

# Variation of Pronouncing Cultural Words of Biga, Tongrayan, and Limos Groups in Kalinga, Philippines

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**Abstract**— *Language plays a great role in determining one's own identity and origin. Through language, people are able to communicate information to one another. One can also learn to identify skills needed to be honed and cultivated by the use of a language.*

*The researchers intended to respond to the following: assess and compare Selected Cultural Words with variations in pronunciation of the Biga, Tongrayan, and Limos groups according to the types of stress; recognize different variations of pronunciation with other languages; and put into practice the different variations of their language as part of their identity and culture. The Biga Groups, Tongrayan, and Limos have been selected by the researchers to study and used descriptive-analytical or visual techniques that are subject to structural and sociolinguistic design.*

*Based on the result of the study, it is evident that the three groups of Biga, Tongrayan, and Limos are rich in expressions or terms. Different tone and emphasis have not been a barrier in order for the three groups to understand one another.*

*It was also proven that the variation of their language is rapidly evolving. However, the unique pronunciation of each group is being preserved. There are also the same words which they use in their culture which were pronounced and stressed differently among the three groups. These words also carry different meanings that distinguish their identity or group.*

**Keywords**— *Pronunciation, Kalinga, language spoken.*

## I. INTRODUCTION

The language spoken by a person reveals his own identity based on his origin. According to an African Writer Ngungi Lhiong (1987): Language is Culture. It is a connected ark of human experience and of the history of languages. Because of the languages recorded in historical and literacy books, the town sees its culture that has learned to own and be proud of.

Through language it is able to present information to people, and things. The speaker also learns what should be cultivated and shaped himself using language. Language recognizes each other and forming a true identity that is not borrowed from others.

According to Veteran Historian Dr. Zues Salazar, “ Culture is the sum of the thoughts, feelings, habits, knowledge, and experiences that define the true essence of a human society so language is not only a medium but also a communicator and impact of any culture. “In fact, there is no structure that is not carried out by a language as a basis and soul forms what forms, shapes, and inspires this culture.” (Salazar 1972-1973, 53).

This means that language and culture cannot be separated because through the spoken language it is easy to identify your cultural background.

The Philippines is made up of many languages that make way for each other to understand each other. The availability of many language is a linguistic reality.

Language has different varieties due to differences in social type, ethnicity, and gender. Due to the presence of heterogeneous language and differences of individuals there are different variations.

Pasion (2015) further proved this, explaining that due to the need to communicate with others, the people here learned to use not only their native language but also the language of the neighboring group. However, only their native language identifies their identity.

Just proof that the existence of language variation is related to the disintegration of the islands, with their respective languages and dialects. Many Filipinos can be considered multi-lingual because they know more than two languages (Banawa, 2010).

There are three (3) types of Language Variety and Variations: *Geographically* it is one of the reason why the group of people who speak and use the language separates and disperses the islands, even in the mountains and lakes. *Socially*, it refers to the social variation in the use of language and occupationally, based on the relationship of language to the situation in which it is used.

With the widespread of the Filipino language in various parts of the country, its variety has emerged. This is due to the variation within this language which can be lexical or vocabulary, phonological or in sound or pronunciation, and grammatical or all of them. Language variation is unavoidable because there is an “interference” that occurs where the characteristics in the conversation using the Filipino language. The first language influences the second language in vocabulary or lexicon, both in pronunciation and even in grammar (Santos, 2010).

According to linguists, the variations in phonetics, phonology, morphology, syntactic and semantics. Language variation may be in sound, words or vocabulary, grammatical structure or all of them (Santos at Hufana, 2008:10).

Pronunciation variation is very important for a creature who needs to know the pronunciation of the word in what he wants to express, the pronunciation depends on the understanding of the words of sentences. A word is only effective if its tone, emphasis, and delay are appropriate.

In a daily journey includes language interaction. Language should be able to strengthen the bond of people or a group through its continuous use and understanding. That is why it is important to study the small components of language because they will provide a better understanding of the words or messages to be conveyed.

