Establishing Standardized and Harmonized Kalanguya Orthography Towards Effective Writing: A Contribution in MTB-MLE Curriculum

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ABSTRACT

The study aims to describe the cultural and linguistic identity of Kalanguya as bases in establishing the Kalanguya orthography. The background of the study presented the issues of Kalanguya affecting their cultural and linguistic identity. The possible origin of Kalanguya ethnolinguistic group had been analyzed as important features and goals of orthography. This is a qualitative framework drawn from the fields of Ethnohistory and Ethnolinguistic research designs, resulting in autoethnographic analysis since I speak the language. For validation and confirmation of the analyzed data gathered, the researcher had conducted: a) series of FGD and critiquing by the end users b) research output presentation c) validation and seminar – training on Kalanguya language and culture with the DepEd teachers, elders, SB members including NCIP office. During the validation, the Kalanguya language settled with four (4) variants described as: Nînî, Kib – al, Keley – i and Dêkey. The informants settled and preferred the word variants not dialects. The vowels and consonant sounds of the Kalanguya language had been identified and described as basis in identifying the letters of Kalanguya orthography. Result showed that Kalanguya language has four-vowels and 14 consonants. In order to come-up with standardized and harmonized orthography and addressed the issues of orthography, a new and modern orthography of Kalanguya language has been re-examined and established. The new and modern Kalanguya language adopts the 28 letters as based on: 1) vowel and consonant sounds existing in the Kalanguya language 2) vowels and consonant sounds existing in the variants of Kalanguya language 3) vowels and consonant sounds existing in the New and Modern Filipino Orthography. The non-letters are the punctuation marks such as question mark, period, exclamation mark, hyphen and apostrophe. Finally, the informants settled with the use of diacritical marks identified as: acute-pahilis (´) grave – paiwa (`) circumflex – pakupya (ˆ) and dieresis or umlaut – patuldok (¨)

INTRODUCTION

Man learns his culture and language from his environment. In the Philippines, the majority groups adopt changes in their culture while the minority groups maintain their identity, language and culture. Language plays important role in the preservation of culture; the death of language is the death of culture. Rivers (1994) pointed out, that without language, there would be no progress, no civilization. Panopio (1992) also cited that lower forms of animals do not have culture because they do not have language.

The Kalanguya language must have its own components – the sounds (phonology)

the words (morphology) and the sentence (syntax) and the whole gamut of expression (discourse) However, it was not fully developed because the speakers were not trained to read and write in it. It must have its own history and literature but they remained orally transmitted from generation to generation.

The K12 curriculum implemented the use of local language both in oral and written forms of communication. In an effort to use the Kalanguya language as a medium of instruction and as a subject, the Kalanguya speakers had been confronted with cultural and linguistic issues affecting their identity. The Kalanguya ethnolinguistic group exists as a distinct indigenous group in Cordillera Administrative Region, Region 1, Region 2 and Region 4 with a distinct language, unique cognitive, behavioral culture and material culture. However, compared to other cultural groups like Ibaloy and Kankanaey, the Kalanguya exists as "silent" distinct ethnolinguistic group.

Regarding cultural identity, Afable (2004) stated in her study that Kalanguya is actually one of the least studied ethnic groups; no ethnographic studies were ever conducted regarding the ancient history of Kalanguya including the historical linguistics of the group. In the 20th century, and up to the 1970s, the Ibaloy and Kankanaey peoples were the main ethnolinguistic groups recognized in the literature. Likewise, Lewis (1992) also mentioned in his book that in Buguias, there are three cultural groups. Two of these, the Ibaloy and Kankanaey are now recognized, but the third, the Kalanguya, remains virtually ethnographically invisible. The Kalanguya is actually recognized as a distinct ethnolinguistic group but it remained silent due to scarcity of literatures published. To date, some researches on Health Practices, Environmental Management and Kalanguya Phonetics were being published in the journals. Furthermore, the Kalanguya are known to be a peace –loving ethnolinguistic group. This was justified by the report of J. W. Light in 1934, as cited by Keesing (1962), quoted as follows "Kayapa

people were peaceful and industrious, and although they paid no taxes and did not want a school, they presented no problem in the state." The warring neighboring cultures were the focus of education by the different missionaries in order to convert them to Christianity.

The Kalanguya ethnolinguistic group in Santa Fe described themselves as *Kallahan* or *Ikallahan* as popularized by early researchers probably in the year 1970's. In the academe and research world, informants of the early researchers described themselves with the name "*Kallahan* or *Ikallahan*" which is used in the southern area like Imugan, Sta. Fe in the province of Nueva Vizcaya. Since this was a product of research, it was eventually published in the international arena of research using the term *Kallahan*.

