

## **BIBLIOGRAPHY**

WACAY, MELODY R. APRIL 2013. *Esel ni Nangka-ama: Local Expressions among the People of Caliking, Atok, Benguet*. Benguet State University, La Trinidad, Benguet.

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## **ABSTRACT**

The study collected, classified and translated into English local expressions used by the people of Caliking, Atok. The study also determined the origin of expressions and also described the situations or instances where these are used.

The researcher collected the data from 21 informants through face-to-face interviews using guide questions. The languages used in the interview were ibaloi and kankana-ey.

Eighty local expressions were considered in this study. Riddles comprised more than 60 % of the collection; followed by sayings (25 %). The informants were not able to recall local expressions but the researcher was able to catch eight idiomatic expressions in the course of her conversations with them. The expressions that were gathered are being used by the people of Caliking in different circumstances like in giving entertainment, in giving advice, in motivating, in giving excuses and in being civil.

The study concludes that Barangay Caliking is rich in local homegrown expressions which they used in their everyday life; that these have varied uses in different



circumstances; and that used as vehicles of transmitting indigenous knowledge and values to others.

The study recommends that a community validation must be conducted for this collection of local expressions; that the same study should be conducted in other Ibaloi communities to further document the local expressions of Ibaloi; and that simple information materials should be developed for the local expressions collected in this study.



## INTRODUCTION

### Rationale

Different languages of the world are enriched by their speakers with different forms of expressions like idiomatic expressions, figures of speech, sayings and riddles, among others.

Figures of speech and idiomatic expressions go together. According to Osborne (1991), they are combinations of words whose meaning cannot be determined by examination of the meanings of the individual words that make it up. Sayings, on the other hand, according to Randall (1991) are a pithy expression of wisdom and truth. These language expressions are used in everyday conversations or in special occasions.

Philippine languages also use these expressions and since there are around 77 languages in the country, it can be said that there are also several variations of these expressions across the nation.

Of the 110 ethno-linguistic groups in the Philippines, 33 are found in the Cordillera Administrative Region. This is an indicator of the diversity and richness of the region in terms of languages. Among the major languages in the region is Ibaloi which is spoken in 11 of the 13 municipalities in Benguet.

The richness and relevance of the Ibaloi language is described by a Benguet culture advocate in his statement;

“The complexity of the (Ibaloi) language emanates from the high intellect of our forebears, which they have passed on in figurative-speech laden “badiw”, the soulful ‘tamiya’, the witty ‘badikay’ and creative communications. The richness of Ibaloi culture and life ways requires intricate language to give them form and substance. The depth of this language characterizes our roots which are firmly entrenched in who we are as a proud people. The words reflect our aspirations through the peace-loving, benevolent and affable relations.



Our language is a rhythm of beauty like our meaningful history and traditions. It is music to our ears as it is the music of our life” (Guinaran, 2011).

Ibaloi is one such language. Like other languages, it is also rich in expressions like idioms, quotes or sayings, riddles, among others. Samples of these are posted on a Facebook Page called Ibaloi Quotes. Readers give varied comments from their interpretations of the quote to the application of the quotes in their everyday life.

With this richness of the Ibaloi language, it is therefore sad to note the observations of Dr. Eufrocino Pungayan that it is already an endangered language. He stated this considering that Ibaloi parents in the city generally do not talk to their children in their native tongue. Earlier efforts trying to ensure the conservation of the Ibaloi language are at least three versions of an Ibaloi-English dictionary published and distributed among schools. Add to this the continuing efforts of Bachelor of Science in Development Communication students of Benguet State University (BSU) to collect and package more stories in the Cordilleran Region. Since local expressions are part of the language, they should likewise be documented.

### Statement of the Problem

The study answered the following questions:

1. What local expressions are being used by the people of Caliking, Atok?;
2. What are the classifications of these expressions?;
3. What is the translation of these expressions in English?;
4. From where did these expressions originate?; and,
5. In what instances or situation are they used?



### Objectives of the Study

To document local expressions in Caliking, Atok, Benguet, this study aimed to:

1. Collect the local expressions being used by the people of Caliking, Atok;
2. Classify these local expressions;
3. Translate the local expressions to English;
4. Determine the origin of the expressions; and
5. Describe the situations or instances when these are used.

### Importance of the Study

Results from this study may be used by teachers, researchers, extension workers and the locality's children as reference in teaching or learning local expressions as part of indigenous knowledge. 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 Limitation of the Study

The study was limited to the collection of local expressions, the description of the situation when they are used and their origin as perceived by the respondents. The local expressions were gathered from 21 informants who were identified by local leaders in the community and those whom were referred by the officials. Findings were presented to the key informants for validation.



## REVIEW OF LITERATURE

### Language

Language can be thought of as articulate mind, as the means of becoming human, as the record of wit at play, as the right hand of thought or as the great reservoir of symbol but as a working tool it results from the use man has made of it (Guralnik,1972).

Furthermore he said that languages rests upon use, anything used long enough by enough people will become standard. They have been shaped and directed by man's nature, they change and grow, they tend to proliferate and in their development they are at once centrifugal and centripetal working through dialects.

Language also is a tool for communication as stated by Evans and Levinson (2009). Furthermore they stated that language have the social functions and the fact that humans use it to express themselves and to manipulate objects in their environment.

