or heard from the native folks and they have been passing from one generation to another.

Adopted. Adopted are those expressions derived or translated from other languages, heard from other places or from other people and learned from readings but were already adopted or accepted in their society.



METHODOLOGY

Locale and Time of the Study

The study was conducted in Banao, Bauko, Mountain Province (Figure 1). Bauko is a fourth class municipality of Mountain Province with 22 barangays clustered into the upper and lower areas. Getting there via bus takes 12 hours from Manila and five to six hours from Baguio.

During the Pre-Spanish period, Malay settlers came to live in the caves of Namiligan (now within the boundaries of Sabangan municipality). When small pox broke out as an epidemic, they left the caves and scattered themselves to different places, now called Bauko, Tadian, Mankayan and Buguias. About three families went to live in the Kingay, Nangasay, and Panida caves. One family followed their pig to Patog-o where their piglets were born. Later, some of the families living in Nangasay and Panida went to

Patog-o. Marriages among their children occurred and Patog-o later became Banao. Banao is one of the oldest barangays of Bauko, a municipality that was formally created in 1911.

Banao is composed of 15 sitios. It is bounded on the North by barangays Otucan Sur, Otucan Norte and Bila; on the south by Guinzadan Norte; on the east by Lagawa and Pingad, Sabangan; and on the west by Poblacion, Bauko and Abatan.

The study was conducted on November 2012 to January 2013.



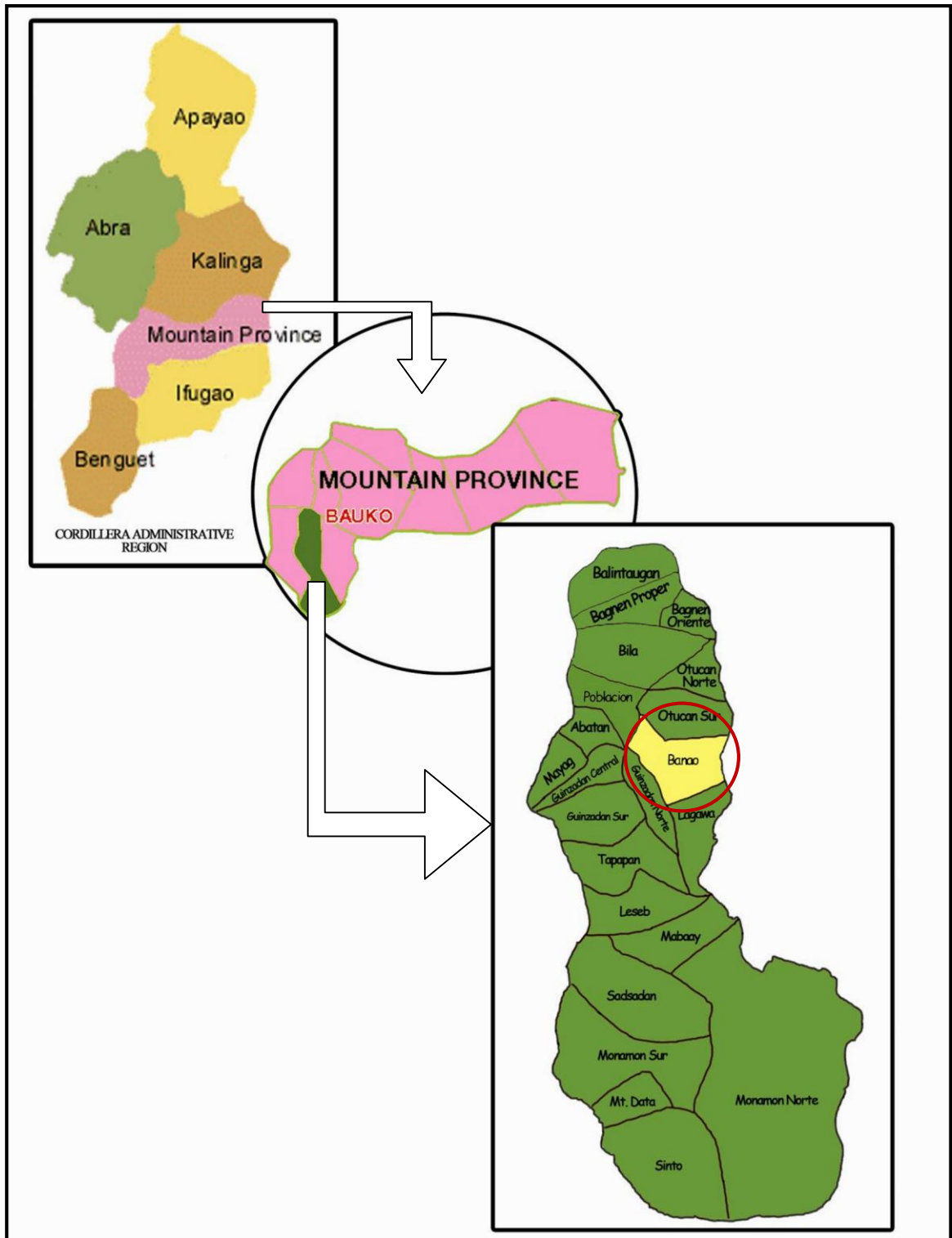


Figure 1. Map of Bauko, Mountain Province showing the location of study Respondents of the Study

There were 44 respondents of the study. They were identified through snowballing technique. The local leaders were first asked to refer people who could share local expressions. Those referred by local leaders further referred other individuals whom they knew would be able to contribute to the study.

Among the 44 respondents were 24 females and 20 males. The oldest of them was aged 90 and the youngest was 32 years old.

Data Collection

Data collection was through face-to-face individual and group interviews using guide questions. The languages used were Kankanaey and Iloko. Interviews were recorded.

For the collection of local expressions, the respondents were asked to give expressions that they know and that they are also using in their community. To help them understand what exactly were being collected, sample riddles, idiomatic expressions, figures of speech and sayings were given. The respondents then began recalling their own local expressions.