According to Wikipedia, pronunciation is the method by which a word or language is pronounced. They may consist of generally agreed sequences of sounds used to speak a given word or language in a specific dialect ("correct pronunciation") or simply how someone speaks a word or language.

There are Four main types of stress in Filipino Grammar under the suprasegmental phoneme: 1. **Malumanay** (Slowly stress), it is slowly pronounce and the stress in pronunciation is in the second syllable at the end of the word. It is not applicable to use any symbol or signs. 2. **Malumi** ( ` ) the pronunciation is the same with the “malumanay”. It is slowly pronounce and the stress is in the second syllable. 3. **Mabilis** ( ´ ) it is called the fast stress and the stress is in the last syllable of the word. 4. **Maragsa** ( ^ ), the word is pronounce just like the stress in “mabilis” but there is glottal or sound at the end of the word. The cultural words collected from the Biga, Tongrayan, and Limos group were analyze based from the Filipino language analysis using the stress in Filipino under the suprasegmental phonemes, because some of the cultural word were also use in the Filipino language.

The Province of Kalinga has different groups or ethnicities and can be considered multi-lingual. Kalinga has also variations in pronunciation using their own language related culture, lifestyle, customs and traditions. Ikalanga is the name given to the people. Kalinga is located in the Cordillera with seven (7) and one (1) city. Three (3) Municipalities in the Province of Kalinga are the focused of researchers who believed that language variation exists according to their identity and similarities and differences related to their culture.

The Biga group came from various communities of Bullagian, Biga, Magimit, Talgo, Patacalig, Allap, Pakawit, Pakpako, Bagulit and Alatngan. In an agreement, the Pangat (Tribal Leader) of various group unite to call themselves Biga which is located along the river banks of the Biga stream because it is surrounded by trees. The name “Biga,” is derived from a tree whose name is Biga that is stable and help retains water in their land, especially during drought. The Biga group can be considered friendly and caring to the fellow they are proud of.

The Tongrayan group consists of four (4) barangays with their own history. The first barangay of *Itongrayan* is *Luplupa*. *Luplupa* is one of the oldest barangays of the Tongrayan group. Which is composed of *Tinglayan*, *Italifong*, *Tingian* and *Sacrang*. Before lived in the area which was full of *LUPA* tree, that provides water every summer and the leaves of the tree when touched or touched by the human body it can feel of pain in the body.

It is located on the other side of the “National Road” and crosses the “hanging bridge” of the Chico river.

Ambato-Legleg is the second in the Tongrayan group. The name comes from the word “BATO-BATO” which means “rocky”, a tongrayan word. The area is part of the barangay Poblacion. However, Ambato is also considered to be the oldest barangay but has the smallest population due to the large number of people going to Tabuk, Malin-awa, Poblacion, old Tinglayan and Luplupa. Barangay Ambato is close to the proud view of Tinglayan, the “Sleeping Beauty” located in barangay Mount Mating-oy.

Poblacion is third in the Tongrayan Group. Poblacion got its name from being the center and this is also where the Municipality of Tinglayan as well as its other agencies are located. The indigenous people of Poblacion also come from three (3) barangays: Luplupa, Old Tinglayan and Ambato-Legleg. Others came from neighboring barangays. The last group of Tongrayan is Old Tinglayan, so to speak. It was found on February 26, 1987. It is close to the Chico river and the Western part of barangay Poblacion. Everyone living in the area is pure Ikalinga.

The Itongrayan people usually make a living from farming and raising animals.

In narrating the history of each group of Biga, Tongrayan, and Limos, the researchers also emphasized the words with different emphasis on the pronunciation and sounds.

The Limos group was a village found in the 18<sup>th</sup> century during the Spanish conquest. The Negritos or “*Agtas*” first settled in the Mountains, proving that they hunted native pigs and made traps or “*palag-ag*” or “*bito*,” a native term in Kalinga. In the 18<sup>th</sup> century, a group went to a place called “*Gapang*,” a part of Barangay *Naneng*, Tabuk City, Kalinga and also went to the place of “*Madanum*,” now part of Barangay *Asibanglan*. The group left the “*Gapang*” when it flooded and collapsed. This group soon settled in the valley now known as “Barangay Limos.” They lived peacefully with the Negritos and their main occupation was “Kaingin System.”