The use of language is deeply entrenched in human culture. Therefore, in addition to its strictly communicative uses, language also has many social and cultural uses such as signifying group identity, social stratification as well as for social grooming and entertainment (Moseley, 2010).

### Language and Culture

Languages, understood as the particular set of speech norms of a particular community are also a part of the larger culture of the community that speaks them. Languages do not differ only in pronunciation, vocabulary, or grammar but also through having different cultures of speaking. Humans use language as a way of signaling identity



with one cultural group and difference from others. Even among speakers of one language, several different ways of using the language exist, and each is used to signal affiliation with particular subgroups within larger culture (Duranti, 2003).

Because norms for language use are shared by members of a specific group, communicative style also becomes a way of displaying and constructing group identity. Linguistic differences may become salient markers of divisions between social groups, for example, speaking a language with particular accent may imply membership of an ethnic minority or social class, one's area of origin, or status as a second language speaker. These kinds of differences are not part of the linguistic system, but are an important part of how language users use language as a social tool for constructing groups (Agha, 2006).

### Literal and Figurative Language

Literal and figurative language is distinction within some fields of language analysis. Literal language refers to words that do not deviate from their defined meaning. Non-literal or figurative language refers to words, and groups of words, that exaggerate or alter the usual meanings of the components words (Jaszczolt, 2003).

According to Glucksberg (2001), literal language maintains a consistent meaning regardless of the context with “the intended meaning correspond exactly to the meaning” of the individual words

### Riddles

Riddle is a statement or question or phrase having a double or veiled meaning put forth as a puzzle to be solved (Isbell, 1997).



## Philippine Riddles

Tagalog riddles are called bugtong, while the ilocanos call these burburitia. Usually, riddles are made to rhyme and utilize the talinhaga, a form of metaphor whose signification eventually conveys the meaning of the answer to the riddle. Riddles such as these for instance illustrate the use of the talinhaga (Early Philippine literature).

Riddles have been a central part of a Filipino tradition since well before the country became a colony of Spain, and the tradition persisted throughout the colonial period and into modern times. They are an important part of the oral history tradition of the country and have been passed down for several generations. Some of the Philippine riddles popular in the Philippines are versions of riddles that are found in most cultures, while others are unique to the islands. Although thematically some of the riddles may be similar to riddles found in other countries, they are also distinctly Filipino in their references (2020 site, 2012).

## Use of Riddles in the Philippines

Quite similar to its English counterpart, the riddle in the Philippines is called Bugtong. It is traditionally used during a funeral wake together with other games such as tong-its or the popular sakla, later generations use Bugtong as a form of past time or as an activity. One peculiarity of the Filipino version is the way they start with the phrase 'Bugtong-bugtong' before saying the riddle, usually it is common to create riddles that rhyme (Hall, 2005).





## Figure of Speech

Figure of speech, any invention deviation from literal statement of common usage that emphasizes, clarifies, or embellishes both written and spoken language. Forming an integral part of language, figures of speech are found in primitive oral literatures, as well as polished poetry and prose and in everyday speech. Greeting card rhymes, advertising slogans, newspaper headlines, the captions of cartoons, and the mottoes of families and institutions often use figures of speech, generally for humorous, mnemonic, or eye-catching purposes. The argots of sports, jazz, business, politics, or any specialized groups abound in figurative language (Encyclopedia Britannica facts matter, 2013).

## Use of figures of speech

According to Harper as stated by De Mille (1878), figures of speech are such in importance that they must always occupy a prominent place in every treatise on style or criticism.

Furthermore he enumerates some usage of figures of speech.

First of this is for the embellishment of style. Though differing in special character or effects, they all have one thing in common, and that is, they contribute beyond anything else to the embellishment of style. Some create a picture before the mind; others gratify the sense of proportion; others adorn the subject by constructing it with some other which is like or unlike; and thus in various ways they appeal to the aesthetical sensibilities.

Second is to contribute to perspicuity. By the power which many of them have of throwing fresh light upon a subject by presenting it in a new and unexpected form. This is specially the case with comparison, metaphor, and many others of the figures of relativity, which are



used by writers who would never adopt them merely for ornament. They are used to illustrate a subject, which thus gains a clearness that could be given in no other way.

Third in the list is they add to the persuasiveness of style. They give variety to it, by enabling the author to change his form of expression at will. Thus a perpetual freshness and vivacity is the result, together with an attractive brilliancy. Old thoughts, which have lost their force through familiarity, may thus be rendered striking by assuming a novel shape, under which they have all the force of an original statement.

Fourth is in the whole word of literature, both ancient and modern, figures of speech occupy a foremost place. The Sacred Scriptures abound and them, because the Hebrew mind delighted in Oriental imagery. Antithesis and parallel embrace all the poetry and no little of the prose of both the Old and New Testament. A place only less prominent is held by figures in the literature of Greece and Rome. The most famous passages of poetry are epic, lyric and dramatic the noblest strains of eloquence, the most vivid descriptions, all exhibit their presence and effective force.

Not the least sign of their power may be perceived in the common language of everyday life. Everyone uses exclamation, interrogation, comparison, metaphor, hyperbole, climax, vision; the figures of amplification and extenuation are indispensable in eager, animated conversation; so also iteration, emphasis, periphrasis, litotes. All these and many more are incessantly used; and always indicate vivacity or energy. This fact shows that while art and elaboration can make the highest use of figure language, nature also resorts to it; and as nature has invented it, so she prompts its use and shows its effectiveness (De Mille, 1878).



