

BIBLIOGRAPHY

GOYO, ORSALYN U. APRIL 2013. Influences and Contributions of Linguist Lawrence A. Reid to the People of Guina-ang, Bontoc, Mt. Province. Benguet State University, La Trinidad, Benguet.

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ABSTRACT

This study was conducted to determine the influences and contributions of linguist Lawrence A. Reid to the people of Guina-ang, Bontoc, Mt. Province. Specifically, it aimed to describe the works of Lawrence A. Reid about the people and culture of Guina-ang; determine the awareness of the people of Guina-ang about

Lawrence A. Reid and his works; determine the use of Lawrence Reid's works about Guina-ang among local researchers and among people of Guina-ang; determine the perceptions of the people of Guina-ang about Lawrence A Reid in terms of his characteristics, his works, his methods of gathering data; and determine the influences of Reid and his works to the people of Guina-ang.

This study was conducted from December to January in Guina-ang, Bontoc, Mt. Province and in the different libraries in Baguio City and La Trinidad using guide questions and an interview schedule.



Majority of the respondents (78%) know linguist Lawrence A. Reid who wrote five articles, two books and an online material about the language and culture of Guinaang, Bontoc, Mountain Province. Reid's works were being used in the community as reading material for additional learning, as references for lessons and assignments and as literature for researches. Reid's works could have some errors and that only few have access to his works, however, these made the respondents proud of their culture and therefore encourage them to do similar researches.

Lawrence Reid was perceived as kind, sociable, intelligent, tall white and handsome. He also introduced the western culture to the people of Guina-ang and made them realize the importance of their culture and formal education. He gathered information using participant observation, engaging the help of local translators, key informant interviews and using a tape recorder.

The study concludes that Reid's works about Guina-ang have been preserved well and can still be accessed; that he is still remembered by the people of Guina-ang but his works are not very popular among them; that very few are taking advantage of the usefulness of Reid's works most probably because of inaccessibility; that he is regarded positively in the place; and that with his influences on western culture, realization of the value of formal education and pride of culture, it can be said that Reid has contributed something to what Guina-ang is now.

The study recommends that a community forum be organized in the barangay to inform the people of Reid's works about Guina-ang; that a complete collection of Reid's



works about the place should be made available to the community people; and that popularized information materials may be developed from Reid's works to help in the mother-tongue based education.



INTRODUCTION

Rationale

Early missionaries and scholars from foreign shores have greatly helped in shaping the history of the Philippines and many other countries. They have recorded accounts about culture and about events that took place at a time when there were still very few among the locals who could. Part of culture that these foreigners paid attention to was languages.

This particular attention to languages is explained by Stewart and Vaillette (2001) who stated that "language touches every part of our lives. It gives words to our thoughts, voice to our ideas, and expression to our feelings. It is a rich and varied human ability one that we can use without even a thought, that children seem to acquire automatically, and that linguists have found to be complex yet describable." Thus, language is affiliated to our culture and if this language starts to vanish, so does our culture.

Among notable efforts on language documentation are those that have been carried out by the Summer Institute of Linguistics (SIL) - International founded by William Cameron Townsend (1896-1982).

The SIL comprises "a small band of men and women who have taken on the gigantic task of reaching tribes living in some forgotten corners all over the world; of recording their languages, translating into them the Bible and other works of a high moral worth, and then teaching these tribal peoples to read the materials prepared for them" (Ramon Magsaysay Award Foundation, 1974).

More than fifty years ago, SIL began work in the Philippines at the invitation of Ramon Magsaysay. An agreement was signed between SIL and the Philippine 2

Department of Education on February 28, 1953 (SIL Philippines, n.d.). It was under this program that Linguist Lawrence A. Reid visited the country.

Reid, an expert in Austronesian linguistics, went to Bontoc in 1959 to learn the language so he could translate the Bible into the Bontoc language as part of the Institute's Bible translation program. He was invited by a policeman, named Walter Fuchay from Guina-ang, Bontoc, to live and stay there for four years (1959-1963). According to Reid (1963) the high degree of monolingualism in the place provided a good basis for studying the Bontoc language.

He returned to the Philippines after graduating from the University of Hawaii and became a linguistic consultant for four years (1966-70). In 1970, he joined the University of Hawaii and prepared a dictionary of the Bontok language (Guampedia.com, 2010). Reid (2009) said that the Bontok language and society are undergoing rapid change as a result of the influence of Filipino/Tagalog and also Ilokano, thus every effort is being made to document traditional Bontok speech and other aspects of the culture.

Among his works in Bontoc particularly in Guina-ang are "Guinaang BontokTexts," "Cross-Linguistic Tendencies and Durational Contrasts in Geminate Consonant," "A Talking Dictionary of Khinina-ang, Bontok," and others. As these are international publications, it can be said that these have been accessed by many people all over the world.

In doing these works, Reid spent a considerable amount of time in Guina-ang. How he dealt with the situation is reflected in his works. To complete the picture of twoway



communication, it is important to know the other side from the perspective of the people of Guina-ang, hence this study.

Statement of the Problem

In order to determine the influences and contributions of linguist Lawrence A. Reid to the people of Guina-ang, Bontoc, Mt. Province, this study answered the following questions:

- 1) What do the works of Lawrence A. Reid say about the people and culture of Guina-ang, Bontoc, Mountain Province?
- 2) What is the level of awareness among the people of Guina-ang about Lawrence Reid and his works?
- 3) How were the works of Lawrence Reid about Guina-ang used by
 - a. local researchers
 - b. people of Guina-ang?
- 4) What do the people of Guina-ang think about Lawrence A. Reid in terms of:
 - a. his characteristics
 - b. his works
 - c. his methods in gathering data?
- 5) What are the influences of Reid and his works to the people of Guina-ang?

Objectives of the Study

The study determined the influences and contributions of Lawrence A. Reid to the people of Guina-ang, Bontoc, Mt. Province, and the specific objectives were:



- 1) to describe the works of Lawrence A. Reid about the people and culture of Guina-ang; to determine the awareness of the people of Guina-ang about Lawrence A.

Reid and his works;

- 2) to determine the use of Lawrence Reid's works about Guina-ang
 - a. among local researchers
 - b. among people of Guina-ang;
- 3) to determine the perceptions of the people of Guina-ang about Lawrence A

Reid in terms of :

- a. his characteristics
 - b. his works
 - c. his methods of gathering data; and,
- 4) to determine the influences of Reid and his works to the people of Guina-ang

Importance of the Study

The results of the study may be used as reference to students, researchers and teachers of communication studies. They may also be used by Guina-ang and other communities for insights on language conservation and development.