Translations to Filipino and English were done by the researcher. Riddles were translated to English literally only since the contextual meanings already give away the answers. Idiomatic expressions and figures of speech were translated literally and contextually to show differences in meanings.

In translating, the poetic tone of local expressions was not maintained because that would require a lot of creative juices. Many local terms also did not have exact equivalents



in the English language. The researcher attempted as much as possible to avoid getting lost in translation.

Data Gathered

The data gathered were Kankanaey expressions among the people of Banao in the form of riddles, idiomatic expressions, figures of speech and sayings. The perceived origins and the situations or instances where these expressions are used were also gathered.

The data gathered were consolidated. The collected local expressions were screened by the researcher. Those that were nonsense, vulgar or not in good taste were removed. In the case of figures of speech, expressions that used names of individuals (maybe alive or deceased) were excluded for ethical reasons. The expressions may be used among the people of the community, but they could be degrading to the specific persons especially because said expressions connote negative attitudes or characteristics.

Data Analysis

The screened local expressions were classified, translated to English and Filipino and organized in tables for easier presentation.

Local riddles were classified into four according to their answers; local idiomatic expressions, into three according to the situations where they were used; the local figures of speech, according to the given classification of figures of speech in English such as simile, metaphor, irony, personification and euphemism; and the sayings into two, based on the situations where they were used.



The origin of local expressions as perceived by the respondents was classified as either homegrown or adopted. Expressions classified as homegrown are those that are either of the following: related to cultural practice/activities of Banao people; not obvious translations of expressions from other places (based on the perception/knowledge of the researcher); originally composed by the respondent; or heard from the native folks in the same place.

Classified as adopted are those derived or translated from other places or from other people; or from readings but which were already adopted or considered as their own, hence their recall.

Descriptive statistics using frequency counts and percentages were also used.



RESULTS AND DISCUSSION

Collection of Local Expressions

There were 205 local expressions recalled by the respondents. However, these were trimmed down into 171 as shown in Table 1. Those that were screened out were nonsense, vulgar or not in good taste from the researchers' point of view. There were 73 (42.69%) riddles, followed by 39 (23.39%) idiomatic expressions, 33 (19.30%) figures of speech and 26 (15.21%) sayings. The screening has been encouraged by a statement of one of the respondents that one thing a documenter or writer must consider are the values that can be drawn from whatever he/she writes.

Table 1. Distribution of local expressions according to category

CATEGORY	FREQUENCY	PERCENTAGE (%)
Riddles	73	42.69
Idiomatic Expressions	39	23.39
Figures of Speech	33	19.30
Sayings	26	15.21
TOTAL	171	100.00



Riddles

Seventy-three riddles were classified into four based on their answers: 23 on plants and animals, 20 on man and his activities, 8 on nature and places and 22 on manmade things (Table 2). According origin as perceived by the respondents, there were 44 (60.27%) homegrown and 29 (39.73%) adopted riddles.

In circumstances such as wakes, riddles are used to entertain people especially at night so that they will not sleep. Riddles are used also as an alternative to „haphapit“ (storytelling) and „day-eng“ (chanting). One of respondents further mentioned that he uses riddles to challenge the Intelligence Quotient of his children. In this way, he said he is not only exercising the mind of his children but also teaching them new things. This corroborates Cabanban (2010) who stated that study that riddles give us entertainment and make our mind sharper when it comes to thinking skills.

Table 2. Distribution of riddles according to answers and their origin

RIDDLES	PERCEIVED ORIGIN						
	HOMEGROWN		ADOPTED		TOTAL		
	NO.	%	NO.	%	NO.	%	
Plants and Animals	14	60.87	9	39.13	23	100.00	
Man-made Things	14	63.64	8	36.36	22	100.00	
Man and His Activities	10	50.00	10	50.00	20	100.00	
Nature and Places	6	75.00	2	25.00	8	100.00	
TOTAL	44	60.27	29	39.73	73	100.00	

*Multiple Responses

*Row percentages



Riddles on plants and animals. Riddles under this category have answers that are either plants or animals.

In Table 3, there are 12 riddles on plants and 11 on animals. Fourteen were homegrown and 9 were adopted.

Table 3. Riddles on plants and animals in Banao, Bauko

RIDDLES	ENGLISH TRANSLATION	ORIGIN
Sab-atek hi Kut-aleng, ina-agto nan haleng. (Kawwitan)	When I met Kut-aleng, he was carrying pitch wood. (Rooster)	Homegrown
Natey, aw-awitena di sibi-biag. (Katikat)	It's dead but it carries a living thing. (Trellis)	Homegrown
Banban-eg. kesayam hi banban-eg; kanem di banban-eg; iw ^w hit mo di banban-eg. (Ket-an)	It is small, You remove a small part, You eat a small part; You throw away a small part; (Fresh water shell- Melania)	Homegrown
Layde-laydem ay ilan yan layde-laydem abe ay mamaid. (Eta)	You keep looking for it, but you don't want it. (Unhulled rice grain)	Homegrown
Naekdag nan hukdong na, papayungan na. (Puhon di baat/ugso)	His hat fell, but He just looks down at it (Banana blossom)	Homegrown
Wada han kalubahak ed wanga, maid kaiputinga na. (Itlog)	I have a squash in the river, it does not have a pedicel. (Egg)	Homegrown



Asok ed Dekkan, manseseed sin My dog in Dekkan patiently awaits Homegrown
 danan. along the way. (New born cogon grass)
 (Mimis)

Table 3. continued...