## Idiomatic expression

Idiomatic expressions are common phrases or saying whose meanings cannot be understood by the individual words or elements. Idiomatic expressions are also nonstandard speech, slang or dialect that are natural to native speakers of language (English Language Terminology Organization, 2012).

According to Gibbs(1987), some idioms, in contrast, are transparent. Much of their meaning does get through if they are taken or translated literally. Also he said that this seen in the, mostly un-infected English language in polysemes, the common use of the same word for an activity, for those engaged in it, the product used, for the place of time of activity, and sometimes for a verb.

Idioms tend to confuse those unfamiliar with them; students of a new language must learn its idiomatic expressions as vocabulary. Many natural language words have idiomatic origins, but are assimilated, so losing their figurative senses (Gibbs, 1987).

## Functions of Idioms

People use idioms to make their language richer and more colorful and to convey subtle shades of meaning or intention. Idioms are use often to replace a literal word or expression, and many times the idiom better describes the full nuance of meaning. Idioms and idiomatic expressions can be more precise than the literal words, often using fewer words but saying more. For example, the expression it runs in the family is shorter and more succinct than saying that a physical or personality trait is fairly common throughout one's extended family and over a number of generations (Brenner, 2003).



Also, according to Evans(2000), we used idioms to express something that other words do not express as clearly as cleverly. He also added that we often use an image or symbol to describe something as clearly as possible and thus make our point as effectively as possible. He said that sometimes idioms are very easy for learners to understand because there are similar expressions in the speaker's mother tongue.

### Saying

Randall (1991) said that a saying is something that is said, notable in one respect or another, to be a pithy expression of wisdom or truth.

### Ibaloi People

The ibaloi or nabaloi is an indigenous ethnic group found in northern Philippines. The ibaloi are one of the indigenous people collectively known as Igorot, who live in mountains of Cordillera Central on the island of Luzon. There are approximately 55,000 Ibaloi and most of them can be found in the southern part of the province of Benguet (Anton, 2010).

The Ibaloi language belongs to the Malayo-Polynesian branch of the Austronesian languages family. The Ibaloi language is closely related to the pangasinan language, primarily spoken in the province of pangasinan, located in southwest of Benguet (Anton, 2010).



## Translation

Translation is the communication of the meaning of a source language text by means of an equivalent target language text (Bhatia, 1992).

## The Importance of Language Translation

If language is not correct, then what is said is not what is meant; then what must be done remains undone, moral and art will deteriorate; if justice goes astray, the people will stand about in helpless confusion. Hence there must be no arbitrariness in what is said. This matters above everything (Elfie, 2012).

Also he said that depending on what language you are translating, the same language will translate differently between countries, as words may convey different meanings depending on the location that they are used. Furthermore 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 art rather than a science.

Nowadays, language translation and interpreting services are being used in all spheres of daily life, from helping a student to enroll into a new school to interpreting for a corporate executive who has just purchased a new business in China (Elfie, 2012).

## Definition of Terms

*Esel.* This is the collective term for expressions used in the community that include riddles, sayings, figures of speech and idiomatic expression.



*Nangka-ama.* It is the local collective term for elders, not necessarily elders whose ages are from 60 and above but also includes individuals who are already considered adults in an Ibaloi community.

*Eselninangka-ama.* These are the expressions of the elders which are known to the community and are being used by the community.

*Homegrown.* The expressions that were considered homegrown include those that were originally composed by the informant or those that he/she heard from the native folks or those that were passed from generation to generation.

*Adopted.* Adopted expressions are expressions derived from other places or from other people, learned from readings and were translated from other language but were already considered by the informants as their own.



## METHODOLOGY

### Locale and Time of the Study

The study was conducted at Caliking, Atok, Benguet. Atok is a fourth class municipality in the province of Benguet. It has a land area of 22, 385 hectares or 223.85 square kilometers. A great portion of the land is mountainous and the highest point in the Philippine Highway System at 7,400 feet above sea level is located in the municipality.

Atok is located in the heart of the province of Benguet. It is bounded by the municipality of Kibungan and Buguias on the north, the municipalities of Kabayan and Bokod on the east, the municipality of Kapangan on the west and the municipality of Tublay on the south.

Atok is comprised of eight barangays namely: Abiang, Caliking, Cattubo, Naguey, Paoay, Pasdong, Poblacion and Topdac. Most of these barangays are ibaloi areas.

Caliking, which is 30 kilometers or an hour drive away from Baguio, was chosen as study area because it has a largest number of ibalois among the eight barangays.

The study was conducted in December 2012 to January 2013.

### Respondents of the Study

There were 21 informants of the study. They were identified through snowballing technique which means that those referred by the local officials referred other people who were able to help in the study.