In Ancient time the *Ilimos* indigenous peoples settled on the “*Ipus*,” (tail end) of the Baay river as their population grew they transferred to a wider area called the “*Imus*” (farm) at the same time they went near the Saltan river. They lived by the river bank for decades. When the tribesmen gained basic education from the early priests they became friends and were Christianized making them forget their practice of beheading or head hunting.

It was during the American occupation under Walter Hale, who was popularly known “*Sapao*” as a native name that the name of the place of this indigenous people became “*Limos*.”

#### Definition of Terms:

Biga – it is the people in upper Tabuk City who lives along the river side of Chico river.

Ibiga – it is the people belong to Biga group.

Ilimos – it is the people belong to limos group.

Ikalinga – it is the people in Kalinga.

Itongrayan – it is the people belong to Tongrayan group.

Group – it is the name group of people living in one culture, tradition, belief and dialects.

Limos – it is one of the group in the Municipality of Pinukpuk, Kalinga

Pangat – it is the tribal leader in a group.

Tongrayan – it is one of the group in the Municipality of Tinglayan, Kalinga.

#### Objectives:

The Researchers intend to answer the following:

1. Analyze and compare Selected Cultural words with variations in the pronunciation of the Biga, Tongrayan, and Limos groups according to the type of emphasis;
2. Identify the different variations of pronunciation using different languages of the Biga, Tongrayan, and Limos groups.
3. Apply the diversity of communication of the language they speak as an identity in their culture.

#### Statement of the Problem

The researchers tried to answer the following questions:

1. What are the meanings of selected cultural words with variations in the pronunciation of Biga, Tongrayan, and Limos group?
2. What are the words that have similarities and differences in pronunciation?
3. How the Biga, Tongrayan, and Limos groups recognize different variations of pronunciation using different languages.
4. How do the Biga, Tongrayan, and Limos groups applied communication to the variation of the language they speak as an identity of their culture?

#### Scope and Delimitation

The researchers selected Biga as one of the groups from the town of Tabuk, the Tongrayan group will be held at Tinglayan and Limos is located in the Municipality of Pinukpuk.

The study focuses on the same varieties and different variations in the pronunciation of the selected groups to identify and evaluate the importance of communication and community aspects.

**Population and Locale of the Study**



The map of Kalinga shows two municipalities and one city as the locale of the study which comprises the Biga in Tabuk, Tongrayan in Tinglayan, and Limos group in Pinukpuk.

The Map shows the area were the three groups belong. Tinglayan is far from Pinukpuk and Tabuk, Pinukpuk and Tabuk are adjacent but barangay Limos and barangay Mabato are both at the far end of two areas so they can still be considered far apart. Despite the separation of each place they still understand one another , despite they have different ways of Pronouncing words,

Orthography, Language and Culture, they are still united. These three places can also be regarded as quiet because they are the only places rarely involved in the so-called “tribal war”.

**II. METHODOLOGY**

The researchers used Descriptive-analytical methods and sociolinguistic design. It also applied structural analysis that focuses on how the Biga, Tongrayan, and Limos languages varies from one another and the sociolinguistic design how the pronunciation of the three groups is similar and different. The researchers also analyzed the words to find out what they meant in Filipino through descriptive analysis and structural analysis.

In the gathering the data, the participants made observations in the area on how they live and also had a informal interview to make them feel more comfortable sharing about the words they were uttering, and culture also used recorders and videos to further strengthen the question and answer.

The words collected from recorded data and videos were analyzed by the researchers giving emphasis the words with different variations in the pronunciation of the language which has relevance to their culture.