RIDDLES	ENGLISH TRANSLATION	ORIGIN
Nu lakuam ta bar-baro, mabingbing-it; Nu dumaan pay, adi kabing-it. (Taen di nuwang)	When new, it is easily torn; When it gets older, It is not easily torn. (Stool of a carabao)	Homegrown
Han bunga na hiyan sanga na. (Tigi)	Its fruit is its branches. (Corn plant)	Homegrown
Bulong nga bulong, ngem magay habong na ya lameh na, anggey pangana na hi maek-ekgah. (Sakti)	It keeps on producing leaves, but it doesn't have fruits and flowers; What fall from it are its branches. (Tree Fern)	Homegrown
Wada inmulak ay baat. Wada lameh na. Adi kal-um, da ka't tubaen, da ka pay kanen. (Unah)	I planted banana It bears fruit. It is not yet ripened, but then you harvested and ate it. (Sugarcane)	Homegrown
Babae ay papati, nilikmot di lagadi. (Pinya)	A lady surrounded with saw blades. What is it? (Pineapple)	Homegrown
Wada di eha ay bukel. Upat di puona, duwa di hiki na. (Nuwang)	It's a seed that has four trunks and two legs. What is it? (Carabao)	Homegrown



Waday helicopter ed ngato. Adu di pasaheros na. Idi natekdag din piloto, adi natey; Idi sinmaruno din pasaheros na, adi da metlang natey. (Han biki nu ibaba da din ubuan ya din gaga-uling ay naputki-an)	There's a helicopter above. It has many passengers. When the pilot fell, he didn't die; when the passengers fell next, they also did not die. (After the hen produced chicks, the pet owner will bring it down the hen first from its place then the chicks)	Homegrown
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Table 3. continued...

RIDDLES	ENGLISH TRANSLATION	ORIGIN
Mankukulong sin beey na, into nu matey asi manpasyar. (Daing)	It locks up in its home. It only travels when it is dead. (Dried fish)	Adopted
Hapuem hi habhabong ha kat pay kanen. (Baat)	You make a flower before you eat. (Banana)	Adopted
Esa'y eroplano, pasaheros na et puro amerikano, ngem nu umad-adayo, ti pasahero na ket puro da negro. (Papaya)	An airplane has American passengers, but while it flies to a distance, the passengers turn Negroes. (Papaya fruit)	Adopted
Esay parsua, dila na sapatos na. (Kuhol)	It's a creature that uses its tongue as its shoes. What is it? (Snail)	Adopted

Riddles on man and his activity. In Table 4 are local riddles which have answers related to the human body or an activity of man. As to origin, 10 were homegrown and 10 were adopted.



Among these riddles, at least two refer to indigenous practices that are unique to the Igorots. One is about the indigenous reflexology massage „kulkulis“ and the other has reference to building stone walls.

This reflects Flor’s (2002) statement that indigenous knowledge became a part of culture through oral tradition, direct instructions of elders to the youth, demonstrations, rituals, dances and songs.

Table 4. Riddles on man and his activities in Banao, Bauko

RIDDLES	ENGLISH TRANSLATION	ORIGIN
Surat ka ya surat, ngem into nu malpas, magay naisurat. (Man kulis)	You keep on writing but, there’s nothing written. (Scratching the feet with a pair of sticks)	Homegrown
Hakduan ed hehekan, adi ka-ub-ubukan. (Suso)	Spring in the foothill, it never gets dirty. (Breast)	Homegrown
No kap-puhhem, wada; nu ilam, maga. (Kitong)	You touch, it’s there; you see, it’s not there. (Forehead)	Homegrown
Duwa ay man-an-anap. Din esa, sinasango nan likod di esa. Apay nga din nakatalikod din naka-anap? (Din nakatalikod mangarikna hin mangate ay an-anapen da.)	Two searching for something. One facing the back of the other. Why did one who turned his back find it? (B’s back is itchy and he requested A to scratch for him. B can tell then whether A is scratching the right portion or not)	Homegrown



Manmula ka hin aghapa, iyat mo hidi (ingato di ima). Man-apit ka hin mahdem, kahin mo iyat hidi (ingato di ima). (Man bilag)	You plant in the morning, you do like this (raise your hands); you harvest in the afternoon, you do like this (raise your hands). (Hang clothes to dry)	Homegrown
Ehay kaban ay begah, eh-cha han nade- ah. (Hikog)	One sack of rice, only one grain was husked. (Pregnant)	Homegrown
Mansabat da Tangken ken Tangken, an- anawaen Lukneng. (Bab-a ya dila)	Two hard things meet, The soft one mediates. (Teeth and tongue)	Homegrown
Tantangbam, taytaynam. (Gatin)	You're covering it, you're leaving it. (Footprints)	Adopted
Nu manpedngad ka, ed ngato han mangirugyam. (Manhulat)	You start at the top when doing stone walls. (Writing)	Adopted

Table 4. continued...

RIDDLES	ENGLISH TRANSLATION	ORIGIN
Wadan hunggep ay bisitam, lilikudam paylaeng, adi ka't asikasoen. (Drayber)	A visitor came in, but you didn't face him, instead you turn your back at him. (Driver)	Adopted
Hino han kaatiddogan ay umuneg han simbaan? (Kubbo tay masapul manyuko)	Who is the tallest person that enters the church? (Hunchback because he still needs to stoop down)	Adopted
Nu mandad-an ka, wada umun-unod ken hika. (Alinaw)	Wherever you go, it's following you. (Shadow)	Adopted
Bagas ti salidummay, pagbiagena ti natay, paubingena ti lakay. (Man besa)	It's a fruit of Salidummay that gives life to the dead, and give youth to the old. (Forge/Blacksmith)	Adopted



Wada kanu han eha ay batalyon soldado. Uray mabawbawasan, parehon bilang na. (Fingernails) (Kukon di gayamot)	ay There's a battalion of soldiers, even when reduced, their number remains.	Adopted
Hinon haphapuen di mata? (Mukat)	What do the eyes make? (Speck)	Adopted
Ammom, ngem adika ammo. (Pese; Itlog)	You know but you don't know? (Death; Egg)	Adopted
Wada di duwa ay barber. Din esa, mayat pukis na ya nalini-linis din pwesto na. Din esa, pangit din pukis na ya narugit din pwesto na. Idi wadan en manpapakis, apay nga pinili na din kad-an di pangit di pukis na? (Din wadas nemnem di nanpapakis et nanpinnukkis din 2 ay barber ya adadu din en manpapakis ken sisya isunga magay oras na ay manlinis)	There were two barbers. Barber A has a nice hair cut and his area is clean. Barber B has a bad haircut and a dirty area. When someone went to let his hair be cut/trimmed, why did he choose Barber B? (He thought that the barbers cut each other's hair and so, Barber A's skill reflects in the haircut of Barber B and vice versa. Also, the area of Barber B is clean because he has many customers and so he didn't have time to clean unlike to the situation of Barber A)	Adopted

Riddles on nature and places. There were 8 local riddles here which have answers about the environment. Six of these were homegrown and 2 were adopted.