Regarding linguistic investigation and identity, Santiago (2009) had conducted a research entitled, "Phonetic Structure of the Kalanguya in Kayapa, Nueva Vizcaya". In his finding, the author was able to identify and describe the four vowel sounds of Kalanguya language spoken in Kayapa, Nueva Vizcaya: /a/ /e/ /i/ and /o/ using the static palatography. My book is an autoethnographic analysis of Kalanguya language and culture. Under the language, I described the grammatical sketch of Kalanguya language using Filipino language as my model of analysis since Kalanguya language belongs to Austronesian – language family. In the process of validation, the researcher had been invited by the Ambaguio DepEd District School initiated by the School Principal 3, Mr. Arnel A. Panganiban as one of the speakers to present her study on the phonemes of Kalanguya language together with other speakers, the Kalanguya Bible translators, Ms. Margie Lumawan of Nueva Vizcaya. The presentation of phonemes is affected by the geographical locations of the Kalanguya speakers. I presented that the Kalanguya speakers in Tinoc, Ifugao, used the four –vowel sound but the back vowel /u/ in the middle and not high. The Kalanguya

speakers in Kayapa, Nueva Vizcaya used the vowel sounds /o/ that is further justified by the study of Santiago (2009). In addition, the researcher also described the variants of Kalanguya language such as: *Kib-al*, *Dêkey*, and *Kelley–I*. The variants adopt and assimilate the language of their neighboring culture. There was further discussion but limited on the phonology sounds of Kalanguya that includes the allophones, diphthongs etc. The researcher gave an initial analysis of Kalanguya language to Ms. Margie Lumawan and to Dulawan of Ifugao.

The Kalanguya ethnolinguistic group lacks the assertiveness to speak their own language. Usually, those Kalanguya near the Ifugao province preferred to speak the Tuwali and those near or in Benguet Province preferred to speak either the Ibaloy or Kankana-ey language. Like other minority groups in the Philippines, Kalanguya speakers suffered from cultural recognition. Nevertheless, through language use and language maintenance, the Kalanguya ethnolinguistic group was able to maintain their identity and withstand the pressure of cultural change. Lastly, it can be said that Kalanguya culture and language are complex.

As a result of K12 curriculum, the Kalanguya as a first language had been used in the four modes of communication such as: listening, speaking, reading and writing in the elementary grades. It must be noted that in writing skill, an orthography is a basic prerequisite in appropriate spelling and in developing an instructional material. Realizing the need of an orthography, the Benguet Teachers in Bokod, Benguet initiated by Dr. Gloria Suwayan (I was part of the group during the crafting of Kalanguya orthography held in Bokod, Benguet, including Kalanguya representative from Ambaguio, Nueva Vizcaya) came–up with a worthwhile step to craft a Kalanguya orthography in order to address the need of writing. Accordingly, the output was presented during Regional DepEd conference. The Kalanguya speakers in

Ifugao however; considered as a variation of Kalanguya orthography of Benguet speakers. During, a seminar workshop on the modern and new Filipino orthography, the KWF, stressed that orthography must be standardized and harmonized. The features and goals of orthography approved during the 2013 forum should be considered in order to come –up with standardized orthography and not variation. In order to come up with standardized and harmonized orthography of Kalanguya, I finalized the Kalanguya orthography based on the Gabay sa Ortograpiyang Filipino by the Komisyon sa Wikang Filipino described as follows: 1) Orthography must consider the origin or history of the speakers – The origin, history or development of a language must be clearly studied and considered in the presentation of orthography. To trace the origin of the Kalanguya speakers I analyzed the oral or folk stories, genealogy, and material culture. The little valley of Ahin is considered as the ancestral home of the Kalanguya. The old folks including other ethnolinguistic groups claimed that their forefathers originate from the valley of Ahin. In this particular place, the people of Ahin speaks the *Nîni* Kalanguya. The *Nîni* language is considered as the original language of the Kalanguya. Kalanguya is a distinct language spoken by a distinct ethnololinguistic group inhabiting the region of Cordillera Administrative Region (CAR). Due to migration as part of Kalanguya history and account, the Kalanguya language came up with different variants depending on the influence of their neighboring culture. Based on my analyzation, the variants of the Kalanguya language adopts the features of their neighboring languages. The *Kib-al* variant adopts some of the Ibaloy feature, *Dêkey* speakers of the province of Benguet adopts both the Ibaloy and Kankana-ey features while the *Keley* – i speakers of the Municipality of Asipulo adopts some of the Tuwali words and features. 2) Orthography must be based on a high level of models in using the language. This means that other

or related languages must also be studied or analyzed in order to see the connections and dynamic change of a language. To study the changes of Kalanguya language, I analyzed the variants of Kalanguya language. The variants of Kalanguya language can be used as bases in adopting the new letters that are not present in the original Nîni Kalanguya language. 3) Orthography must be epithesis or must address the needs writing. In Filipino language, new alphabets were added and accepted in the alphabets of Filipino. This is done because the old Alibata can not address the need of writing. The new alphabets should also be added and adopted in the Kalanguya language in order to address the needs of appropriate writing. 4) Orthography must be flexible in order to achieve the complex role of a language. The Filipino language also considers letters of the existing indigenous languages to compensate the lacking letters of the Filipino alphabet. The lacking alphabets of Kalanguya language must adopt the existing alphabets in the variants in order to achieve standardization and avoid variations. 5) Orthography must be simple and easy to use. The prime function of orthography is for easy use of teaching and writing in school. Regardless of the complexity of Filipino language, it achieves its purpose that is to spread the appropriate writing. Thus, this study aimed to established harmonized and standardized Kalanguya orthography based on the KWF feature of orthography.