Scope and Limitations of the Study

The study looked into the contributions of Lawrence A. Reid to Guina-ang, Bontoc from the perspective of the local people of the place. Document assessment, key informant interviews, and survey were used to gather data.



REVIEW OF LITERATURE

Culture and Language

The relationship between language and culture is deeply rooted. Language is used to maintain and convey culture and cultural ties. Language and culture are intertwined to such an extent whereas one cannot survive without the other (Leveridge, 2008); because language is not only part of how we define culture, it also reflects culture (Paterson and Coltrane, 2010).

O'Neil (2006) quoted that language influences our culture and even our thought processes. During the first four decades of the 20th century, language was viewed by American linguists and anthropologists as being more important than it actually is in shaping our perception of reality. This was mostly due to the belief of linguist Edward Sapir and his student Benjamin Whorf that language predetermines what we see in the world around us. In other words, language acts like a polarizing lens on a camera in filtering reality. We see the real world only in the categories of our language.

Understanding Language and Culture

O'Neil (2012) stated that it is impossible to understand the subtle nuances and deep meanings of another culture without knowing its language well.

Philippine minor languages have been studied for a number of motives or goals, chief of which were: for use in religious work mainly by missionaries; interest by individual scholars in the study of the lives of the people including their language; and for use in literacy and educational work especially after World War II (Elson, 1985).



According to Vanoverbergh (1954), it is impossible to know a people without knowing something about its religion and ethics, its likes and dislikes, its ideas about good and evil, its heroes and scoundrels, the relations of the members of a family to each other, of servants to their masters, of the people to their ruler. Now, the best and surest means of acquiring that knowledge, although it may be a relatively difficult and painstaking task, is to study their songs, prayers, tales, etc. This, of course, supposes a rather thorough understanding of their language.

Also, Scott (1974) added, a missionary needs to know something more than this about the people he is going to work with.

Linguistics

Linguistics is often referred to as the scientific study of language. A large part of the studies on linguistics are concerned with the nature of differences and disparities in the world languages. For properly understanding human linguistic ability, it is essential to understand the nature of variation between languages. If the human linguistic ability is limited to the biological properties of our species, then the different languages spoken by humans should be quite similar. On the other hand, if the human linguistic ability is not so constrained or limited, then the languages are likely to vary significantly (how to write research papers.com,n.d).

Labov (n.d) also stated that linguistics does not have a privileged claim upon language as an object of study. There are many other disciplines that examine it like psychology, speech pathology, rhetoric, literary studies, semiotics, and so on. Linguistics focuses upon abstract language structure, and in particular the phonology, morphology and syntax of the language rather than the vocabulary, idiom or style.



Linguistics has been a central activity of SIL since its beginning. Besides the intrinsic value of understanding the intricate complexity of human language in general, whether spoken or signed, the study of a particular individual language serves also as a tool used in language development projects of different kinds such as dictionary production, orthography development, literacy, translation, and language documentation (SIL International, n.d).

Linguistics' Fieldwork

Linguistics' fieldwork is about working on language in a culturally, socially and ethically appropriate ways in a context where the language is being used. There are several well-tried fieldwork methods. These are elicitation which includes contextualising elicitation, translation equivalent, and judgement; staged communication or 'quasi naturalistic data' wherein communicative events that are enacted for the purpose of recording them for analysis like telling of a story/ joke/ the way to do something, description of a picture/acted video/ animated video, and matching/ sorting game that involves non-linguistic categorization or linguistic interaction; and participant observation or 'naturalistic data' or 'spontaneous speech data' wherein external interference is limited to the fact that the communicative event is being observed and recorded like storytelling, ritual and conversation; it also generally constitutes the backbone of a language documentation and an important component of a data corpus (Austin, n.d).

Linguists

Linguists bring a scientific perspective and scientific methods to the quintessentially human phenomenon of language. Whether it is formal study of sound structure, grammar or meaning, research into the history of language families, the



mechanisms of language acquisition, or the manifestation of language in the brain, linguists catalog observations, make and test hypotheses, and work to build explanatory theories (LSA, 2012). They use scientific techniques to work with meanings, sounds, and origins of spoken and written words. Linguists work for universities, high-tech companies, research institutions, consulting firms, the government, and the military. Educational requirements for linguists vary depending on the types of jobs they wish to pursue (Stateuniversity.com, n.d).

Lawrence A. Reid

The biography of Reid as posted in Guampedia.com (2010) is copied in to as it aptly and accurately described him:

"Lawrence A. Reid holds an MA and a PhD in linguistics from the University of Hawai`i awarded in 1964 and 1966, respectively, as a grantee of the East-West Center in Honolulu. He did undergraduate studies in music at Canterbury College in Christchurch, New Zealand and in theology at the Commonwealth Bible College in Brisbane, Australia."

"Reid is a researcher emeritus at the University of Hawai`i, where he taught linguistics for more than thirty years before retiring in 2001. Since 2006, Reid has been a cooperating researcher with the National Museum of Ethnology in Osaka, Japan where he resides. In 2007 he was an affiliated fellow with the International Institute for Asian Studies in Leiden, the Netherlands. "

"He is an expert in Austronesian linguistics, and has focused primarily on the description of Philippine languages, their history and development. He has authored numerous books, articles, reviews, and translations. "

"He has been awarded many fellowships, research and travel grants throughout his career and has held visiting research and teaching positions at institutions throughout the Pacific including the University of Auckland, New Zealand, the Australian National University, Thammasat University in Thailand, De La Salle



University in the Philippines, and the Institute for the Study of the Languages and Cultures of Asia and Africa in Tokyo, Japan, among others."

Literature

Literature is a term used to describe written or spoken material. Broadly speaking, "literature" is used to describe anything from creative writing to more technical or scientific works, but the term is most commonly used to refer to works of the creative imagination, including works of poetry, drama, fiction, and nonfiction (Lombardi, n.d).

Lombardi (n.d.) also added that literature represents a language or a people: culture and tradition. But, literature is more important than just a historical or cultural artifact. Literature introduces us to new worlds of experience. We learn about books and literature; we enjoy the comedies and the tragedies of poems, stories, and plays; and we may even grow and evolve through our literary journey with books.

Literary texts are often replete with cultural information and evoke memorable reactions for readers. Texts that are carefully selected for a given group of students and with specific goals in mind can be very helpful in allowing students to acquire insight into a culture (Paterson and Coltrane, 2010).

Reid's Works

In the curriculum vitae of Lawrence A. Reid by Pacific Neighborhood Consortium (n.d.), Reid was able to make a total of 59 works in his chosen field, ranging from the year 1966 to the year 2009 (Appendix A). These are publication books, articles, reviews, translations and web publications. Most of his works are about the language and culture of Philippines, particularly about Bontoc, Mt. Province and barangay Guina-ang of Bontoc.