**III. RESULT AND DISCUSSION**

**Data collected in various groups showing similarities and differences between certain terms and how words are pronounced.**

Figure 1

	<b>BIGA</b>	<b>TONGRAYAN</b>	<b>LIMOS</b>	<b>FILIPINO</b>	<b>ENGLISH</b>
A	abèng	Utténg	Abéng	Anak	Child
	àpol(y)	Àpor	Ápul	Apog	Lime
	Àgtoy	Agtòy	Agtóy	Atay	Liver
B	Bàkaw	Kaáw	Gásselang	Mais	Corn
	Bàyat	Fàrat	Balát	Saging	Banana
	Bosàl(y)	Fosér	Bosál	Mukha	Face
	Bàtok	Fatók	Bàtok	Pintang tanda sa katawan	Tattoo
	Bòloy	Foróy	Bòloy	Bahay	House
C	Dalít	Chalít	Dálit	Igat	Eel
	Danúm	Chanúm	Danúm	Tubig	Water
	Dakól (y)	Chakór	Dákol	Malaki	Big
D	Dàgga	Chagká	Doggà	Pagong	Turtle

	Daowáng	Chàwwang	Súlong	Ilog	Creek
	Dàl(y)pong	Cherpóng	Dàllìpong	Kalan	Stove
E	Èmes	Ìmis	Èmes	Ngiti	Smile
	Èmeng	Ìmeng	Ìming	Bigote	Moustache
	Ènga	Ìnga	Ìnga	Tainga	Ear
F	Balí	Fàli	Báli	Bagyo	Typhoon
	Bayás	Fayàs	Báyas	Basi	Rice wine
G	Gamán	Káman	Gáman	Itak	Bolo
	Gassèlang	Atíla	Gannágan	Kamote	Sweet potato
	Gatòy	Katór	Gátol	Kati	Itch
H	Sàdi	Anchiya	Sádi	Iyon	That its
	Sànat	Annàta	Sánat	Iyan	That is
	Annàya	Annàya	Sátu	Ito	This is
I	I pús	Ipús	Ipús	Buntot	Tail
	Ìsna	Ìsna	Ìsna	Kanin	Food rice
	Issíw	Isiw	Isíw	Sisiw	Chick
K	Kilom	Ilóm	Kìlom	Suka	Vinegar
	Kòop	Kúup	Kúup	Kuwago	Night owl
	Kùsa	Ngíyaw	Kùsa	Pusa	Cat
L	Labì	Lafí	Labí	Gabi	Night
	Làti	Latí	Latí	Kalawang	Rust
	Lawòd	Lawód	Lawod	Ikmo	Beetle nut
M	Màsdom	Maschóm	Goggídam	Takip-silim	Sunset
	Manók	Manók	Manók	Manók	Chicken
	Matìpoy	Matípoy	Matipoy	Gulay	Vegetable
	Mùtit	Mútít	Mùtit	Musang	Weasel
N	Naàngag	Naángag	Mammágan	Tuyo	Dry
	Naskòr	Násor	Náskol	Nabulunan	Choked
	Naòtdag	Naótchag	Naotchág	Nahulog	Fell
O	Onób	Onób	Onòb	Pinto	Door
	Otóp	Otóp	Otóp	Bubong	Rooftop
	Ol(y)àg	Orág	Luóp	Pagtatanim ng palay	Planting rice
	Osók	Osòk	Osòk	Pagtatanim	Sowing seeds in the Kaingin
P	Palàto	Paratò	Palatù	Plato	Plate
	Payàw	Payáw	Banóng	Palayan	Rice field
	Pàngat	Pàngat	Pàngat	Pinuno	Tribal leader
	Pal(y)tòg	Partúg	Paltúg	Baril	Gun

R	Lasún	Lasún	Lasún	Dahilan	Reason
	Rìlu/òlas	Túras	Ólas	Relo	Watch
	Lùtung	Rutúng	Nálpok	Rupok	Weak
S	Sàyang/Tubáy	Tufáy	Sáyang	Sibat	Spear
	Sukì	Ikê	Ikí	Paa	Foot
	Sùngad	Sangì	Sáfil	Bibig	Lips
T	Típoy	Típoy	Típoy	Ulam	Viand
	Tùkak	Tùkak	Gówek	Palaka	Frog
	Tùkud	Tuúð	Tukúð	Poste	Post
U	Ùgsa	Ùgsâ	Ùgsâ	Pilandok	Deer
	Ûma	Ûmâ	Ûmâ	Kaingin	Kaingin
	Ûsing	Ûséng	Ûsing	Uling	Charcoal
W	Wàsay	Wàsay	Wàsay	Palakol	Ax
	Wày-nu	Ûmali	Wèno	Halika	Come here
	Wikwikis	Wisnit	Wisngit	Madaling-araw	Dawn
Y	Yàyas	Yàyas	Yàyas	Sikadi	Cicad
	Yongà	Yònga	Lònga	Linga	Sesame seed
	Yoyòk	Lùwok	Lùwok	Luga/tuga	Earwax