Statement of the Problems

This study aimed to establish the new, modern, harmonized and standardized Kalanguya orthography based on the features and goals of orthography identified by the KWF. Specifically, I sought to answer the following questions:

1. What are the linguistic descriptions of Kalanguya language as bases in establishing harmonized and standardized Kalanguya orthography?
   • Origin of Kalanguya language and meaning of Kalanguya

• Variants of Kalanguya language
• Letters and non- letters of Kalanguya language
• Additional letters to be considered in establishing a new and modern Kalanguya orthography

METHODOLOGY

This is a holistic ethnography that have drawn from the field of Ethnolinguistic using the qualitative framework of study.

The language analysis is based on the researcher's point of view. Merriam (1998 as cited by Creswell, 2009), points out that in qualitative research, the researcher is the source of data, primary instrument in data collection and analysis. Data are mediated through human instrument rather than through inventories, questionnaire or machines.

The Kalanguya language is analyzed using autoethnographic method. Autoethnography is a method of analysis that connects the autobiographical and personal to the cultural, social, and political – it is both a process and a product. It involves the study of a culture of which you are a part, integrated with your relational and inward experiences. The author incorporates the "I" into research and writing, yet analyzes self as if studying "other". In these texts, authors express the working of the self emotionally, physically and cognitively. (Ellis, 2004). In this study existing published data were explored in order to identify the limitation of the study and gap of knowledge including the articles published by Ms. Margie Lumawan, a Bible translator of Bambang, Nueva Vizcaya.

The framework used in this study is based on the descriptive analysis of Leonard Bloomfield (1933). In his study, Bloomfield described first the phoneme, syllable structure and some morphophonemic changes. The different form classes of the words such as noun, pronoun, verb, adjective, adverb, preposition, conjunction and interjection are

described in the morphology. The syntax on the other hand, are based on the sentence pattern of 26 languages identified by Constantino (1965).

The data are validated by conducting series of Focus Group Discussion (FGD) with the elders and community leaders, validation seminar with the DepEd of Ifugao and Nueva Vizcaya, presentation and evaluation of research outputs in the university. For ethical consideration, the offices of NCIP in Ifugao province were informed and consulted regarding the purpose of the research. Some of the secondary data regarding the population of Kalanguya were provided by the NCIP office.

After series of presentation and discussion, the SB of Tinoc had endorsed and confirmed the output as reference in teaching IKSP and MTB-MLE. SB Brown (2012) offers four criteria in evaluating qualitative research: *credibility* of the data collection, analysis and representations processes; *originality* of the analysis and its significance; *resonance* of the analysis with participants and larger social trends; and *usefulness* of findings for both everyday life and further research. This study was evaluated based on the above criteria.

RESULT

Mount Pulag is the abode of the first Kalanguya ancestors, seat of evolution and sacred mountain of the Kalanguya people.

The word *Pulag* is derived from the local term of the inhabitants' *pul-ag* or *napul-agan* meaning bald or no trees because the cogon and soft grasses of the mountain looks like fully ripened palay from afar so the local resident described it as *amun pagey* especially during summer. It seems that there are no trees because the top of the mountain looks like ripened palay therefore, the inhabitants described as *napul –agan* or in short *pul –ag* now written without dash and became Mount *Pulag*.

There are many oral stories about the origin of Kalanguya but in this book, I used the oral stories that describes about the Creation and Fall of Man. This stories rings with truth. Gripaldo (2010) explains that Linear History describes about the Creation and Fall of Man.

This short story is narrated by an informant and it is also found in the secondary data entitled: Ethnohistory of Kalanguya and Ancestral Domain Title of the Kalanguya Tribe of Tinoc. This oral story described that the first ancestors were saved at Mount Pulag during the great deluge:

> The tragedy described as the fall of gigantic pillars of hailstone accompanied with immeasurable volume of rainfall, which caused the said pillars of hailstone to melt and caused flood such that, only the rocky mountain peaks were blurredly sighted. All creatures strived hard to cling on every floating object as they went with the moving buoyant force. While all the ceatures were slowly being drown, a pair had been clinging, bitterly crying and craving for help from the unseen *Meknengan*. All of a sudden, it seems somebody drew them near to a rocky mountain formerly sighted and was tossed on the dried land of the mountain peak described now as Mt. Pulag. The pairs being saved (*haklit*) in the Mount Pulag were described as the first ancestor of the Kalanguya. The evil doers' companions were pulled away by declining waves causing their ultimate destruction.

The informant and source of this legend explained that the first ancestors that were saved in Mount Pulag were: Kabigat & Bugan, Lingan & Amduyan and Liddum & Uhdung. The names were usually mentioned during the ritual of "*Bagtu*". The ritual of *Bagtu* is imploring the help of the first ancestors to protect them from danger or any

untoward happenings. The old folks believe that Mount Pulag is the dwelling place or abode of the first ancestors of the Kalanguya ethnolinguistic group as justified by the ritual *Bagtu*.

Mount Pulag is consistently mentioned by the informants as the abode of the first Kalanguya ancestors. The existence of upland stone - terraces in the vicinity of Mount Pulag is a material culture that justifies the theory that the first Kalanguya ancestors came from Mount Pulag. Mt. Pulag is situated within 3 provinces: northeast part of Ifugao, western part of Benguet and southern part of Nueva Vizcaya and surrounded with 5 municipalities: Bokod, Kabayan, Buguias, Tinoc, and Kayapa. These municipalities are inhabited by the Kalanguya speakers particularly the municipalities of Tinoc in the province of Ifugao, Ambaguio and Kayapa in the province of Nueva Vizcaya.