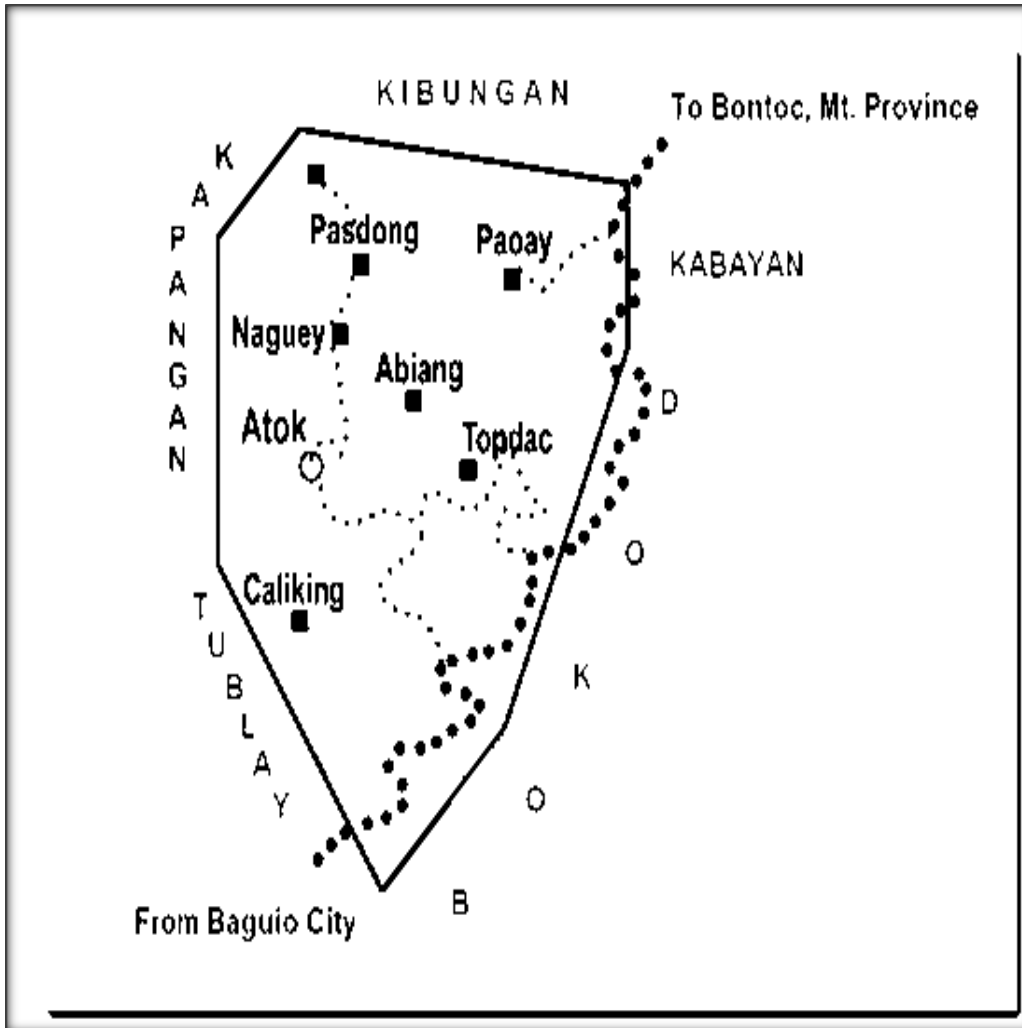


Figure 1. Trail map of Atok, Benguet showing the place of the study (Caliking)



### Data Gathered

The data gathered were ibaloi expressions like sayings, figures of speech, riddles, and their idiomatic expressions. Their origin and the instances or situations where they are being used were also gathered.

### Data Collection

The researcher collected the data from informants through face-to-face interviews using guide questions. The languages used in the interview were ibaloi and kankana-ey.

In the collection of local expressions, the informants were asked to give expressions that they know and that they used in their community. The researcher has given examples for the informant to understand more about local expressions.

### Data Analysis

However, not all the gathered data were included. The data collected were screened. Those that are malicious like ‘Dutdut tan dutdut say maamisanka’ were removed. This refers to the movements during sexual intercourse.

Riddles were just translated in English since its contextual translation answers the riddle already. Idiomatic expressions, figures of speech and sayings were translated into their literal and contextual meaning in English since they are not meant to be interpreted literally.

Frequencies and percentages were used to summarize data on the number of local expressions per category.



## RESULTS AND DISCUSSION

### Collection of Local Expressions

Out of 130 local expressions collected only 80 were considered in this study. The rest were screened out. The distributions of these local expressions according to category are shown in Table 1. Riddles comprised more than 60 % of the collection; followed by sayings (25 %). There were only five idiomatic expressions and five figures of speech.

Expressions that are included in this manuscript were chosen because they are part of their culture and tradition. Example is the riddle ‘Waratedoja san aaki, inegshianshatatangsha’, of which the answer is ‘shakilan’. This is an indigenous stove made of three stones laid out in a triangular form used by their elders and which are still being used at present.

Table 1. Distribution of local expression according to category

CATEGORY	FREQUENCY	PERCENTAGE
Riddles	50	62.50
Sayings	20	25.0
Idiomatic Expression	5	6.25
Figures of Speech	5	6.25
<b>TOTAL</b>	<b>70</b>	<b>100.00</b>



## Riddles

Table 2. Distribution of local riddles according to answer category and their origin

RIDDLES	HOMEGROWN		ADOPTED		TOTAL	
	NO.	%	No.	%	No.	%
Man made things	16	66.67	8	33.33	24	100.00
Plants and animals	9	69.23	4	30.77	13	100.00
Man and his activities	8	61.54	5	38.46	13	100.00
<b>TOTAL</b>	<b>33</b>	<b>66.00</b>	<b>17</b>	<b>34.00</b>	<b>50</b>	<b>100.00</b>

As shown in Table 2, riddles were classified according to their answers: manmade things, plants and animals and man and his activities. Most of the riddles are on manmade things.