These are "Guinaang Bontok texts" (publication book-1992); "A Guinaang Wedding Ceremony" (article-1961); "Wards and Working Groups in Guinaang, Bontoc, Luzon" (article-1972); (with Katsura Aoyama) "Cross-linguistic Tendencies and Durational Contrasts in Geminate Consonants: An Examination of Guinaang Bontok Gemimates" (article-2006); "Bontok-English dictionary, with English Bontok finder list" (book-1976); "A Talking Dictionary of Khinina-ang, Bontok: The language spoken in Guina-ang, Bontoc, Mountain Province, the Philippines" (web publication-2009); and "The 1960 Ceremonial Calendar in Guina-ang, Bontoc, Mountain Province" (article).

Perception

Perception is the process of creating meanings by selecting, organizing and interpreting phenomena. Active process of creating meanings by selecting organizing and interpreting phenomena; in a way that we don't just receive what is "out there" in the external world but we actively work to make sense of ourselves, others and interactions. To do so, select only certain things to notice and then organize and interpret it (Wood, 2007).

On the other hand, Cherry (n.d.) stated that person perception refers to the different mental processes that we use to form impressions of other people. This includes not just how we form these impressions, but the different conclusions we make about other people based upon our impressions. Obviously, person perception can be a very subjective process that can be impacted by a number of variables. Factors that can influence the impressions you form of other people include the characteristics of the person you are observing, the context of the situation and your own personal characteristics.



METHODOLOGY

Locale and Time of the Study

The study was conducted in Guina-ang, Bontoc, Mountain Province. Figure 1 shows the geographical location of the place, while Figure 2 shows the landscape where the village is situated.

Bontoc is the Provincial Capital of Mountain Province. It has 16 barangays: Alab Oriente, Alab Proper, Balili, Gonogon, Dalican, Guina-ang, Mainit, Maligcong, Tocucan, Talubin, Can-eo, Bayyo, Samoki, Caluttit, Bontoc Poblacion, and Bontoc Ili. These barangays are separated from each other by mountain ranges and rivers. Because of this geographical location, the beliefs and practices of the Bontoks in Bontoc Ili are different from those of other barangays (Ngodcho, 2004).

Guina-ang is one of the highland barangays of Bontoc with a land area of 1,860 hectares. It is bounded on the east by Maligcong, west by Dalican, north by Poblacion Bontoc and south by Mainit. The community can be reached in 45 minutes by jeepney ride or two hours by hiking through a 12-kilometer rough road from Bontoc (Camfili, 2001). The place was chosen as area of study because it was where Lawrence A. Reid resided and one of his research subjects.

The study was also partially done in selected libraries in Baguio City and La Trinidad, Benguet (Figure 3). The libraries visited were those of the University of the Philippines, Saint Louis University and Benguet State University, all located in Metro-Baguio which is the educational center of Northern Luzon and of the Cordillera



Administrative Region as well. Many of the students in these places are from the different provinces of the Cordillera Administrative Region (CAR).

The study was conducted on December 2012 to January 2013.