Mount Pulag is considered the seat of Kalanguya evolution as narrated by Morado Dagya, one of the Kalanguya ritualists. According to him, Mt Pulag is considered as the seat of Kalanguya evolution. The existence of dry farmland terraces in the area is evidence of human habitat in the area. According to the said ritualist or *mabaki*, the first Kalanguya couples were saved at Mount Pulag during the flood. The couple had sired eight (8) children. From Mt Pulag as point of origin, the eight children were dispersed to different places enumerated as follows:

1. **Tabuy, Tinoc, Ifugao** - He followed the river flowing from Ahin until he reached Tabuy.
2. **Ahin, Tinoc, Ifugao** – He opted to stay in Ahin and built the rice terraces.
3. **Kiangan, Ifugao** – He followed Gumhang River due to hunting until he reached Kiangan.
4. **Kayapa, Nueva Vizcaya** – He followed the mountain top until he reached Kayapa.
5. **Ambaguio, Nueva Vizcaya** – He followed the water flowing from Kabayu via Amuweg and stayed in Ambaguio.
6. **Buguias (Kutkut aso), Benguet** - He reached the place Uleg Akki however, due to overfatigue and thirst in hunting he suddenly collapsed to death (nâdu). He survived because his dog went to find a water, wet its tail and immediately put the wet tail on the mouth of his master.
7. **Loakan, Baguio** – He reached this place due to trading activity.
8. **Sinipsip, Benguet** – He reached this place due to trading activity particularly the trading of water buffalo.

The above-mentioned places were the geographical locations and sociological settings of the Kalanguya ethnolinguistic group. Afable (2004) had described that Mount Pulag, the second highest mountain in the Philippines, is a major landmark. Thus, in the 1960s, many people who spoke Kankaney, Ibaloy, Kalanguya, Ifugao, Isinay, or Ikaro traced historical connections to this ancestral heartland when reciting their genealogies.

It is also considered as the sacred mountain of the Kalanguya because it contains the dust of the ancestors and even the spirits of the forest locally called as *bibiyaw*. The mysterious happenings and events experienced by the residents near Mount Pulag and those tourists who visited the mountain justified that the mountain is the temple of the Kalanguya ancestors and spirits. Mysterious stories narrated by local residents are narrated and described as follows:

1. In the early 1980's, Baduy Liktag from Luhong, Tinoc, Ifugao was missing for three years. He was presumed dead in the jungle of Mount Pulag. A hunter named, Tibaldo Ballagan narrated this story. According to him, he accidentally found Baduy alive wandering inside the forest with long hair, tattered and dirty clothes. The said hunter immediately held his hands and both went home. Upon arrival, he bathed him, cut his hair and changed his clothes and immediately he regained fully his senses. When asked what

happened to him, he related that spirits named Hapulluk and Alhingey hid and fed him with fruits and even instructed him not to wash, change and cut his hair. He was momentarily left by the spirits when the hunter saw him and forced him to go home immediately. He related further that it was just yesterday when he lived with the spirits at Mount Pulag. (The story was confirmed and narrated by Tibaldo Ballagan)

2. In the year 1994, Felix Himbadan, a resident of Tawangan, Kabayan, Benguet had experienced mysterious disappearance. This story is popular in the place because it happened during the interment of his father. According to the informant, Emilio Himbadan, was sent to transfer a cow to another grazing area but he never returned. After the burial, all the village people searched the area but they never found him until one day, his sister saw him in the nipa hut near the kaingin. When asked what happened to him, he related that he had been hidden by spirits named Dinangwatan and Bayuka. He was actually watching the people searching for him but they were not able to see him. He only came to his senses when these two spirits invited him for swimming but on their way, fear crept on his body and suddenly came to his senses so he did not follow the spirits anymore. The spirits mentioned were victims of drowning long time ago. (The story was confirmed by Agustina Lesino)

3. Another incident happened in the year 1999 when local tourists from Manila visited the place. According to the informants, when boisterous groups were trekking down the mountain, one of the members of the group mysteriously separated from the group. They searched for him but they could not anymore trace him until, a Kalanguya native priest performed ritual and he was mysteriously found after three days fresh looking and

no sign of hunger and fatigue.

Many mysterious incidents were experienced by the local inhabitants like sudden raining and disappearances. A local hunter was lost in Mount Pulag because he cut down the bamboo trees without permission, he keeps on walking around and around but can not find his way home. He had spent a night in the jungle of Mount Pulag before he was able to find his way home.

Based on this legend and history, the first ancestors were saved from Mount Pulag. As they increased in numbers, they followed the ridges of the mountains from Mount Pulag until they finally settled near the river bank and started building the rice fields like the rice fields in Manaan (Itabuy) and Ahin and discovered the art of salt making that marks the start of Kalanguya civilization and commercialization. These first ancestors engaged first in hunting then farming and fishing as it was proven in the use of words to describe their activities. While Noah is considered the first tiller of the soil mentioned in the Bible, the first ancestors also engaged in farming as it was proven by the existence of rice fields in Manaan and Ahin.

The small valley of Ahin including ancestral places like Tinek, Itabuy are considered common point of origin of Kalanguya including some of the Ibaloy, Kankana-ey and Tuwali speakers.