Some of the riddles play with the words to add rhyme like the first one in Table 5.

„Akuntiyap“ and „Akuntibong“ sre not regular words but they are used in the riddle for it to sound nice.



Table 5. Riddles on nature and places in Banao, Bauko

RIDDLES	ENGLISH TRANSLATION	ORIGIN
Akuntiyap, akuntibong; lubong. (Bulanglang)	bandilan di Layered flag of the universe. (Rainbow)	Homegrown
Wada han natey, han ib-a na ay natey han nangika-ot ken hiya na. (Bulong)	The dead buried another dead. leaves)	(Dried Homegrown
Wada han kalubahak ed mauway ay humaa. (Liboo)	Wanga, I have a squash at Wanga, it goes home on its own. (Clouds)	Homegrown
Wada hangapuon ay mangga, lamut na ed daya, utdok na han akin daga. (Sey-ang)	There is a mango tree. Its roots are in the sky, but the tips are on the ground. (Sun)	Homegrown
Sukod dalang, adi kabilang. (Udan)	Dalang"s cane can"t be counted. (Rain)	Homegrown
Bato, ngem teken han nagana. (Igod)	A stone but not called a stone. (A stone used for body scrub)	Homegrown
Hino han nangil-am hi nangeti duntog. (Han nalgaban)	Where can you see a black mountain? (A burned mountain)	Adopted
Nu nababa, adam magaw-at. Nu nangato, magaw-at mo. (Danum hin dram)	You can"t reach if it is low, but you can reach if it is high. (Water in a container)	Adopted

Riddles on man-made things. There were 22 local riddles under this category. As to its origin, 14 were adopted and 8 were homegrown. Under this category are those that have answers that are man-made things.

The first example in the Table 6, uses words that cannot be translated in other language like the „balubbatek“ and „ballissakeg“. „Balubbanga“ on the other hand was a derivative of „bangbangnga“ which means pipe.



Table 6. Riddles on man-made things in Banao, Bauko

RIDDLES	ENGLISH TRANSLATION	ORIGIN
Balubbatek, balubbanga; ballissakeg. (Bangbangnga ay naisab-it hinan benge)	Insab-it, Balubbatek, balubbanga; Hang it, balissakeg. (Pipe inserted in an old woman's head beads.)	Homegrown
Taptaplan ed apawan, tuktok na nan namungsan, sukod na san gasilangan. (Hilikofter)	There is a bird in the sky. The head is one it has a walking stick. (Helicopter)	Homegrown
Barot ay nakutikot, mangalaan hi panunot. (Surat)	Coiled wire, It is where you get knowledge. (Writing/text)	Homegrown
Han kaiw han manguyod hi tali. (Dagum ya sinulid)	The log pulls the rope. (Needle and thread)	Homegrown
Indakmeg lukneng han natangken. (Galey)	The soft one stepped on hard. (Blanket)	Homegrown
Natey, kankanena di sibi-biag. (Ube)	It's dead but it eats living ones. (Mudfish trap)	Homegrown
Segbatem nan tannubong, idugos mo et ab-abong. (Payong)	Cut the stick, then push it to make a shed. (Umbrella)	Homegrown

Table 6. continued...

RIDDLES	ENGLISH TRANSLATION	ORIGIN
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Hino han inbagan da amam ken inam ay enka anapen? Nu adam maanapan, maliget dan hika, ngem nu maanapam, naragsa-ragsak da.
(Diploma)

What did your parents tell you to find? If you find it, they will be happy, but if not, they will be mad. (Graduation Certificate) Homegrown

Haphapoen di ima. Magay hiki na, magay ima na; wada nan tuktok na ngem naihihina.
(Letter i)

It is made by hand: it has no feet nor hands, it has a head but is separated.
(Letter i) Adopted

Natey hi baybayyangan ed London, hi^t pasyalena din intero ay lubong, ngem no sikdudem, bumangan.
(Kihpolo)

Baybayyangan died at London. He travelled around the world; But when you strike him, he rises.
(Match) Adopted

Ameyak ed baey yo, ad-adu kayo, kanakali ak adi yo sungbatan.
(Litrato)

You are so many when I went into your house, but no one was answering me. Who are you?
(Photo) Adopted

Lintegen di tepek, kuliktalen di talalang.
(Lapis)

The mouth fix it, the butt corrects it.
(Pencil) Adopted

Hahaha binmaba!
Huhuhu inkayang na! Hehehe nginmato, usto-usto!
(Zipper)

Hahaha it went down,
Huhuhu it splits, Hehehe it went up, It fits exactly!
(Zipper) Adopted

Sino san lako ay adi kaidad-an? (Lungon)

What is the product that can't be sold house-to-house?
(Coffin) Adopted



Table 6. continued...

RIDDLES	ENGLISH TRANSLATION	ORIGIN
Tolo ay abot, nu baliktadem, parehas ay tolo din abot na. (Halo-blak)	There are three holes, if turned upside down, it's still has three holes. (Hollow block)	Adopted
Han ulo han kagkagatena. (Kalugong)	It bites the head. (Cap)	Adopted
Magay awak na, way talalang na; duwan siki na, ngem magay dapan na. (Pantalon)	It has no body, but it has butt; it has two legs but it has no feet. (Pants)	Adopted
Idugos mo, iguyod mo, bumala, ipugaw. (Eneb)	Push and pull to produce people. (Door)	Adopted
Bassit ay ka-ew, adu di bulong na ngem magay ramot na. (Libro)	It's a small tree with many leaves but it doesn't have roots. (Book)	Adopted
Wada di tawid ko en apong ko, es-esang din abot na, es-esa di mangusar. (Singsing)	I inherited something from Grandpa; It has one hole and only one can use it. (Ring)	Adopted
Apay ay kinat Eva din apple Adam? (Tan maid di gipan ed kahin)	Why did Eve bite the apple of Adam? (There was no knife before)	Adopted
Nu magay cedulam, adi kan makahgep ed baey Maria. (Kahilyah)	If you don't have a cedula, you can't enter inside Maria's house. (Toilet)	Adopted



Idiomatic Expressions

Since the difference between idiomatic expressions and figures of speech is still debatable, those idiomatic expressions here are expressions that cannot be categorized under the different types of figures of speech.