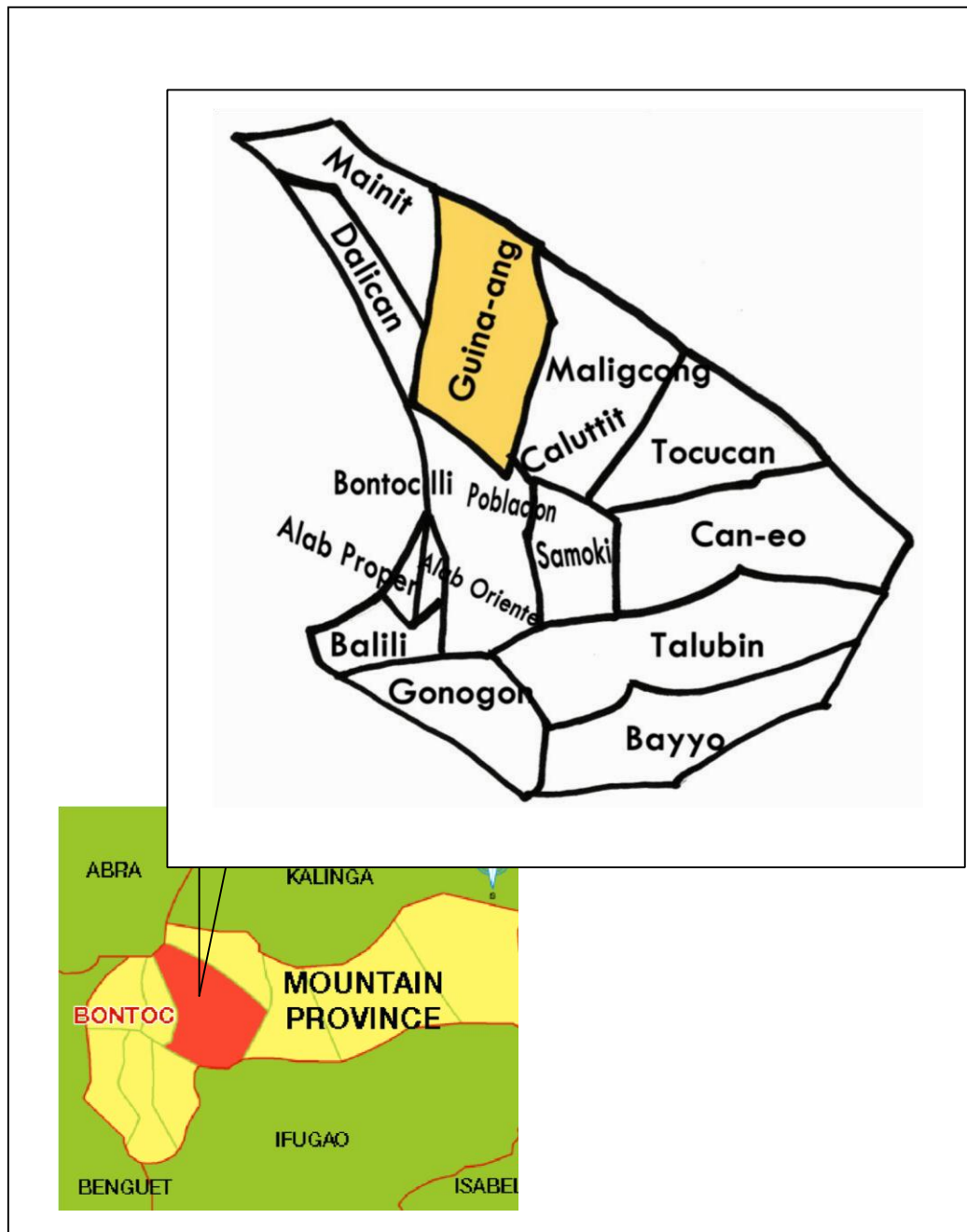


Figure1. Map showing the location of the study

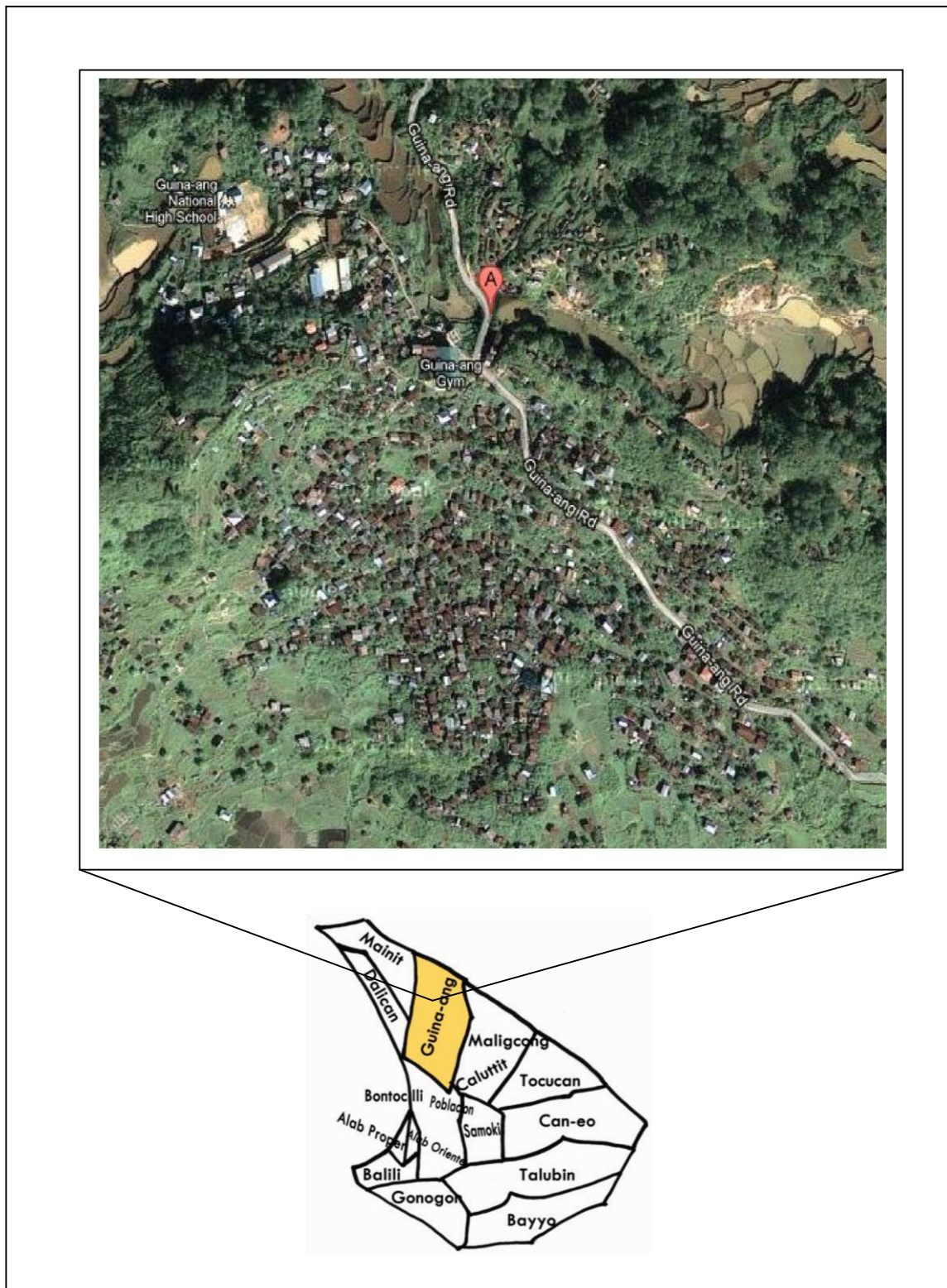


Figure 2. Guina-ang, Bontoc, Mountain Province

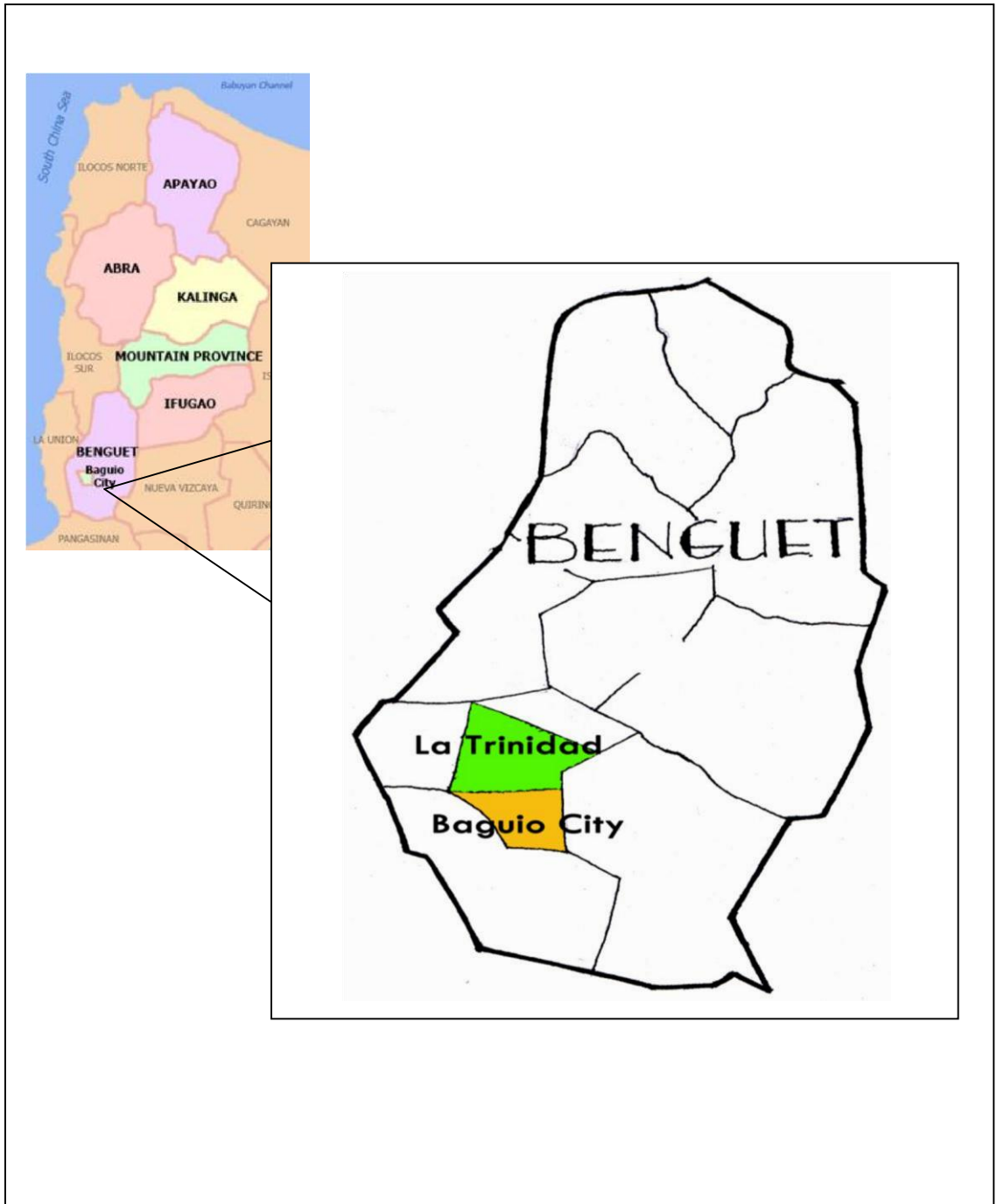


Figure 3. Map of Baguio City and La Trinidad, Benguet

Subjects of the Study

The subjects of the study were the works of Lawrence Reid about Guina-ang, and the works of local researchers that used the works of Reid about Guina-ang as references.

Respondents of the Study

Three key informants were identified from the names listed in the acknowledgment pages of Lawrence Reid's works. The criteria in choosing the key informants were:

- a. must have resided in Guina-ang when Reid lived in the village;
- b. must have known and helped Reid in gathering data; and,
- c. must know at least one work of Reid.

Representing the people's perspective were 47 respondents from Guina-ang. Ten of them were already residents in Guina-ang when Reid lived in the village. Twenty-five were not able to meet Reid; they were born only after he left in 1964. Furthermore, 12 were teachers of the schools in Guina-ang, six teachers from the elementary and six from high school.

Data Collection

Data about Reid and his works were collected from the web site of Reid at www2.hawaii.edu/~reid/; and from the personal collection of Prof. Stanley Anongos Jr. of BSU.

Data for the works of local researchers were collected from libraries in Baguio and La Trinidad (University of the Philippines-Baguio, Saint Louis University and 17



Benguet State University). This was done first by listing down all studies on Cordillera languages and cultures by local researchers. Their bibliographies or literature cited pages were checked to see if any of them used any of Reid's works about Guina-ang.

Data were collected from key informants through face-to-face interviews using guide questions; and from the respondents, through face-to-face interviews using an interview schedule.

Data Gathered

The data gathered were the content of the works of Reid about Guina-ang, Bontoc, Mountain province; the level of awareness of the people of Guina-ang about Reid and his works; the use of Reid's works about Guina-ang among local researchers; and, the perceptions of the people of Guina-ang about Reid and his works.

Data Analysis

The data gathered were consolidated, tabulated and were presented in percentages. Qualitative data were presented in narrative form.



RESULTS AND DISCUSSION