Ahin Valley: the common point of origin as based on genealogical (tun-tun) stories and center of Kalanguya civilization

Based on genealogical history, the old folks narrated and claimed that their ancestors came from the small valley of Ahin. Most of the migrant Kalanguya folks from the other provinces also mention Ahin as their point of origin. This point of origin is justified by the narration of genealogies. The places Tabuy and Tinek were also mentioned as point of origin and ancestral places of the early ancestors of the Kalanguya. The speakers of Kalanguya

variants like Keley –i, and other languages like Kankana-ey claimed that their ancestors came from the valley of Ahin.

Pangu – Gayyen. The Yattukka speakers of Asipulo learned that their ancestors were Pangu, a Kalanguya and Gayyen, a *Keley* – i. They originated from Ahin moved to Wangwang then later to Namal and finally settled in Antipolo. They had children named, Kallada and Kuyappi. Kallada married to Lummaday and her sister Kuyyapi became a wife to Tayaban. The Kuyyapi – Tayaban union brought forth Intanap who was married to Bahay. They had Bugan whom Bahingawan married. Another child of Kuyappi – Tayaban is Daulayan who married Dudduli. The Daulayan – Dudduli family sired Anannayo who married Tallaka. The Ananayo – Tallaka family had Bugan whom Dulnuan married. The Bugan – Dulnuan couple had Dadli – i as a son. These families who descended from Pangu – Gayyen spoke Keley – i (Dulinayan, 2009).

Bagamaspad, A. and Pawid, Z. H. Researchers and writers of the history of Benguet, described that informants in all thirteen Benguet municipalities point to Tinoc as the origin of east-western settlers in earliest remembered times.

Cabanero, J. (2012) in his book entitled, "Kalanguya Genealogy Volume 1 and 2" he mentioned that Kalanguya patriarch came from the small valley of Ahin. This particular genealogy describes and clearly shows that early Kalanguya ancestors came from the small valley of Ahin. This theory is orally claimed by another cultural group. Early studies conducted further described that other cultural group like Ibaloy, Kankana-ey and Tuwali claimed that their ancestors came from Ahin. (This genealogy was confirmed by the informant, Guilludan, my late father in-law).

Based on the informant, he mentioned Bayeng as the patriarch of Kalanguya. This patriarch married Hagumbay and settled in sitio Liweh of Barangay Ahin. The couple had eight (8) children but scattered themselves to the different areas like Ifugao, Benguet, Mountain Province, Nueva Ecija and Nueva Vizcaya. These eight children were described and enumerated as follows:

1. Mantak – Lob – ob, Tadian, Mountain Province

It has been said that during a hunting game, he followed his prey until unknowingly he reached the place Lob- ob, Tadian. From there on he married one of the two daughters of his host. Some old folks claimed that they were descendants of Mantak.

2. Annu – Nabalikong, Buguias, Benguet

He was a great hunter and adventurer adopted by a childless couple. When he died he was buried in a cave as based on his request and instruction. Later, the Agno River derived its name from him.

3. Buwayan – Ambabag, Kiangan, Ifugao then to Kabayyo, Nueva Vizcaya

He was also a hunter who went to settle in Ambabag, Kiangan. He married Bugan of Malpao and they became livestock trader. One day, on his way home fromTinek, he left his supporting cane (hulkud) staked to the ground in a resting station (appunnan) in Gumhang. The cane had grown into a big tree and still alive in the year 1991. However, with unknown reasons, the residents chopped down the centennial tree that left no trace of history.

4. Namay (Ngamay) – Nawal, Kabayan, Benguet

She was the only known daughter of Bayeng. She engaged herself in a barter trade business. In one of her trips to Iballoy territory, she was courted by a gentleman whom she married and settled with him in Nawal.

5. Wagayun - Banawe, Ifugao

He went to Banawe and became a rice terraces builder. Based on the story narrated, he was gifted with extraordinary powers such

that in one of his trips to Ahin, he brought back to life two dead kids in Hapao.

6. Pukih - Bah – iltu (Asipulo, Ifugao)

Like his brother Buwayan, Pukih engaged in barter trade of livestock. He settled in Bah – iltu now called Asipulo. Since he was a trader he went to a place between Banawe and Bontoc which was later named as Mount Polis, apparently in memory of him.

7. Gallati (Gaddati) – Imbusi, Kabayan, Benguet

He was also a hunter and an adventurer who was enchanted by a beautiful lady named Saludan Pitil. He married and settled with her in Imbusi. Their son Imingan married Kamissay Kenan.

8. Udan – Ahin, Tinoc, Ifugao

Udan was also a hunter and trader. He married Bugan of Hapao and settled first in Ahin (Ahihnan) and then later moved to Banawe. He sired the following children: 1) Balikdang of Kiangan 2) Buyagawon of Banawe 3) Intanap of Asipulo 4) Kadingpal of Kababuyan, Lagawe and 5) Bilit of Ahin

It is concluded that the family of Bayeng started in Ahin but since most of the children are traders and hunters they did not stay in their place of origin but rather explored the other areas and lived with their neighboring culture like Kankana – ey, Ibaloy and Tuwali. This may justify why some of the Tuwali speakers, Kankana-ey speakers and Ibaloy speakers traced their origin from Ahin valley.