As for origin, Table 2 also shows that most of the riddles are homegrown which means that riddles are originally from the informant or from other members in the community.

*Manmade-thing riddles.* These are riddles whose answers are manmade things used in their daily life. Table 3 shows 24 riddles under this category. Sixteen of these riddles are homegrown while the rest are adopted. The homegrown riddles refer to ordinary things that are part of the indigenous material culture of the place. For instance, the riddle on ‘soolan’ refers to a part of the native house which is used to dry and preserve items from meat or grains to firewood. This structure is built above the fireplace where the ‘shakilan’ is. Another is the riddle on the pigpen. Pig-raising is a common activity in indigenous communities in the Cordilleras because the pig is an animal commonly used in rituals.

Table 3. Manmade-thing riddles, their translation and their origin



RIDDLES	ENGLISH TRANSLATION	ORIGIN
Takdayedakay Edigatmatday. (soolan)	Hands of an old man Hard to get tired. (platform above the fireplace)	Homegrown
Nganto e eshommo Shi ayshikhalka to Say enkajas kilo to? (dungog)	What will you add To an empty thing To lose its weight? (whole)	Homegrown
Banbantayinietey E mabiday? (kebkebnibaboy)	The dead guards the living. (pig pen)	Homegrown
Say kabeyagan to shanom, Say keteyan to shanom. (asin)	In water it lives, In water it dies. (salt)	Homegrown
Egniimtangidak, Say inumenmo'y nay iyan Shi toktokko. (tasa)	Hold my hand To drink what is Inside my head. (cup)	Homegrown
Bakdang to ootik, Ikol to enshokoy. (shakomjanaiyanannisinulid)	It's body is short, But its tail is long. (needle with thread)	Homegrown
Say ubda to ketmengenoli, No oksotenmoket man akobali. (botas)	Its work is back and forth, Remove it and it stinks. (garden boots)	Homegrown
No epastolmo man-akad, No egmoepastol en-ejeng. (sapatos)	When in pasture it will walk When not in pasture it will not. (shoes)	Homegrown
No manbutaseg man-ubda, No egmanbutas, man ubda. (bolpen)	When it wears shoes, It will not work, When it will not wear shoes, It will work. (ballpen)	Homegrown



Table 3 continued...

RIDDLES	ENGLISH TRANSLATION	ORIGIN
No ensekepkaegkamenogtog, No en awaskamenogtogka. (nanduganshi jeep)	When you enter, you will not knock, When you go out, you will knock. (when in a jeepney)	Homegrown
No en awas on anga-angat, No ensekepananus. (etak)	When it goes out it is mad, When it goes in it is not mad. (bolo)	Homegrown
No manpaklebnapsel, No manteng-ay naagang. (kadugong)	If it lie down it is full If it will not lie down it is hungry. (hat)	Homegrown
Esaksakatiankoegmapmapsel. (kuwako)	I keep on giving grass But still starving. (pipe)	Homegrown
Usalshibaley Mansisinadatekol to. (shakom)	A thing in my house Always changes it tail. (needle)	Homegrown
Ngantonkiyew e waray Padaman to. (dungon)	What tree has butter? (coffin)	Homegrown
Saheyeroplano Manbabajatpasahero to? (dungon)	An airplane, Its passengers are hanging. (coffin)	Homegrown
Waratedoja san aaki, Inegshianshatatangsha. (shakilan)	Three brothers, Hold their father. (three stone stove)	Adopted
Nan-emotsi president, Maasatoktok to. (dansa)	The president hide, His head you can see. (nail)	Adopted



Table 3 continued...

RIDDLES	ENGLISH TRANSLATION	ORIGIN
No sakeyentakotak, No showaetoloshak. (shakshakan)	I am afraid of one, I am brave of two. (Footbridge)	Adopted
ToktoknenKilas, Nasinelas. (dansa)	Head of Kilas Slipper it has. (nail)	Adopted
No man ekad tae tan tae. (bolpen/dapis)	It always drop a poop When walking. (ballpen/pencil)	Adopted
Nganto e palamannikiyew? (leadnidapis)	What is the butter of a tree? (pencil lead)	Adopted
Hot enungkalegtousalen, Hot egenungkal, Sikatoyngusal. (dungon)	The one who bought did not use it The one who did not bought use it. (coffin)	Adopted
Dosensolsharo, tedoyopisyal to. (dilos)	Twelve soldiers, three officer. (clock)	Adopted

*Plant and animal riddles.* These are riddles whose answers are plants and animals that include insects and pests. These plants generally are important to them like the tanapo and bamboo. The animals/insects are usually seen in their environment like the ‘abetel’ (tree grub).

Table 4 shows that of the 13 riddles in this category, nine were on plants and four were on animals. Nine were homegrown and four were adopted.