Description of the Works of Reid about Guina-ang

From 1961 to 2009, Reid published eight works about Guina-ang as summarized in Table 1. These are "A Guina-ang Wedding Ceremony;" "Dancing and Music in Guinaang, Bontoc;" "Wards and Working Groups in Guinaang, Bontoc, Luzon;" "Guinaang Bontok Texts"; "A Talking Dictionary of Khinina-ang, Bontok"; "Cross-Linguistic Tendencies and Durational Contrasts in Geminate Consonants" (with Katsura Aoyama); "Bontok-English Dictionary, with English Bontok Finder List;" and, "The 1960 Ceremonial Calendar in Guina-ang, Bontoc, Mountain Province." Five of the eight were articles that can now be accessed from Reid's website. Two were books and one is an online material. Prior to the creation of his website, these were published either as part of a book or as monographs. All his works about Guinaang were written in English and in Khinina-ang or in Kankanaey in the case of "Guinaang Bontok Texts."

Figure 4 shows the distribution of topics of his works about Guina-ang. Five (62.5 %) were about the customs and traditions of the village. These are "A Guina-ang Wedding Ceremony;" "Dancing and Music in Guina-ang, Bontoc;" "Wards and Working Groups in Guinaang, Bontoc, Luzon;" "Guinaang Bontok Text;" and, "The 1960 Ceremonial Calendar in Guina-ang, Bontoc, Mountain Province." Three (37.5 %) were about the language, Khinina-ang. These are "A Talking Dictionary of Khinina-ang, Bontok;" "Cross-Linguistic Tendencies and Durational Contrasts in Geminate



Table 1. Reid's works about Guina-ang

TITLE	TYPE OF WORK	DATE OF PUBLICATION	LANGUAGE	NO. OF PAGES	BRIEF DESCRIPTION OF CONTENTS (samples are in Appendix B)
A Guina-ang Wedding Ceremony	Article	1961	English and Khinina-ang	54	This article is about the 'chono'/ 'fayas', the culminating wedding feast in Guina-ang. The 'chono' is the most important of all wedding ceremonies, and for a completely successful marriage it should be attended by the couple on three separate occasions.
Dancing and Music in Guina-ang, Bontoc	Article	1961	English and Khinina-ang	34	The article includes the occasions for dancing, types of dances, songs connected with dances, sacrificial songs, working songs, songs for a wedding ceremony, the song at a deathwatch, and musical instruments (gong and nose flute).
Wards and Working Groups in Guinaang, Bontoc, Luzon	Article	1972	English and Khinina-ang	35	This is about the village, ward, girls' dormitory, working groups, wards activities after head taking and acculturative changes.



Table 1. continued...