The existence of the old, stone-walled rice fields and river salt in Ahin that still exist to date are the bases in identifying the geographical locations of the Kalanguya origin. The presence of the old stone - walled rice terraces and river salt as source of trading activity *biyakki* of salt *ahin* were material evidences of the early settlement of the Kalanguya in the valley of Ahin. The

Kalanguya had started their early civilization by farming and trading. Just like the history of the cradle of civilization, scholars of pre-history agree that farming is the index of the rise of civilization. The Fertile Cresent, the Indus Valley, and China started their cradle of civilization by agriculture and even trading. It is the first revolution that transformed human economy and gave man the control over his own food supply.

According to the folks, the early ancestors engaged in trading salt. The salt water was processed by boiling until it became solid particle and used as the main commodity in trading. Men traded the salt in other places or nearby places. However, behind the trading activity was a tale of manhood – having children with another woman or other women on their way as it was proven in the genealogy history of the Kalanguya.

The folk stories and genealogy of the Kalanguya are embodied in the language validating a common experience, a common history, a common identity. Through the years and prompted by socio – economic motivations for self-preservation and advancement, people do not stay in their place of origin all the time. It was actually a part of culture that *higiban* means to explore further area for animal raising thus, brother and sister have to move away and explored others areas for economic reason. The unstable peace and order described as *bungkillew* is an identified reason for migration of the early Kalanguya. As they increased in numbers they moved further toward Benguet, Ifugao and Nueva Vizcaya. They eventually came in contact with other cultural or ethnolinguistic groups like the Ibaloy, Kankanaey, Ifugao and Ilocano and due to culture contact, language contact was also inevitable.

Grammatical and Sociolinguistic Meaning of the Word Kalanguya

A person in a given society imbibes the meanings based on usage of his own language. The word Kalanguya is arbitrary, there is no

specific origin. In getting the meanings of the word, we have to consider the fore meanings and usage. As a first speaker or native speaker of the language, I am able to learn the meanings and intricacies of my own language since child.

Analysis of the sentence, *Kalay ngu ya?*

The sentence "*Kalay ngu ya?*" is used in the daily conversation and the meanings depend on the tones. In order to address the issue regarding the meaning of the word Kalanguya, grammatical and sociolinguistic meaning is further examined. The sentence, *kalay ngu ya?* is actually classified either as interrogative or imperative sentence. The illustrations of meanings are as follows:

1. *KALAY NGU YA?* - It is used in asking question (INTERROGATIVE SENTENCE) utter with rising intonation. The translated meaning in Filipino, "Bakit ito"
2. *KALAY NGU YA!* - It is also used to express strong feeling (IMPERATIVE SENTENCE). The imperative sentence is used either in the following situations:
   • It is used to pacify anybody who wants to make trouble; therefore, it used as a sign of peace usually uttered with a falling intonation.
   • It is used to inquire what happened really to an unusual situation uttered with a rising intonation.
   • In sociolinguistic function of language, it is sometimes used to remind about his/her limitation so that she or he will not continue bragging and boasting usually uttered by saying in a glide intonation.

Morphophonemic changes of the sentence, *Kalay ngu ya?*

It is analyzed that morphophonemic changes of the Kalanguya language affects the construction, writing including the meaning of the words and sentences.

1. *KALAY NGU YA?* - The sentence, *kalay ngu ya?* becomes one word due to the deletion of the final semi- consonant /y/ at the end of the word "*kalay*". The deletion of the final consonant /y/ sound in the word "*kalay*" in the sentence, "*Kalay ngu ya?*" affects the construction and meaning of the sentence.
2. *KALANGUYA* - the word *Kalanguya* is the result of the morphophonemic change of the language. The sentence, *kalay ngu ya?* has been shorten and written as one word only. It is now used to describe the people and the language. Other example such as: *wada di hagud – wadhagud* shows that deletion of the consonant sounds and vowel sounds in the sentence shows creation of another word.

Explanation of Issues regarding *Kalanguya* Word

The word *Kalanguya* is a shorten sentence due to deletion of the sound /y/ as it is common in the pronunciation of Kalanguya and not a contracted word. Comparison of the formal and informal phonology sound is illustrated as follows:

Formal writing - Wada diya abung.
Formal pronunciation - Wada diya abung.
Informal pronunciation - Wad(a) diya abung.
Wad ya abung.

The *Kalanguya* word does not come from the words: *kala* and *nguya*. As a first speaker of the Kalanguya language, *kala* is not used in the indigenous Kalanguya language, the word, *kala* is more associated with Ibaloi language.

Origin of Kalanguya Language

Linguistically, Kalanguya is related to Ibaloy and Pangasinense. According to Ronald Himes (1998, 84), the linguistic investigation shows that Kalanguya is related in other languages like: Ibaloy, Karaw, and I'wak in the sub – grouping of Philippine Languages. Ibaloy,
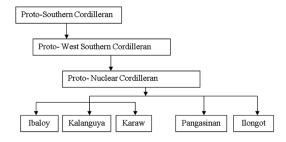
Figure 1: The Southern Cordilleran Languages (Himes 1998, 84)

Kalanguya, and Karaw are one family under Proto-nuclear Southern Cordilleran.

The figure above explains that linguistically, Kalanguya, Ibaloy and Karaw are sisters' languages under the Proto-Nuclear Southern Cordillera. Although, the Kalanguya is not given an ample cultural recognition, it maintains its identity through language maintenance. It tries to withstand the pressure of culture change through the use of language.