**The Differences and Similarities of each groups in pronouncing most commonly used cultural Words.**

**Structural Analysis**

Biga Group

The *Ibiga* group is composed of Barangay Amlao, Suyang, Balawag, Pagugo, and Bawac. All are located in the City of Tabuk. Their way of speaking is very noticeable. It is always *malumay* when they pronounce words but there are few words pronounced very fast. There are also letters that are most used in their communication except for these words used from other places or country. Often time, letter R is changed with letter L. Letter R in other words is changed when it is pronounced. It will become letter Y. Example the Ilokano word “*darsem*” is pronounced by the *Ibiga* as “*daysom* (faster),” the word “*apor (lime)*,” is pronounced as “*apoy*” different from ‘*apoy*’ as fire. The way how the *Ibiga* pronounced the words during the interview was recorded to have a better understanding and more detailed in interpreting how the words are pronounced.

Nolasco (2006) discussed that the stress is based on how it is described using the “Grammar of the Filipino language. He pointed out that this prevails over a single syllable in pronouncing a word.

In the Filipino language we use ‘*tuldik*’ or ‘*accent*’ if we want to give emphasis on the word. The stress, Nolasco added, is a distinctive and not predictable in the English. This means that when a word is changed or transferred, the meaning of the word also changes.

Tongrayan Group

The *Tongrayan* group is located in the Municipality of Tinglayan. The way they pronounce it is usually fast with words also pronounced it is usually fast with words also pronounced slowly which is called *malumanay*. Just like the *Limos* group, it also has letters in the Filipino alphabet that they do not use and pronounce, the letters that are not included in their alphabet are H, J, Q, X, and Z. The *Tongrayan* group replaces the letter D with CH such as the word as “*Chanum (water)*” and “*naotdag (fell)*” is pronounced as “*naotchag*”. The words of the *Biga* and *Limos* group, start with the letter B are naturally pronounced while in the *Tongrayan* the letter B is replaced by the letter F such as “*boloy*” is “*Foroy (house)*”, “*boyok*” to “*forok (pig)*”, and “*beleg*” to “*fileg (mountain)*”, and so on.

Limos Group

According to the data gathered by the *Limos* group, the pronunciation of *Pinukupuk* is usually heavy and slow but there are a few words that are pronounced fast. If

you examine it in the way and type of pronunciation it comes in two types of emphasis: *Malumay* and *Mabilis*. **Malumay** because the word ends in a vowel and consonant, and is pronounced slowly, with a slight extension or increase of the vowel in its penultimate, and without accent in the end the emphasis is on the vowel but is of the penultimate. **Mabilis**, also ends in the consonant and vowel but it is pronounced continuously, there is no momentary lengthening or increase of the vowel in its penultimate and no accent at the end the emphasis is always on the last syllable.

The alphabet of the Limos group is not the same as the Filipino alphabet with twenty-eight numbers. There are letters that Limos do not use such as J, F, Q, X, Z, and C. In their group the letter L to them and this letter L when pronounced with a slight release of tongue (no pronoun until now) to pronounce the word and be understood by the recipient as time goes on.

Biga and Limos have many similarities in word other than the tone and emphasis of speech. The way *Ibiga* is pronounced is very similar to the places in Tanudan municipality such as *Pangol*, *Mangali*, and *taluctoc* but only differ in tone and speed of speech. For the *Ilimos*, on the other hand, there is a lot to do with the Municipality of Balbalan, especially in words and the intonation of pronunciation. Meanwhile, among the *Itongrayan*, *Ibontocs* have a lot in common, especially the use of the letters CH and F. There are also similarities of the *Ilubuagan* in the way they are pronounced and emphasized.