In Table 7, there are 39 idiomatic expressions classified into three according to the situations where they are used. There were idiomatic expressions used when there is a need to give an advice, to insinuate and others.

It was mentioned by one of the respondents that local idiomatic expressions and figures of speech are seldom used or they came out naturally when needed or necessary for a certain situation. Similarly, Mortini (2011) noted that idioms are generally used so frequently by native language speakers that it often goes unnoticed that a figurative language is even being used. A group of elders yet agreed during an interview that with their old age, they easily forget expressions that are not used frequently.

Table 7. Distribution of idiomatic expressions according to situations where they are used

SITUATIONS WHEN USED	FREQUENCY (n=40)	PERCENTAGE (%)
For insinuation	7	17.95
For advice	5	12.82
Other circumstances	27	69.23
TOTAL	39	100.00



Idiomatic expressions used when there is a need to give an advice. Table 8 presents five examples of local idiomatic expressions that are used in giving pieces of advice.

The first example „isina nan arak“ contextually means stop drinking alcohol. This is an obvious advice to drunkards. The second one which states „baliwan dad-an“ (choose another option) is a statement given to those unfortunate/unlucky individual especially when it comes to their career or job. „Iganak yos uban“ on the other hand is expressed during wedding occasions when elders present their gift/s to the newlywed couple. From the idiom „an-andu han imam“ which refers to a thief, the expression „ap-aptikem han imam“ is given as an advice to the thief to shorten his/her hand or rather, to stop stealing.

Table 8. Local idioms used to advise

LOCAL IDIOMATIC EXPRESSIONS	LITERAL TRANSLATION (English)	CONTEXTUAL TRANSLATION (English)	CONTEXTUAL TRANSLATION (Tagalog)
Isina nan arak	Divorce the liquor	Stop your vice	Ihinto ang bisyo
Baliwan dad-an	Change your way	Go back and change your direction; choose another option; start with another way	Magsimula ulit sa ibang daan o paraan
Iganak yos uban	Multiply with gray hair	Long live!	Mabuhay!
Mantipon	Join together	Marry	Man-asawa



Ap-aptikem han imam Shorten your hand Stop stealing Huwag ka nang magnakaw ulit

Idiomatic expressions used to insinuate. The idiomatic expressions in Table 9 were used to insinuate something. The idioms „nabutbot bulsak“ and „nakgang han buwang“ are used to insinuate one’s claim of being poor and therefore, should be given something to alleviate his situation. On the other hand, „manpasukmon“ and „nabsog pitakam“ are used to insinuate that one should share his blessings.

So when one says, “aye na, naaney ka kayman ay nabsog pitakam ya. May et adi manpasukmon ka tanay nakgang han buwang ngem nay nabutbot han bulsa,” he means

“Oh good for you, you have money! Please share your blessings because I am poor.”

Table 9. Local idiomatic expressions used to insinuate something

LOCAL IDIOMATIC EXPRESSIONS	LITERAL TRANSLATION (English)	CONTEXTUAL TRANSLATION (English)	CONTEXTUAL TRANSLATION (Tagalog)
Nabutbot bulsak	There’s a hole in my pocket	I don’t have cash/money	Wala akong pera
Nakgang han buwang	My stomach is empty	Poor	Naghihirap
Manriri han kewang	The hookworms are complaining	Hungry	Gutom
Manpasukmon	„Sukmon“ means swallow	Provide free drinks	Maglibre ng kahit anong maiinom



Nabsog pitakam	Your wallet is full	You have much money	Marami kang pera
Timtiman tako nan lagbom	Let us taste your salary	Provide free drinks or foods	Magpakain o magpainom
Kawkawana pingaw na	han He nurtures his own grime	Not taking a bath	Hindi naliligo

Idiomatic expressions used in other circumstances. There are many other circumstances where idiomatic expressions are used. „Ihid-ip“ means to visit; „han yat tako di,“ to bid goodbye; and, „maila hi bigat“ to express anxious uncertainty. Others are used to describe a status in life like „adi bumeebe-ey“ meaning still single or „wada han baa da“ meaning they are rich. Idioms used to express relations are „maid tekteken“ and „kadwa.“ All these idioms are considered homegrown.

Table 10. Local idiomatic expressions used in other circumstances

LOCAL IDIOMATIC EXPRESSIONS	LITERAL TRANSLATION (English)	CONTEXTUAL TRANSLATION (English)	CONTEXTUAL TRANSLATION (Tagalog)
Ihid-ip	Peep	Visit	Bisitahin
Han „yat tako di	Let’s do it this way	Good bye	Sige
Maila hi bigat	We’ll see tomorrow	Come what may	Bahala na
Adi bumee-be-ey	He doesn’t have a house yet	Still single	Wala pang asawa
Wada han baa da	They have maids	They are rich	Mayaman sila



Maid tekteken, datako amin	There's no difference among us	We are relatives	Magkakapamilya tayo
Kadwa	Companion/ partner	Spouse	Asawa
Binmalan battakagan	The morning star came out	Night	Gabi
Hukat di pagulong	Replacement of knees	Children	Anak
Adun anak na	They have many offspring	They are rich	Mayaman sila

Table 10. continued...