Kalanguya Language Variants

The occurrence of Kalanguya language varieties is the result of neighboring culture influence and exploration in the history of early Kalanguya. Using the criterion of mutual intelligibility, the Kalanguya language varieties include: Kib–al, Keley – i and Dêkey. These are described as variants not a separate language. Below are examples of Kalanguya words that are common among the four Kalanguya variants. Reid (2009) points out that these variants have genetic relationships since they evolved from common language.

Language changes systematically, the changed of Kalanguya language is due to the influence of environment as they moved from one place to another place. The influence of the neighboring culture is actually noticeable in the variants. Because of migration, inter-marriages trade and education, the Kalanguya language is a dynamic factor in accommodating changes in the lives of culture of the people.

The Kalanguya language is a distinct language and not a variant language, but it has variants due to the different geographical

Kalanguya Language (described as Nîni)	Kib-al Variant	Keley-I Variant	Dêkey Variant	Filipino	English
Ama	Ama	Ama	Ama	Ama	Father
Amin	Amin	Amin	Amin	lahat	All
Apuy	Apuy	Apuy	Apuy	Apoy	Fire
Allidung	Allidung	Allidung	Allidung	Anino	Shadow
Baka	Baka	Baka	Baka	Baka	Cow
Baki	baki	Baki	Baki	Dasal	Prayer
Balat	Balat	Balat	Balat	Saging	Banana
Batu	Batu	Batu	Batu	Bato	Stone
Bii	Bii	Bii	Bii	Babae	Woman
Danum	Danum	Danum	Danum	Tubig	Water
Manuk	Manuk	Manuk	Manuk	Manok	Chicken
Ubi	Ubi	Ubih	Ubi	Camote	Sweet potato
Yuyu	Yuyu	Yuyu	Yuyu	Isda	Mudfish

locations of Kalanguya speakers and influences of their neighboring culture. The speakers of variants of Kalanguya are identified based on their common geographical locations and identity.

In the province of Benguet, variants of Kalanguya language are described as *Dǝkey* and *Kib-al* speakers. The *Dǝkey* speakers are identified and geographically located in Amlimay, Buguias Central, Benguet with Kankana-ey speakers as their neighboring culture and extended towards Ballay, Kabayan, Benguet. The *Dǝkey* variant adopted the "schwa" sound of Kankana-ey language. They are being described as *Dǝkey* because of the common unstressed vowel /e/ sound pronunciation. The Dêkey variant has four vowels and 16 consonants. The *Kib-al* speakers are also identified in Tawangan, a barangay of Kabayan, Benguet. The *Kib-al* speakers of Kalanguya can be found in Bokod, Benguet depending from the place of origin.

In the provinces of Ifugao, Benguet and Nueva Vizcaya, a variant is described as *Kib-al*. The *Kib-al* speakers are identified in Tukucan, a barangay of Tinoc, Ifugao. In Benguet province, the *Kib-al* speakers are also identified in Tawangan, a barangay of Kabayan, Benguet. In the province of Nueva Vizcaya, *Kib-al* speakers are commonly identified in Santa Fe, Aritao, parts of Kayapa and Kasibu. They are being described as *Kib-al* because of the common vowel /a/ sound in their pronunciation. In *Kib-al* variant, vowel /e/ sound is changed to vowel /a/ sound. The Kib-al variant has only three vowels and 15 consonants.

A variant described as *Keley* – i is identified in the Municipality of Asipulo, Ifugao. This variant could be a combination of Kalanguya and Yatukka. They are being described as *Keley -i* because of the common vowel /e/ sound in their pronunciation. Sometimes the vowels /u/ and /a/ is changed to vowel /e/ sound. The Keley-i variant has five vowels and 15 consonants.

The original Kalanguya language is described as *Nĩni*. The Kalanguya language has four- vowel system and 15 consonants and it is commonly spoken in the Municipality of Tinoc, Ifugao, Municipality of Ambaguio, Nueva Vizcaya. Language is dynamic therefore, in every barangay there is always change of the language.

The letters and non-letters of Kalanguya Language

A letter is a written or printed symbol representing a sound or set of sounds in a language and used to spell words. It is composed of consonant and vowel sounds. A series of letters is called an alphabet.
Santiago (2010) conducted studies on the "Phonetic Structures of Kalanguya" speakers in Kayapa, Nueva Vizcaya. He described the vowel and consonant using static palatography. Some remarkable findings of this study showed that there are seven (7) consonant sounds and four (4) vowel sounds describe as follows:
1. the places of articulation of coronal consonants /t/, /d/, /l/ and /n/ are at dental and alveolar regions.
2. The glottal consonant /h/ can be considered as a "true fricative" and compensates for the lack of [s] in Kalanguya.
3. The voiced bilabial stop /b/ is labialized [bw].
4. The voiceless plosive /k/ in Kalanguya is uvular [q], which is also found in other in Austronesian languages.
5. Finally, there are four vowel sounds in Kalanguya: one front vowel [], two central [a] and [ɜ], and one back vowel [].

Inventory of Kalanguya Vowels

The Kalanguya language has a four-vowel system identified as follows:
1. /a/ (low, central, unrounded)
2. / e/ (mid, center, spread or unrounded)
3. /i/ (high, front, spread or unrounded)
4. /u/ (mid, back, rounded).
/**a**/ This is a low - central vowel. The lips are unrounded. It is the most open of all the

vowels. This vowel is pronounced either long or short in the initial, medial and final.