Table 4. Plants and animals riddles, their translation and origin

RIDDLES	ENGLISH TRANSLATION	ORIGIN
Waraysakeyparsua, Baley to panganan to. (abetel)	There is a creation, Its plate is its house. (tree grub)	Homegrown
Say nanang to errow, Say anak to bisokol. (niyog)	Snake is his mother Snail is his son. (coconut)	Homegrown
Nganto e ekdognibuday? (bo-o)	What is the egg of the land? (round mushroom)	Homegrown
No enbadeganak to To pan aakalaybarosha. (saba)	When the children grow up, It removes their clothes. (banana)	Homegrown
San-asagwannansijan, Sasakeybaleysha. (kape)	Separated couple, Stays in the same house. (coffee)	Homegrown
Idi nganga, isengsengpet to debit to Idi manbakoleebong to e debit to. (kawajan)	When young, it fixes its cloth, When old, it throws its cloth. (bamboo)	Homegrown
No ekaotmosasakey, No kautanmowaraybaley to Eshahelpy era. (mani)	You buried it alone, When you dig it, It is housed in they are many. (peanut)	Homegrown
Oten to, obet to. (bisokol)	His reproductive organ, his buttocks. (snail)	Homegrown
Unbabadeg, mankekebat. (tanapo)	Growing up, having scars. (fern tree)	Homegrown
Tepep, abot, tepep. (kawajan)	Cover, whole, cover. (bamboo)	Adopted
Warasakeyjabaley, Eshakelkwarto to Nemayshitawa to. (kawajan)	A house with many rooms But no window. (bamboo)	Adopted

Table 4 continued...



RIDDLES	ENGLISH TRANSLATION	ORIGIN
No menganshitoktok, No man-akadshitoktok, No maokipshitoktok. (koto)	It eats in the head It walks in the head It sleeps in the head. (lice)	Adopted
Idi shamosakeysidi to, Nakalsotasakey Esadatanniepat. (bakbakjennanbadinjapitdongay)	At first it has one foot When it was removed It became four. (tadpole that became frog)	Adopted

*Man and his activities.* These are riddles whose answers are related to man such as his body parts and his everyday activities. Table 5 shows that among the 13 riddles in this category, five were on parts of the body, five were on persons, and three were on his activities. Eight were homegrown and five were adopted.

Table 5. Man and his activities riddles, their translation and their origin

RIDDLES	ENGLISH TRANSLATION	ORIGIN
Say mopangukuwanmanok, Say mopangsas too. (politico/kandidato)	It's a chicken you say, But it's a human you see. (politician)	Homegrown
Ngantoywara son sikak Jen wara son sikam, Jen kabolniebiyakan. (anges)	What is with you that is with me That is the reason of life? (breath)	Homegrown
Ngantoywara son sikam Jen wara son emenjenasenmo? (ngaran)	What is in you That is present to everyone? (name)	Homegrown

Table 5 continued...





RIDDLES	ENGLISH TRANSLATION	ORIGIN
Sessesngetenninangkabaknang, Pan-iibongniebeteg. (muteg)	The rich enclosed it, The poor threw it. (mucus)	Homegrown
Mokodpontirya to Ngemedengepuntaan. (etot)	It aims in the uncle But it shoots in the nose. (fart)	Homegrown
Nan-ubdaak Say enpanchengkotopshak. (manvulcanize)	I worked, I finish it by spitting it. (vulcanizer)	Homegrown
Towaykawad-anHesukristo No sikamketKristiyano? (puso)	Where do Jesus live When you are a Christian? (Heart)	Homegrown
Ngantoypiyannimarikit Shi dahe? (balo)	What does a girl wants to a boy? (bachelor)	Adopted
Parte nibakdang Naisopshiedeng. (obet)	Part of the body Close to the nose. (buttocks)	Adopted
No ondayatakoshonganko No mamingsanikatinko No man ekarakonorentoak. (adirong)	If I stand, I can see it Sometimes I step on it It follows me everywhere. (shadow)	Adopted
No motokanmokalbem, No en akalkaduktan mo. (katin)	When you will arrive you cover it When you go away you open it. (footsteps)	Adopted
Na too akjenayshiparentes to Ayshipypuseg to. (adan tan eba)	I became a human without parents I also do not have navel (adam and eve)	Adopted
Shi emenjen president, Sipaerayegmanbebrief? (girl president)	Of all the presidents Who are not wearing brief? (be-enpresidente)	Adopted



## Idiomatic Expressions

The informants were not able to recall local expressions that fit the description of idioms even after samples were given. However, the researcher was able to catch eight idiomatic expressions in the course of her conversations with them. These are presented in Table 6.

These idiomatic expressions were used by the informants as reminders for good behavior. One such reminder is expressed in the idiom “ab-abangamsiasavam” literally meaning “you are only renting your spouse” which actually means “you should be loyal to your wife and take her of her”. This is premised on how one should take care of something that he just borrowed. He should take care of it because it is shameful to return it in a deteriorated condition.

Another reminder for good behavior is “senga nan joksosjenbekas’ which literally means “like a rice plant that bends when laden with grains”. This means being humble in the midst of success. The same is true with ‘unodmo e shagem’ literally meaning ‘follow the wind’ which also speaks of humility.

The other idioms were used to describe someone’s status in life like ‘mankadabnumansikato’ literally meaning ‘he is climbing’. This means he is succeeding or becoming rich.

The values implied by these expressions are fidelity, humility, among others.