LOCAL IDIOMATIC EXPRESSIONS	LITERAL TRANSLATION (English)	CONTEXTUAL TRANSLATION (English)	CONTEXTUAL TRANSLATION (Tagalog)
Puloh ay natangken han ulom	Hard-headed	Stubborn	Suwail
Nalawa han daga da	They own a vast land	They are rich	Mayaman sila
Inta-an di bain	Left over of shyness	Left over	Tira-tira
Mamala	Went out	Adulterous	May ibang kinakasama
Mantatangad; Manngangalab daya	Looking up at the sky	Not listening; you don't know what you're doing	Hindi nakikinig; hindi alam ang ginagawa
Tumaytayaw nemnem mo	Your mind is flying	You are not listening	Hindi nakikinig



Manlaplapey han egeh mo	Your belly is hanging	You have a big tummy	Malaki ang tiyan mo
Adi na tinungo ay man egen hi hiping	One who doesn't know how to handle money	Squanderer/spendthrift	Magastos
Adi maitat-tae di hiping	Money is defecated	It's not easy to earn money	Mahirap kitain ang pera
Napunta-am	You shoot it	You got it right	Nakuha mo ang tamang sagot
Ip'iyla yo'n latin di bab-a yo	Show your golden teeth	Smile	Ngiti
Umuto nan hey-ang	The sun cooks	The sunrays is hot	Masyadong mainit ang sinag ng araw
Ay ineh, kapukapen di han dinem!	Oh, the coldness is touching my internals!	It's very cold	Malamig

Figures of Speech

Table 11 shows that the figures of speech in this collection consists of 16 euphemism, 13 similes and metaphors, two personifications and also two ironies.

Table 11. Distribution of figures of speech according to type

FIGURE OF SPEECH	FREQUENCY	PERCENTAGE (%)
Euphemism	16	48.49
Simile and Metaphor	13	39.39
Personification	2	6.06
Irony	2	6.06
TOTAL	33	100.00



Euphemisms. The 16 euphemisms in this study’s collection have something to do with sex, death and other related subjects. These topics are considered vulgar so they are not used in public conversations. For example, „nankaheyep“ or „wada napahamak ken daida“ are used as euphemism in place of the vulgar term „nan-iyot“. This is in corroboration with Wajnryb’s (2012) explanation that euphemisms cluster around topics a society finds difficult. Sexuality and death/dying are obvious examples and, historically, so was religion, as well as things of which we are ashamed. In these contexts, he said that some words are regarded as too explicit or offensive or unpleasant, and we feel the need to use something milder or vaguer.

Other euphemisms are also used to be polite. For instance, „naubanan“ is used to be polite in addressing old ones for them not to be offended. Another is the euphemism „nadipoh“ which is used in place of directly saying „natey“ with respect to the dead ones. These are supported by Your Dictionary Examples (2012).which elaborated that local euphemisms are used to soften an expression in order to make a blunt or unpleasant truth seem less harsh, to be polite or to take the place of words or phrases you might not want to say in polite company, and to be impolite wherein in some cases, euphemisms are intentionally a grosser or less pleasant way of saying something. These are usually used when people are being sarcastic or trying to make a serious subject less serious.

Table 12. Local euphemisms used in Banao, Bauko

LOCAL FIGURES OF SPEECH	LITERAL OF TRANSLATION (English)	CONTEXTUAL TRANSLATION (English)	CONTEXTUAL TRANSLATION (Tagalog)
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Nankaheyep	They slept together	They had sex	Nagtalik
Wada napahamak ken daida	Something happened to them	They had sex	Nagtalik
Naubanan	Has gray hairs;	Old; aged	Matanda
Nadipoh;nanbyahe; naheheyep;nalingling na ay man-angeh; immun-una; enmey ed langit;	gone; travelled; asleep; forgot to breath; went ahead; went to heaven; worked afar	Dead	Patay
Nauma han daga	Sick of his/her life	Committed suicide	Nagpakamatay
Hinagang	Frontage	Sex Organ	Ari
Natdok ay nabayabayag din kadwak	My blood is dried for a long time	Menopausal	Nagmenopos

Table 12. continued...

LOCAL FIGURES OF SPEECH	LITERAL OF TRANSLATION (English)	CONTEXTUAL TRANSLATION (English)	CONTEXTUAL TRANSLATION (Tagalog)
Dinmateng bihitak	My visitor arrived	Menstruation period	May regla
Binmala han kadawyak	My regular came out	Menstruation period	May regla
Lugit/Rugit	Dirt	Stool	Tae
Nabidok egeh na	Her stomach bulged	Pregnant	Buntis
Nangan hi hilopin	Ate cellophane	Thin	Payat
Adi ka-itduan	Cannot be taught	Dull	Bobo



Similes and metaphors. In these categories, excluded were expressions which used names of individuals (either deceased or still alive) to refer to certain attitude or characteristics that they possess. Such expressions are used to characterize others who have the same traits. Especially if such traits are negative, they could be degrading to the specific persons.

The local similes and metaphors likened people to certain animate and inanimate objects. For instance, there were those that used animate comparisons like „akki,“ „anhihit,“ „tadtado,“ „kimkimay,“ „nabakeh,“ „nalakay,“ and „Amelikano.“ Likewise, there were inanimate objects used for comparison such as „padang,“ „kudaig di manok,“ „pating“ and „graba.“

Table 13. Local similes and metaphors used in Banao, Bauko

LOCAL FIGURES OF SPEECH	LITERAL TRANSLATION (English)	CONTEXTUAL TRANSLATION (English)	CONTEXTUAL TRANSLATION (Tagalog)
Keg ka akki	You're like a monkey	Ugly; good climber	Pangit; magaling umakyat
Keg anhihit	Like a dwarf	Short	Pandak
Keg tad-tado	Like a caterpillar	Fat	Mataba
Keg nakimkimayan	Seemed to have a hookworm	Uneasy	Tolero/hindi mapakali
Keg inapayaw di nabakeh (nu lalaki)	An old woman ran after him	His cloth was reversed	Baliktad ang kanyang damit



Keg inapayaw di nakay (nu babae)	An old man ran after her	Her cloth was reversed	Baliktad ang kanyang damit
Inpulin di Amelikano; mankilat	Of an American lineage; White	Fair skinned	Maputi
Keg padang	Like the stick that they are using in shoeing chickens	Tall	Matangkad
Keg kinud“ig di manok han hulat mo	Your writing resembles the scratch of a chicken.	Your writing is not legible	Hindi maintindihan ang sulat
Keg ka pating	You are like a twig	Thin	Payat
Keg nabanig/ inapayaw di anito	You look like a ghost ran after you	Your hair is frizzy	Magulo ang iyong buhok
Kargaan yo na hi graba	Put gravel in the plate	Refill the plate with rice	Lagyan ng kanin ang plato.