The similarities of Biga, Tongrayan, and Limos elsewhere is one of the factors that affect the communicative work location or place of people who speak with the same goal or culture believed and practiced. Three groups in neighboring areas or towns are also influenced by their interaction. This means that the pronunciation of Biga, Tongrayan, and Limos groups can be considered Geographic variation because there is a change in expression through the area to which it belongs.

Theory of Accommodation is related to the view of language variability (Howard Giles, 1982). It focuses on the people involved in the language situation. In linguistic convergence, it is shown that in interaction of people, there will be a tendency to imitate or adapt to the speech of the interlocutor to value solidarity, intimacy, fellowship or pride in belonging to the group.

According to the researches interviewed, their culture and identity are recognized when they speak their native language because of its differences with other language especially when other people hear their native

language. For example, when the recipient of the message does not hear the letter R in the speaker and its pronunciation is slow, he can easily identify which group the person he is talking to belongs to, such as Limos. As a result, their tribe immediately identified.

The study proved that the place where communication takes place is a big factor. It has a great impact on the communication process because it determines the type, manner and behavior of speech. There are cultural practices and methods of expression in each that are unique to the speaker group.

People living in an area or group have a huge impact on the communication process because they shape the culture in the area. Their beliefs, customs, habits, and way of life, and even their thoughts about the things around them determine the subject or matter. According to Davey (2018), culture is the sum of the customs, values, assumptions and experiences formed as a result of social interaction within a single group.

This study also relates to theories appropriate to language differences or varieties and language variations such as sociolinguistic theory based on the assumption that language is social and speech (langue) is individual. According to Sapir (1949), language is a tool of socialization, whose social relations cannot be fulfilled without it. For Saussure (1915), language is incomplete to any individual or speaker, it can only be done within a collective or group.

### The Early Theories of the Origin of Language

According to Ligaya, et.al. (2006), the language is rich in sound-based words that can be heard around such as raindrops, crackling of leaves, murmur of streams, impulse of waves, sounds of thunder, fluttering of wings, swaying of bamboo, "*tiririt of pipit*" ("*tiririt*" is a sound produce by a bird called "*pipit*"), and sound of a frog.

According to her, human language has no definite explanation. To date, there is no direct evidence although there are speculations based on indirect evidence such as children's languages, languages of primitive societies, types of changes taking place in languages, behaviors. Other animals with high level of intelligence, such as monkeys and people with speech defects. There are six theories of the origin of language, one is the Bow-wow Theory.

According to the Bow-wow theory, human language may be derived from the imitation of sound heard in nature. Because of this, apart from the origin of language the sound of nature can also be compared to the emphasis of pronunciation of the person speaking the

language. The Three Biga, Tongrayan, and Limos groups are just a few examples of how their pronunciation can be compared to the sound of nature such as bow-wow theory.

The Biga Group pronunciation method is *Malumay* (gentle) because the *Ibiga* are in the plains and surrounded by rivers. The way they pronounce is captured in the show flow of the river so the *Ibiga* have a *malumay* (gentle) speech that they get from the sound of nature. *Tongrayan* pronunciation (one of the *Tinglayan* groups) is fast and there are echo produced at the syllable of the word because the area is surrounded by mountains and rivers. The river flows with speed and when one shouts in the mountains, it will produce a resounding sound, the voice of the shouting resounds. The *Tongrayan* pronounce the words fast, they got from the sound of the roaring flow of the river.

The *Limos* Group pronunciation method is gentle but with emphasis on the first syllable of the word. According to the leaders who shared the history of *Limos* they were surrounded by rivers, they got the way they pronounced

the sound of nature. According to them, the river in their area is usually deep and its flow is *malumay* (gentle). They got the *gentle* flow of the river by pronouncing the word gently (*malumay*) and they got the emphasis of speaking in the depths of the river surrounding their area.