Table 6. Idiomatic expressions, their literal and contextual meaning and origin

IDIOMATIC EXPRESSION	LITERAL MEANING	CONTEXTUAL MEANING IN ENGLISH
Ab-abangam Si asavam	You are renting your spouse.	Be loyal and care for your spouse.
Sengananjoksos Jen bekas.	Like a rice That bends.	Humble
Unodmo e shagem.	Follow the Wind.	Be humble.
Mankadabnuman Sikato.	He is climbing.	Becoming rich.
Enmeselpilak. Money to	The money Speak.	There is a Power of control man.
Egeshannanbeshas.	His clothes Are not good.	Unrespected.
Kinannisekit.	Eaten by sun.	Dark skin.
Ampetpudetengen Sikato.	You must Twist him.	Punish him.

### Sayings

Twenty sayings were gathered from the informants (Table 7). Twelve were homegrown and eight were adopted. These were derived from the stories of life by the informant or other people related to the informant, from their observations and memorable events.

These are discussed according to the values that they carry. These values are acceptance, benevolence, contentment, fidelity and humility as based in Pavlina's (2012) list of values.



*Acceptance.* One saying that imparts this value is “shayadugitkojabaleyjo, sisijo, isengpetjo, ivongjoshimulajo, pamawiankosonikinanko ta enshiregalok’ (I left my waste in your house, clean it, keep it, use it to fertilize your plant so that when it bears fruit, it will pay back what I have eaten because I did not bring you any gift). This means that there is no need to bring a gift to people who fully accept you. They are not expecting something in return.

*Benevolence.* This is imparted through the saying ‘egmogabgabuten no amtamjenwaraymenagn, ajowanamketdi ta enshakel’ (Don’t uproot something when you know that someone will eat it, take care of it instead for it to be more productive). This means that if you have plenty, learn to give and share especially if you do not need them anymore because someone out there might need it.

*Contentment.* “No ngantoyebay-an, pan iyamanan’ (be thankful for whatever is left). This means that you should not ask for more. Be contented with what you have. The important thing is that it is enough for you.

*Determination.* ‘Anapmo e bahajenedigatmaanap’ (search for the cow that is difficult to find). This means that you should not give up on your dreams.

*Fidelity.* This is the message of the saying ‘egmobaybay-ansiasavam ta egmotinungkalsikatoinabangambengat’ (do not abandon your spouse for you did not buy him/her, you just rented him/her). This means that you must be faithful to your spouse and take good care of him/her.

*Humility.* Many of the collected sayings impart this value. Example is ‘eh nanjoksosjenbekas, shaheldaman to, nemhotadinmayatjenbekasenshidaman to’ (a rice plant that bows has plenty of grains, but a rice that stand has no rain).



Table 7. Sayings in their literal and contextual meaning and origin

SAYINGS	LITERAL MEANING	CONTEXTUAL MEANING IN ENGLISH	ORIGIN
Shayadugitko Jabaleyjo, Sisijo, isengpetjo, Ivongjoshimula Pamawiankoni Kinanko ta Ayshiregalok.	This waste of mine, clean it, fix it, put it in your plant in return to what I had eaten because I have no gift.	It is not necessary to give a gift because they call for you for they accept you.	Homegrown
Egmobaybay-an Si asavam ta Egmotinungkal, Inabangan mo.  him/her.	Do not abandon your spouse for you did not Buy him/her You rented	Take care of your spouse.	Homegrown
Egmogabgabuten, No amtamjenwaray Mengan, ajowanam Ketdi ta enshakel.	Don't uproot something when you know that someone will eat it. Take care of it instead For it to be productive.	Give something that you do not need to someone who need it.	Adopted
Eh nanjoksosjen Bekasshaheldaman To ngemhota Dinmayatjenbekas Enshi nay-iyen.	A rice that bow has plenty of fruits but a rice that stand has no fruit.	Be humble.	Adopted
Egmoipapati E piyanmo, Unodmo e Piyannishagem	Don't insist what you want, go with the wind.	Be obedient.	Adopted
Egmokujorenkait Mon menkadab Sayja man-enges Kayo bengat.	Do not pull someone who is Climbing Just to be Leveled to you.	Avoid crab mentality.	Adopted



Table 7 continued...

SAYINGS	LITERAL MEANING	CONTEXTUAL MEANING IN ENGLISH	ORIGIN
No pilak man-aasel Shakelmentetneng. Ngem no alivenpilak Eg era mantetneng.	If money Speaks, many will listen. But if it is not No one will Listen.	Money has the power To control ones decision.	Adopted
No mangmagak Ni mayat, egsha Nemnemen.ngem No mangmagakni Nga-aw shaha Nemnemen.	If I do good many will forget.If I do bad,many will remember.	You are remembered by the bad things you've done.	Adopted
No nanbeshas Shakarespetoen Ngemno Nankaykayot Shakabaybay-an.	When you are dressed you are respected. when you are Not, you are Discriminated.	People's judgment is based form the Way you dressed.	Adopted
Say be-e agas, Mangagas tan Makaagassunga Ajowanem.	A woman is the medicine the doctor and, You take care Of her.	Woman is everything, to man so take care of her.	Homegrown
Egmopotputulen E cross gapol Bengat ta Piyamonenkajas Emoegne-an.	Do not cut your cross just because you want to Lessen your load.	Be patient.	Adopted
Angkenwarakad Tapew, gingem e Edapoan mo.	Even though you are on top, don't Forget where you Came from.	Be humble.	Adopted
Egmoitantan e Pamutolmoni Enshokoyja Pantalon mo.	Don't delay in cutting your long pants.	Avoid manana habit.	Homegrown



Table 7 continued...