TITLE	TYPE OF WORK	DATE OF PUBLICATION	LANGUAGE	NO. OF PAGES	BRIEF DESCRIPTION OF CONTENTS (samples are in Appendix B)
Guinaang Bontok Texts	Book	1992	English and Kankana-ey	345	<p>The book is divided into five sets.</p> <p>First set- It consists of 14 narratives dealing with various aspects of life of Guinaang at the time they were collected.</p> <p>Second set - It consists of transcriptions of 'Kapyra'/ ritual prayers.</p> <p>Third set- Referred to as origins of narratives.</p> <p>Fourth set- A collection of narratives recounting headhunting events within the memory of the story tellers.</p> <p>Fifth set- Stories includes miscellaneous tales which deal with interaction between the world of the living and that of spirits.</p>
A Talking Dictionary of Khinina-ang, Bontok	Web based Dictionary	1999	English and Khinina-ang		<p>It is an online dictionary which provides the meaning and pronunciation of a Khininaang word.</p>



Table 1. continued...

TITLE	TYPE OF WORK	DATE OF PUBLICATION	LANGUAGE	NO. OF PAGES	BRIEF DESCRIPTION OF CONTENTS (samples are in Appendix B)
Cross-Linguistic Tendencies and Durational Contrasts in Geminate Consonants (with Katsura Aoyama)	<i>Article</i>	2006	English and Khinina-ang	13	This study examined single and geminate consonants in Guinaang Bontok. Consonant phonemes of Guinaang Bontok are /p t k / b d g m n N l s w j/, and all of them can appear as a singleton or as geminates phonologically. Of these, all geminates except for the voiced stop geminates are phonetically long.
Bontok-English dictionary, with English Bontok Finder List	<i>Book</i>	1976	English and Khinina-ang/ Bontok	n/a	A dictionary that provides the meaning in English of a certain Bontoc word.
The 1960 Ceremonial Calendar in Guina-ang, Bontoc, Mountain Province	<i>Article</i>	n/a	English and Khinina-ang	3	This is a brief survey of the days set aside either for the performance of religious ceremonies or as a result of these ceremonies. It also includes the few occasions on which no work is done which are purely rest days. These, however, are not haphazardly chosen, being set aside year by year at the same season.



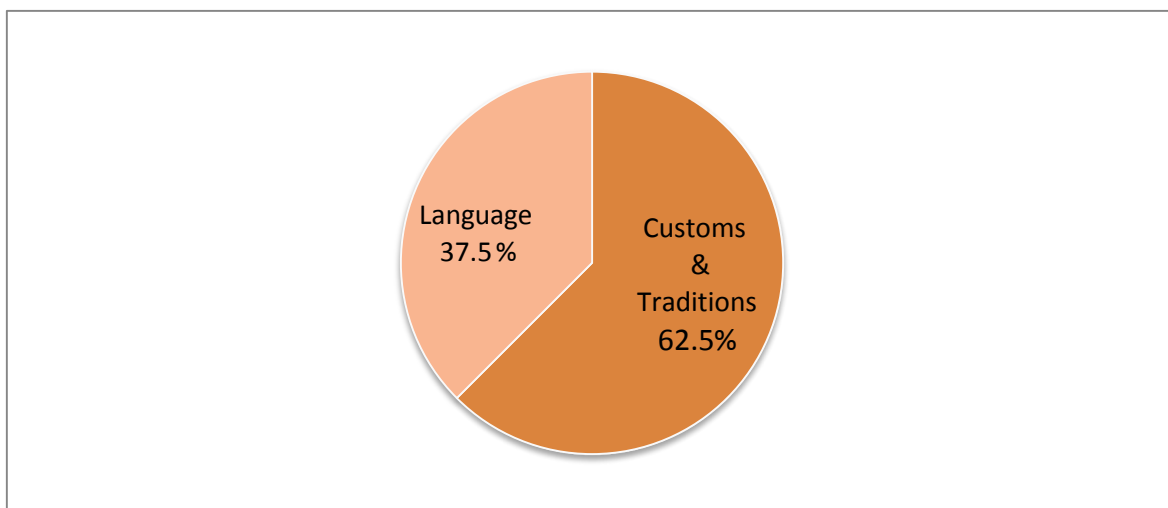


Figure 4. Topics of Reid's works in Guina-ang

Consonants;" and, "Bontok-English Dictionary, with English Bontok Finder List." Evidently Reid has seen that that language is as important as customs and traditions, thus this combination of his works.

Awareness about Reid and His Works

Figure 5 shows the awareness of the respondents about Reid. Majority (78%) of the respondents knew him. They called him by the name "Mr. Reid," "Doctor Reid," "Mr. Red," and "Melikano" or American.

Table 2 shows how the respondents came to know about Reid. Seventeen (34%) heard about him from the community people who still talked about him even after he left. Thirteen (26%) respondents met him from 1959 to 1963. These years were when Reid first resided in the village.

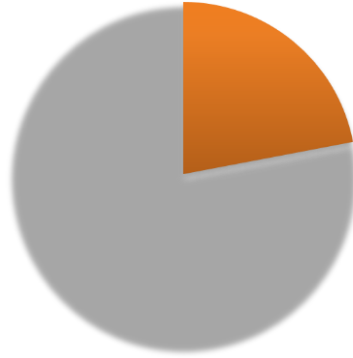


Figure 5. Awareness of the respondents about Lawrence Reid

However, according to the key informants, Reid visited the village once in every two years. His last visit was in November 2012. Also, only one was able to know him from reading his works. There were 11 respondents who did not know Reid.

Table 2. How the respondents came to know about Reid

REASONS	FREQUENCY N=50	PERCENTAGE
Heard about him from community people	17	34.00
Met him from 1959 to 1963	13	26.00
Met him after 1963	8	16.00
Read his works	1	2.00
Not applicable	11	22.00
TOTAL	50	100



While 78 percent knew Reid, only half read at least one of his works (Figure 6). Of those who have not read any of his works, 18 claimed that they did not have access to the materials, while seven of them could not read.

Table 3 shows the works of Reid read by the respondents. Out of eight works of Reid about Guina-ang, only six were read by the respondents. Twenty-one read the "Guinaang Bontok Texts." According to key informant Charles Camfili, Reid gave 20 copies of this book to him and he gave them to the people of Guinaang in exchange of five pesos. This amount was for his expenses in getting the books from the postal office. Only one of the respondents read the "Talking Dictionary of Khinina-ang, Bontok" which is a website dictionary. This may be attributed to the fact that internet connection is not readily available in the locality. A key informant also mentioned that he did not know there is a website of Reid's works. From the libraries surveyed, only UP-Baguio has copies of Reid's works about Guina-ang.