### Socio-Linguistics Analysis

It is undeniable that *Biga*, *Tongrayan*, and *Limos* are rich in cultures and traditions that have become part of their lives. It can be seen that to this day they are still using and practicing them. It is noted in the chart that there are words used in the ritual that all functions are the same but there is only a difference in how they perform it and what they mean. They respect the similarities and differences of each culture because in their blood they are one and the same as "*Ikalinga*."

### Differences and Similarities of Selected Cultural Words used in their Rituals.

Figure 2

Selected Words	Biga	Tongrayan	Limos
Abeng	It is important for the couple to have a child they can adopt. Others separate to find a woman who can give birth. The child is considered a treasure.		
Agtoy	Examines the liver of a chicken or a medium-sized native pig to read the clue as to whether its message is good or bad. For example in running a person in politics. He refers to the old man who can read the liver. In this regard, he will know what will happen in the future.		
Gaman	Used in livelihood		
Mutit	The tail of the cat is hung on the parts of the baby, body or pregnant as a sum (antidote) to the invisible because it has a strange smell.		
Issiw		Placed in the grave of the deceased to have a companion on his journey to the other world.	
Manok	<ul style="list-style-type: none"> <li>- Used in calling to a person's soul or resurrecting his soul.</li> <li>- Common viand for the breastfeeding mother.</li> <li>- The chicken is dressed and served as a "<i>gammid</i>" (ritual for a child) the child who first visited the house of their grandparents and relatives.</li> </ul>		
Koop	The chirping of the owl conveys a hint as to whether it is a bad or a good message.		
Payaw	The extent of the pimp shows the luxury of living a person and bequeathing it to loved ones.	Payaw is important in marriage with a portion of land or payaw that the man will give to the woman's family.	
Pangat	Having the ability to lead whether poor or rich. But there is a chance that the rich will be listened and recognized to more when it comes to decision making.		



Say-ang/tubay	Used as a weapon “Kayaw system” (search for a slain foreigner who shows a brave warrior and is also used in hunting.)		
Batok	-The <i>Batok</i> (tattoo) symbolizes being a warrior. -it is believed that the nape also symbolizes beauty.	-The <i>Batok</i> (tattoo) symbolizes being a warrior. In women it shows that a couple can. - The beauty and volume of the <i>Batok</i> (tattoo) means that the family is rich. -it is believed that the <i>Batok</i> (tattoo) symbolizes also symbolizes beauty.	
Uma	There are superstition that is usually followed especially when hearing the chirping of “coops” when it heard do not make noise to understand the message it carries.	The <i>Itongrayan</i> follows superstitions such as playing with shields to ward off evil spirits, pests and avoid disaster.	
Boloy	The youngest daughter is priority heir of their home.	The eldest daughter inherits the houses and the parents build their own abode and the second daughter is the next heir.	Among the least daughter will inherit their house.

#### IV. CONCLUSION

Based on the outcome of the study it is highly observed that the rich terminologies of the three groups, Biga, Tongrayan, and Limos.

1. It has been proven that there is a wide variety of pronunciation of selected cultural words used by the three groups even though they are far apart and it has also been observed that there are differences and similarities in the pronunciation of words as well as their uses.
2. The selected cultural word they use have different pronunciation, accents that identify their group to which they belong. The large correlation of each group was also shown to symbolize strong unity. Despite the differences in tone and emphasis, there is no varied of understanding among the three (3) groups.
3. It has also been proven that the variation of their words also changes rapidly due to their interaction with different tribes and also the use of non-Kalinga words but still retains their pronunciation that is different from other groups.
4. It has also been proven that culture plays an important role in their lives because culture has become the life, blood and soul of the *Ikalinga* without the language they speak no culture can be formed.

However, each group still wants to retain their identities as a member of their group still wants to retain their language because it is one of their group.

Currently, there are recorded languages, dialects that die or rare forced to die due to the influence of other languages and others are not firmly maintained by people who use them.

#### RECOMMENDATION

1. Further study on the variation and variety of language in Kalinga.
2. Use and development of native languages especially in future generations due to its frequent use in the present.
3. Implementations of programs and seminar workshops on the development of the Filipino Language and Culture.

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