Personification and irony. The first two mentioned expressions in Table 14 are personifications and the next two are ironies. The personification „umapoh di makan et kumaan“ is used to give human characteristics to foods while it is a fact that only people sulk and that foods do not have feelings. This is used to teach children not to waste or play with their foods or else, they will have nothing to eat for the next meal. Meanwhile, „manhihiyek nan sey-ang“ was used to refer to a good weather though the sun does not know how to laugh. This is a derivation from the thought that if a person laughs, he/she is either in a good mood or happy.



Moreover, „kanakanta“ or „kanaday-eng“ is used as an irony of „kanadad-ayay“ while in fact, they mean differently. From their root words, „kanta“ is pleasant to the ears while „dad-ayay“ is unpleasant to the ears.

Table 14. Local personifications and ironies used in Banao, Bauko

LOCAL IDIOMATIC EXPRESSIONS	LITERAL TRANSLATION (English)	CONTEXTUAL TRANSLATION (English)	CONTEXTUAL TRANSLATION (Tagalog)
Umapoh di makan et kumaan	The food will sulk and it will leave	Don't waste the food	Huwag sayangin ang pagkain
Manhihiyek sey-ang	The sun is laughing	The weather is good	Maaliwalas ang kalangitan
Kanakanta; kanaday-eng	Singing	Crying	Iyak ng iyak
Kinursunada-an da hiya na	They liked him/her	They hurt him/her	Sinaktan nila siya

Sayings

There were 26 local sayings recalled but all except one were adopted (Table 15). Eighteen of these were used for teaching and eight were used in giving pieces of advice and/or reminders.



Table 15. Distribution of sayings according to the situations where they are used and their origin

SAYINGS	PERCEIVED ORIGIN					
	HOMEGROWN		ADOPTED		TOTAL	
	NO.	%	NO.	%	NO.	%
For teaching	1	5.57	17	95.44	18	100.00
For giving advice and/or reminders	0	0.00	8	100.00	8	100.00
TOTAL	1	3.85	25	96.15	26	100.00

*Multiple responses

*Row percentages

When there is a need to give an advice and/or a reminder. In certain circumstances such as wakes, weddings and other occasions, sayings are used by folks to give pieces of advice or reminders not only to the family members involved in that event but to the people present as well (Table 16). These are integrated in their stories, especially during wakes when life stories of the dead ones are recalled and retold. The sayings are often used as ending punch line. This corroborates Reyes (2011) who said, “sayings can be used to emphasize a point or even to punctuate an ending to a rancorous discussion. When a Pinoy wishes to be more emphatic and finds run-of-the mill, ordinary words are not convincing enough to agree, to disagree, to warn, to lecture, or to advice, he often seem to quote the appropriate proverb.”

Nevertheless, sayings are also used as reminders when someone seems to forget his/her responsibility as explained by one of the respondents. This means giving advice or



reminding someone does not only apply in a specific event but when needed in daily circumstances either inside or outside homes.

When there is a need to teach. Among the 18 sayings under this classification, one is homegrown. „Adi tan siyat mankapitan asi tumulong si ili“ was mentioned by one of the respondents as his father’s own motto which he used in teaching his children to be helpful. The saying „adam iya-at hi ib-am han adam layden ay iyat da ken hika“ is a translation of the golden rule “do unto others what you want others do unto you.”

Table 16. Local sayings used to advise or remind

SAYINGS	LITERAL TRANSLATION (English)	CONTEXTUAL TRANSLATION (English)	CONTEXTUAL TRANSLATION (Tagalog)
Nu gayangen da kas bato, subalitam si tinapay (Adopted)	If they threw you a stone, threw them back with bread.	Love your enemy	Mahalin ang iyong kaaway
Ayatem han katugangam ay keg han layad mu ken inam. (Adopted)	Love your in-laws the way you love your own mother.	Love both your mother and your mother-in-law.	Mahalin ng pantay ang iyong ina at ang iyong biyenang babae.
Maid perpekto hi ipugaw. (Adopted)	No one is perfect.	Every person commits mistakes.	Bawat tao’y nagkakamali at nagkakasala.
Nu adi kan pakanen nan pammatim, matey. (Adopted)	If you will not feed your faith, it will surely die.	Sustain your faith.	Alagaan ang iyong pananampalataya.
Han nagaget ay ipugaw et matago (Adopted)	An industrious person survives.	Those who earn a living survive.	Mabubuhay ang taong marunong maghanapbuhay.



Esten yo di eskwela yo ta makaturpos kayo tan hya han tawid yo ha ay itaktakin yo uray into ameyan yo (Adopted)	Study well to graduate because that would be your inheritance that you can carry wherever you go.	Education is wealth that can't be easily vanished.	Ang edukasyon ay kayamanan na laging dala-dala saanman pumunta.
Uray kana-misa ka nu adim am-amagen nan rebbengam, maid hilbi na metlang. (Adopted)	It's useless going to mass regularly, yet you don't do your responsibility as a believer	Faith is useless without action	Ang pananampalataya ay sinasabayan ng gawa