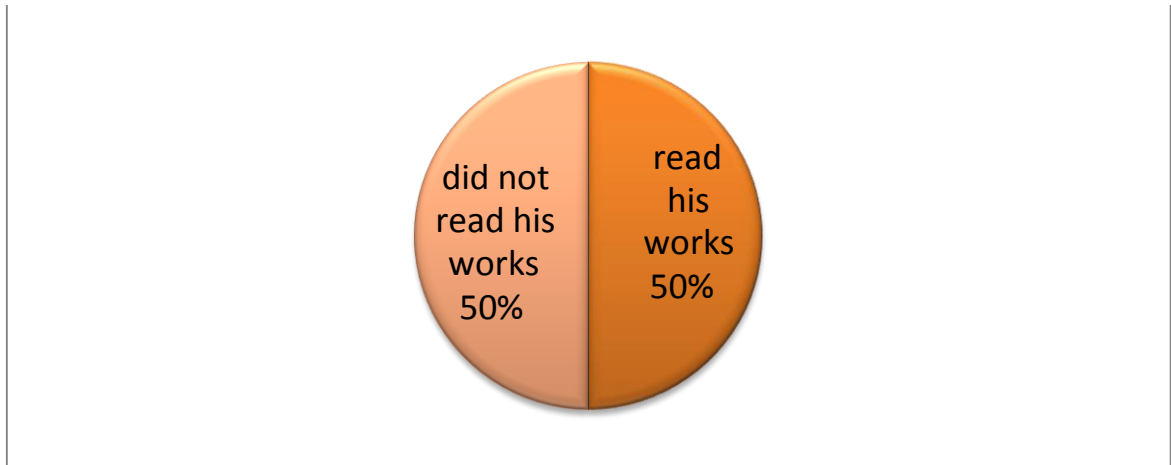


Figure 6. Awareness of Reid's work

Table 3. Works of Reid read by the respondents

WORKS OF REID	FREQUENCY (N=50)	PERCENTAGE
Guinaang Bontok Texts	21	42.00
A Guina-ang Wedding Ceremony	12	24.00
Dancing and Music in Guina-ang, Bontoc	8	16.00
Wards and Working Groups in Guina-ang, Bontoc, Luzon	7	14.00
Bontok-English Dictionary, with English Bontok Finder List	3	6.00
A Talking Dictionary of Khinina-ang,Bontok: The Language Spoken in Guina-ang, Bontoc, Mountain Province, the Philippines	1	2.00

*Multiple Response



Use of Reid's Works about Guina-ang

The following were the use of Reid's works about Guina-ang among local researchers and in the community of Guina-ang.

Among local researchers. The works of local researchers in Table 4 were those where the works of Lawrence Reid about Guina-ang were cited. These were surveyed from local studies in three libraries: Benguet State University, University of the Philippines-Baguio and Saint Louis University. The other libraries did not have local studies that used Reid's works.

Table 4. Works of local researchers

TITLE	TYPE OF WORK	AUTHOR	WORKS OF REID USED	USED OF REIDS WORK	RETRIEVED FROM
Traditional Healing Practices of Guina-ang, Bontoc, Mountain Province in the Process of Change	Thesis	Matyline A. Camfili	Dancing and Music in Guina-ang Bontoc. Philippine Sociological Review ; Guinaang Bontoc Texts; Guina-ang Wedding Ceremony	As Source and Reference	University of the Philippines-Baguio
Ethnography of the Major Ethnolinguistic Groups in the Cordillera	Book	Arsenio L. Sumegang	A Guinaang Wedding Ceremony	As Source	Benguet State University
A Case Study of the Political Culture Among the Bontoc Tribe	Thesis	Bernard D. Padang	Wards and Working Groups in Guina-ang, Bontoc Luzon	Serve as Supplement	Saint Louis University



Two of these local researchers were thesis studies, while one was a book. Two of the local researchers used Reid's works as a source and one of the local researchers used them as supplement.

Table 5. Use of Lawrence Reid works in the community

USE OF REID'S WORK	FREQUENCY (N=50)	PERCENTAGE
As reading material for additional learning	11	22.00
Serve as references for lesson and assignments	9	18.00
As literature for researches	4	8.00
No answer	5	10.00
Not applicable for those who have not read	25	50.00

*Multiple Response

In the community of Guina-ang. Table 5 shows the use of Reid's works in the community. Eleven (22%) of the respondents used the works of Reid as reading material for additional learning. Nine (18%) used the works of Reid as references for lessons and assignments, while four (8%) used them as literature for researches. There were five (10%) respondents who did not indicate any answer and there were 25 (50.00) respondents who did not read any of his works, thus this item is not applicable for them.



From among the elementary school teachers, one said that the works of Reid were being used in integrating the culture of Guina-ang in the subject Edukasyon sa Kagandahan Asal at Wastong Pag-uugali (EKAWP) and Heograpiya, Kasaysayan at Sibika (HeKaSi), and also in teaching stories in their mother tongue, the Khinina-ang language.

As Paterson and Coltrane (2010) stated that literary texts are often replete with cultural information and evoke memorable reactions for readers. Texts that are carefully selected for a given group of students and with specific goals in mind can be very helpful in allowing students to acquire insight into a culture.

However at present, according to four teachers surveyed, there is only one copy of "Guinaang Bontok Texts" left in the school library. While in the secondary school, according to five teachers surveyed, there were no works of Reid available in the school library.

Perceptions of the Respondents

about Reid's Characteristics

The perceptions of the respondents about Reid are all positive. He was regarded as kind, sociable, intelligent, tall, white and handsome (Figure 7).



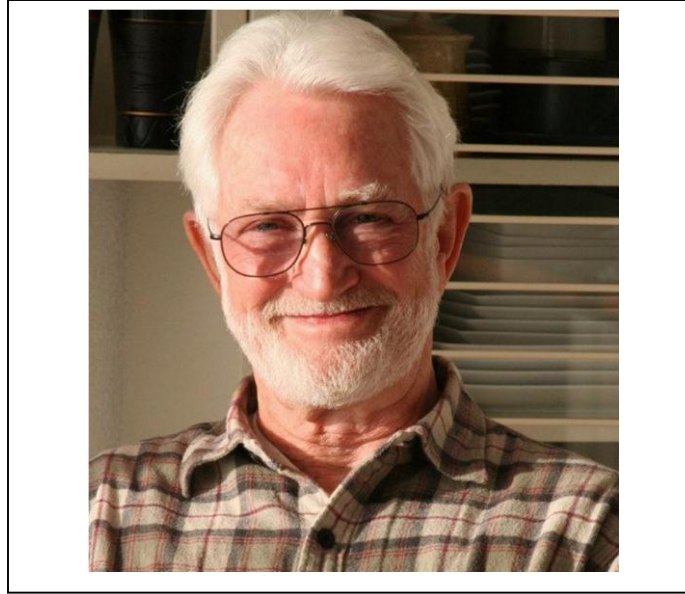


Figure 7. Linguist Lawrence A. Reid

Kind. According to all of the respondents who met Reid, he was kind to the people of Guina-ang. One recalled how Reid helped his wife in delivering his first child. He also helped in terms of health services by putting up a clinic where he doubled as a health worker. Some of the respondents also added that he gave relief goods to the people specially those who could not afford to buy their needs.