SAYINGS	LITERAL MEANING	CONTEXTUAL MEANING IN ENGLISH	ORIGIN
Angkenngantoy Kanga-aw nibaro Mausalmomt Laengshikaidinis Ni baley.	Even if the cloth is unpleasant, you can still use it to clean the house.	Everything is usefull.	Homegrown
No ngantoy Ebay-an, Pan-iyamanan.	Be thankful to what is left.	Be contented.	Adopted
Anapmo e baha Jen edigatmaanap.	Search for the Cow that is Difficult to search.	Don't quit.	Homegrown
Egkamaap-apal Shi kaitmo Ta ngaaw e Bunganiapal.	Don't envy so so much for the fruit of it is bad.	Be contented.	Adopted
Egkaman showa Showa shikayan Ni anakmo Ta enshi pinmuli An to nemsikam Jananang tan Tatang to.	Don't doubt your childs ability because he is from you.	Trust your child.	Homegrown
Ashalmonen No ngantoy en Kuwansha Ta egka Maiaw-awan.	Understand what they say so that you will not be mislead.	Think before you act.	Homegrown



### Situations and Instances Where they are Used

The expressions that were gathered are being used by the people of Caliking in different circumstances like in giving entertainment, in giving advice, in motivating, in giving excuses and in being civil.

*Entertainment.* In Caliking, people used riddles during wakes to entertain and to kill boredom. Not only during wakes but also during other celebrations such as reunions and weddings. This corroborates Moss (1920) as cited by Lopez (2006), who stated that riddling among the ibaloi take place around the death chair. In addition, Hall (2005) said that riddles are traditionally used during a funeral wake together with other games such as tong-its or the popular sakla. Later, generations use riddles as a form of past time or as an activity.

*Giving advice.* Sayings and idiomatic expressions are being used by the people to give advice to the youth. During weddings or other occasions, the old people or the ‘pangamaen’ in the place are called to give their advice to the newly wed. During weddings, the saying ‘egmobaybay-an siasavam ta egmotinungkal, enabanganmobengat’ (do not abandon your spouse because you did not buy him/her, you just rented him/her) is often repeated.

*Motivation.* According to one informant, every time they call for a meeting, very few are attending especially when food is not served. With this observation, the idiomatic expression ‘enmesel e pilak’ (the money speaks) applies. This means that people will only attend when there is food or money involved. As motivation, a challenge is posed to prove that whether or not there is money involved, they should show support and attend the meeting.

*Giving excuse.* When a man walks in a place the respect he/she will be getting will depend on how he/she dressed himself/herself. The idiomatic expression ‘egeshannanbeshas’ (he/she is not dressed well) came out. When the people see a man walking wearing rugged outfit, they will not respect him/her instead they just stare at him/her. But when a man walks in wearing coat and tie they will respect him/her and entertain him very well. At the end the elders will be saying





‘egeshannanbeshasisungaegsha pagan ano’ (he is not dressed well that is why they don’t care about him/her).

*When there is a need to be civil.* Criticizing an individual is very rude. For the people of Caliking not to hurt directly their companions, they will be using euphemisms. One of this is the ‘kinannisekit’ (eaten by the sun) which means that the individual is dark skinned.



## SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

### Summary

The study was conducted to document the Ibaloi local expressions among the people of Caliking, Atok by collecting, classifying and translating them into English. The study determined the origin of expressions and also described the situations or instances where these are used.

There were 21 informants of the study. They were identified through snowballing technique which means that those referred by the local officials referred other people who were able to help in the study.

The researcher collected the data from informants through face-to-face interviews using guide questions. The languages used in the interview were ibaloi and kankana-ey.

However, not all the gathered data were included. The data collected were screened. Out of 130 local expressions collected, only 80 were considered in this study. The rest were screened out. Riddles comprised more than 60 % of the collection; followed by sayings (25 %).

Riddles were classified according to their answers: manmade things, plants and animals and man and his activities. Most of the riddles are on manmade things .As for origin, most of the riddles are homegrown which means that riddles are originally from the informant or from other members in the community.

The informants were not able to recall idioms but the researcher was able to catch eight idiomatic expressions in the course of her conversations with them. These idiomatic expressions were used by the informants as reminders for good behavior. The other idioms were used to describe someone's status in life. The values implied by these expressions are fidelity, humility, among others.



Sayings were also gathered by the researcher. These were derived from the stories of life by the informants or other people related to the informant, from their observations and memorable events. These are discussed according to the values that they carry. These values are acceptance, benevolence, contentment, fidelity and humility as based in Pavlina's (2012) list of values.

The expressions that were gathered are being used by the people of Caliking in different circumstances like in giving entertainment, in giving advice, in motivating, in giving excuses and in being civil.

### Conclusions

Based on the findings of the study, the following conclusions were derived.

1. Barangay Caliking is rich in local homegrown expressions which they use in their everyday life.
2. The local expressions have varied uses in different circumstances.
3. Local expressions are used as vehicles of transmitting indigenous knowledge and values to others.

### Recommendations

With the conclusions of the study, the following recommendations are formulated:

1. A community validation must be conducted for this collection of local expressions;
2. The same study should be conducted in other Ibaloi communities to further document the local expressions of Ibaloi.
3. Simple information materials should be developed for the local expressions collected in this study.



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