Table 17. Local sayings used to teach

SAYINGS	LITERAL TRANSLATION (English)	CONTEXTUAL TRANSLATION (English)	CONTEXTUAL TRANSLATION (Tagalog)
Adi tan siyat mankapitan asi tumulong si ili (Homegrown)	You need not to become a barangay captain before you help your community.	Do good things every day.	Gumawa ng kabutihan araw-araw.
Adam iya-at hi ib-am han adam layden ay iyat da ken unto you. hika (Adopted)	Don't do unto others what you don't want others do unto you.	Treat others the way you do want to be treated.	Tratuhin mo ang iyong kapwa sa paraang gusto mong tratuhin ka nila.
Narigat han mankalkali ta'y awni et tumet-ewa. (Adopted)	It's difficult to talk for it might come true.	Don't talk when you are not sure about it.	Huwag magsalita kung hindi ka sigurado.
Tan inayan, basol ken Kabunyan (Adopted)	Don't, it's a sin	Don't do if you know it's a sin	Huwag mong gawin kung alam mong kasalanan
Aywanam hi asawam ta adi da kan tayynan (Adopted)	Care for your partner that he/she must not leave you	Be faithful with your spouse	Maging matapat sa iyong asawa



<p>Han adi manpati han ka“n da ama da ken ina da, maid mantungpalan da. (Adopted)</p>	<p>Those who disobey their parents will go to nowhere. a disobedient child.</p>	<p>There“s no good future for a disobedient child.</p>	<p>Walang magandang kinabukasan ang suwail/pasaway na anak.</p>
<p>Han anak et kinabaknang, isunga rumbeng ay aywanan. (Adopted)</p>	<p>Children are wealth</p>	<p>Children are priceless that can never be compared to any amount of money</p>	<p>Walang pera ang makakapantay sa halaga ng mga anak</p>

Table 17. Continued...

SAYINGS	LITERAL TRANSLATION (English)	CONTEXTUAL TRANSLATION (English)	CONTEXTUAL TRANSLATION (Tagalog)
<p>Baken awak mo et anggey hi nenemnemem (Adopted)</p>	<p>Don“t think only of yourself</p>	<p>Don“t be selfish, consider what“s good for the multitude</p>	<p>Huwag maging makasarili, isipin ang nakabubuti para sa mas marami</p>
<p>Anuhan di wada, adi kan uman-anapan hi maga (Adopted)</p>	<p>Don“t crave for more if you know you can“t afford to have for more</p>	<p>Be thankful with what you have</p>	<p>Magpasalamat sa kung anong mayroon.</p>
<p>Nu hino di ammom, ibingay hi udom; nu hino“y wada ken hika, ibingay hi ib-a (Adopted)</p>	<p>Share what you know and what you have.</p>	<p>Be generous to anyone</p>	<p>Maging mapagbigay sa iyong kapwa</p>
<p>Adi kumalkali-an nu way mankalkali (Adopted)</p>	<p>Don“t talk when someone“s talking</p>	<p>Respect the one who is talking</p>	<p>Maging magalang sa nagsasalita</p>



Inayan, adi ak-akewan di ib-a tan nu enkan to makikan ed beey da et mabutot ka (Adopted)	Don't steal your neighbors for you might be cursed	Don't get if it's not yours	Huwag kunin ang hindi iyo
Bumala nu way rigat (Adopted)	Go out when there's difficulty	Help those who are needy	Tulungan ang mga nangangailangan
Adam pakibiangan di baken mu uka (Adopted)	No touch, no belong.	Don't mind what is not yours.	Huwag pakialaman ang hindi iyo
Nu way kanak, patien yo tan dakayon maisagutan (Adopted)	Obey what I'll tell, for you will be the one to obtain.	Be obedient to your elders for your own goodness	Sundin ang payo ng mga matatanda para sa inyong kabutihan
Man-idwat ka ngem adam hehed-en han kahukat na (Adopted)	Give without expecting something in return	Not everything you do is repaid.	Hindi lahat ng ginagawa ay may kapalit



SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

This study was conducted to help in ongoing efforts to document IK. Its objectives were to collect local expressions being used by the people of Banao, Bauko, Mountain Province, classify them, translate them in English and Tagalog, determine their origin as perceived by the respondents, and describe the situations when they are used.

The study was conducted on November 2012 to January 2013.

The 44 respondents of the study were identified through snowballing technique. The data collected was done through face-to-face individual and group interviews using guide questions.

The collected local expressions were screened by the researcher. These were classified into riddles, idiomatic expressions, figures of speech and sayings. Local riddles were further classified into four according to their answers; local idiomatic expressions, into three according to the situations where they are used; the local figures of speech into four, according to the given types of figures of speech in English such as simile, metaphor, irony, personification and euphemism; and the sayings into two, based on the situations where they are used.

Riddles were translated in English literally while the idiomatic expressions, figures of speech and saying were translated literally and contextually to show differences in meanings.



Most of the local expressions were perceived by the respondents as homegrown. The rest were adopted but they were still included since the respondents considered them already as their own.

In circumstances such as wakes, riddles are used to entertain people especially at night so that they will not sleep. One of respondents mentioned that he also uses riddles to challenge the I.Q. of his children. Idiomatic expressions are used when there is a need to give an advice, to insinuate and many other circumstances such as to bid goodbye, to express anxious uncertainty, to describe a status in life and to express relations. Figures of speech are used to be polite, to be impolite, to compare and to give human characteristics to inanimate objects. Sayings are used to teach and give pieces of advice and reminders.

Conclusions

Based on the results of the study, the following conclusions were drawn:

1. The people of Banao, Bauko still have a variety of local expressions to convey their messages in different situations. However, they also recognize that these are getting lost.
2. Local expressions have similarities with expression in the English language in the sense that they can also be classified into idiomatic expressions and the like.
3. Community gatherings or activities serve as venues for the conservation of local expressions because these are the instances when these are used or shared to others



Recommendations

Based on the conclusions, the following are recommended:

1. Community validation of the results of this study is encouraged.
2. Results of this study are recommended to be stored or published in a permanent material that it could be used by teachers, researchers, extension workers and the locality's children as reference in teaching or learning local expressions.
3. Communities should be encouraged to hold activities/gatherings where the local expressions may be used or shared. The youth should be encouraged to participate in these activities.
4. Results may also be used in the production of instructional materials that will support the Mother Tongue-Based Education being promoted by the Department of Education.



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