Sociable. Reid knew how to mingle with the people of Guina-ang. He was nice to work with. He was friendly and had a ready smile whenever they met him.

Intelligent. According to the key informants, Reid was able to perform things that he learned just by reading, especially in health services. Another said that for only three months living in the village, he was able to speak the language of Guina-ang.

Tall, white and handsome. Reid was born in Christchurch, New Zealand and his citizenship is American and New Zealander. Some of the people of Guina-ang called him

'Melikano' which means American or simply 'puraw' or white. This is because of his white skin. He was also tall.

Perceptions of the Respondents about Reid's Works

The respondents who read Reid's works stated their comments. One key informant commented that some of the words in Khininaang were wrong which may be attribute to the different people who did the translations. Another said that "Guinaang Bontok Text" should have been written in Khinina-ang, not in Kankana-ey. However, key informant Camfili argued that it was probably written in Kankana-ey so that people from other communities will also understand it.

They also stated their feelings after reading his works such as happy, amazed, and grateful, among others. One felt proud that there was somebody interested to know and write about the history of Guina-ang, and was therefore encouraged to do similar researches and to understand his own culture. One felt sad because a foreigner was doing it instead of a bonafide Ikhina-ang.

Perceptions of the Respondents about Reid's Methods of Gathering Data

The respondents recalled how Reid's gathered information from the village. From how they described the methods, it can be said that these methods were participant observation, engaging the help of local translators, key informant interviews and the use of a tape recorder.



Participant observation. Reid lived with the people. He socialized with them during gatherings. He ate with them; he drank 'tapey' with them.

According to Mack *et al* (2005), the method is distinctive because the researcher approaches participants in their own environment rather than having the participants come to the researcher. Generally speaking, the researcher engaged in participant observation tries to learn what life is like for an "insider" while remaining, inevitably, an "outsider."

Engaged help of local translator. The key informants of the study served as the translators of Reid for the language of Guina-ang, 'Khinina-ang' in the 60s. Mr. Eckwey said that he was the first person from whom Reid asked help in translating 'Khinina-ang' to English. Mr. Camfili helped in "Guinaang Bontok Text." Mrs. Anongos also helped in making the Bontok Dictionary with her husband.

Key informant interviews. Some of the respondents said that Reid attended several gatherings or feasts of the village. Also, he was said to be patient in interviewing the old folks of the village.

Use of tape recorder. Mr. Eckwey said that when he was not around to accompany Reid, Reid always kept a tape recorder in his pocket to record conversations of the villagers and then replayed them when he got home. From those conversations, Reid then asked someone to translate it.



Influences of Reid and His Works
to the People of Guina-ang

Certainly, Reid and his works were able to influence the people of Guina-ang in some ways. The respondents pointed out the introduction of western cultures, the realization of the importance of education, and pride of culture.

Introduction of western cultures. Reid was able to share his culture to the people of Guina-ang. One respondent said that Reid was giving oatmeal for children. Another said that he gave some relief goods like clothing, blankets to those who could not afford to buy. One also said that he was giving medicine to those who were sick.

Realization of the importance of education. One of the respondents said that Reid made her realize the importance of education and Reid also sent her friend's children to school.

Pride of culture. Some respondents stated that Reid's works made them more proud of their culture especially their language, Khinina-ang. Also, his works made them aware, value, and to preserve their culture. This also made one of the respondents to do similar research.

This is supported by Pawa (n.d.) who stated that discourse and literature help develop strong language and national identities. Vincent Massey, the lawyer and diplomat who became the Governor General of Canada in 1952, aimed to promote Canadian culture and believed that Canadians should know as much as possible about their own country—its history, its traditions, and its people.



SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

This study was conducted to determine the influences and contributions of linguist Lawrence A. Reid to the people of Guina-ang, Bontoc, Mt. Province. Specifically, it aimed to describe the works of Lawrence A. Reid about the people and culture of Guina-ang; determine the awareness of the people of Guina-ang about

Lawrence A. Reid and his works; determine the use of Lawrence Reid's works about Guina-ang among local researchers and among people of Guina-ang; determine the perceptions of the people of Guina-ang about Lawrence A Reid in terms of his characteristics, his works, his methods of gathering data; and determine the influences of Reid and his works to the people of Guina-ang.

This study was conducted from December to January in Guina-ang, Bontoc, Mt. Province and in the different libraries in Baguio City and La Trinidad using guide questions and an interview schedule.

Majority of the respondents (78%) know linguist Lawrence A. Reid who wrote five articles, two books and an online material about the language and culture of Guinaang, Bontoc, Mountain Province. Only six of Reid's works were read by some respondents. The mostly read was the "Guinaang Bontok Text."

There were only three works of local researchers that used Reid's works found in the libraries surveyed in Baguio City and La Trinidad Benguet.



Reid's works were being used in the community as reading material for additional learning, as references for lessons and assignments and as literature for researches.

The study also revealed that Reid's works could have some errors and that only few have copies of his works. However, these made the respondents proud of their culture and therefore encourage them to do similar researches.

Lawrence Reid is perceived as kind, sociable, intelligent, tall white and handsome. He also introduced the western culture to the people of Guina-ang and made them realize the importance of their culture and formal education. Furthermore, Reid gathered information using participant observation, engaging the help of local translators, key informant interviews and using a tape recorder.

Conclusions

Based on the findings, the following conclusions were drawn:

1. Reid's works about Guina-ang have been preserved well and can still be accessed;
2. Reid is still remembered by the people of Guina-ang but his works are not very popular among the people. The first may be attributed to his continuing visits to the place while the second may be explained by the inaccessibility of the village to his works;
3. Very few are taking advantage of the usefulness of Reid's works most probably because of inaccessibility;



4. Reid left good impressions upon the people of Guina-ang so he is regarded positively; and,

5. With his influences on western culture, realization of the value of formal education and pride of culture, it can be said that Reid has contributed something to what Guinaang is now.

Recommendations

Based on the conclusions, the following recommendations are forwarded:

1. A community forum should be organized in the barangay to inform the people of Reid's works about Guina-ang. This will also serve as final validation to correct perceived errors in his works;
2. A complete collection of Reid's works about Guinaang should be made available to the community people so they will know exactly what have been written about them. The Department of Education or the schools in the barangay should consider acquiring copies for their library; and,
3. Popularized information materials may be developed from Reid's works to help in the mother-tongue based education.



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