Initial	Medial	Final
[a:bung] abung	*[banna:gaw]* bannagaw	*[ba:ka]* baka
[a:puy] apuy	*[ma:nuk]* manuk	*[mâk:wa]* mâkwa

/**e**/ This is a mid - central vowel. It is described as half – open and lips are normal, neither spread nor is round. This vowel is usually pronounced as short vowel in the initial, medial and final.

Initial	Medial	Final
[Eggew] eggew	*[bel - ew]* bel - ew	*[diyye]* diyye
[ElÊng] - eleng	*[dElpeng]* delpeng	*[Ette]* ette

/**i**/ This is a high -front vowel. It is described as closed i and lips are spread. This vowel is either pronounced as long or short vowel in the initial, medial and final.

Initial	Medial	Final
[iduh] iduh	*[gullingay]* gullingay	*[kâl:lupi]* kâllupi
[îhbu] îhbu	*[kIlkilaw]* kilkilaw	*[hali]* hali

/**u**/ This is a mid -back vowel. It is described as half - closed u and the lips are rounded. This vowel is either pronounced as long or short vowel in the initial and medial. As based on the formation of the lips, the Kalanguya speakers of Tinoc, Ifugao generally pronounced as /u/ in the middle, other Kalanguya variants pronounce it as /o/ due to the influence of neighboring culture like Ibaloy and Tuwali.

Initial	Medial	Final
[u:bi] ubi	*[uk - uk]* uk - uk	*[âhhu]* âhhu
[u:gung] ugung	*[tUldu]* tuldu	*[du:lung]* dulung

Inventory Kalanguya Consonants

The Kalanguya consonants are identified based on manner of articulation, place of articulation and voicing. The Kalanguya language consists of 14 consonants identified as stops, nasal stops, semi-vowels and fricatives.

Stops Consonants

In Kalanguya language, there are six (6) stops identified as bilabial stops, alveolar stops, velar stops and a glottal stop.

/**p**/ This is a bi-labial voiceless consonant stop found in the initial, medial and final.

Initial	Medial	Final
[pa:la] pala	*[ta:pey]* tapey	*[gatap]* gatap
[pilak] pilak	*[pItpIt]* pitpit	*[gIpgIp]* gipgip

/**b**/ This is a bi-labial voice consonant stop found in the initial, medial and final.

Initial	Medial	Final
[ba:lat] balat	*[ta:ba]* taba	*[ta:ngEb]* tangeb
[belkEg] belkeg	*[belbel]* belbel	*[dIbdIb]* dibdib

/**t**/ This is an alveolar voiceless consonant found in the initial, medial and final

Initial	Medial	Final
[tak:lay] taklay	*[pa:tak]* patak	*[apat]* apat
[tEkdew] tekdew	*[lItLIt]* litlit	*[dUtdUt]* dutdut

/d/ This is an alveolar voice consonant found in the initial, medial and final.

Initial	Medial	Final
[da:num]	*[gaday]*	*[kadkad]*
danum	gaday	kadkad
[del:pEng]	*[ta:duk]*	*[tEdtEd]*
delpeng	taduk	tedted

/k/ This is a velar voiceless consonant. Santiago (2010) described it as voiceless uvular plosive not a palatal /k/.

Initial	Medial	Final
[kElEng]	*[belkEg]*	*[hEmEk]*
keleng	belkeg	hemek
[ki:ling]	*[kUbkUb]*	*[U:yUk]*
kiling	kubkub	uyuk

/g/ This is a velar voice consonant found in the initial, medial and final.

Initial	Medial	Final
[gatap]	*[bEnggEl]*	*[bEnEg]*
gatap	benggel	beneg
[gUlli:Naj]	*[hIghIg]*	*[ba:hag]*
gullingay	highig	bahag

Glottal stop

(ˆ)In this study, the diacritical mark circumflex symbolized the glottal stop. It is pronounced by briefly blocking air from the glottis.

Initial	Medial
[âadang]	*[dângah]*
âadang	dângah
[u'ungnga]	*[hâdUk]*
u'ungngah	hâduk

Nasal Stops

In Kalanguya language, there are three (3) nasal consonants stops like /m/, /n/, and /ng/. It should be noted that vowels are not nasalized.

/m/ This is a bilabial nasal stop found in the initial, medial, and final.

Initial	Medial	Final
[ma:nUk]	*[ta:mIl]*	*[da:gEm]*
manuk	tamil	dagem
[mUklIng]	*[ti:mEl]*	*[a:lam]*
mukling	timel	alam

/n/ This is an alveolar nasal stop found in the initial, medial and final.

Initial	Medial	Final
[na:tEng]	*[i:na]*	*[da:lan]*
nateng	ina	dalan
[nEtEy]	*[UldInney]*	*[Un]*
netey	uldinney	un

/ng/ This is a velar nasal stop. It is a combination of /n/ and /g/ but it is actually a single sound found in the initial, medial and final.

Initial	Medial	Final
[ngalab]	*[pa:nga]*	*[nuwang]*
ngalab	panga	nuwang
[ngUlUb]	*[bungig]*	*[gi:lIng]*
ngulub	bungig	giling

Semi-vowels

These may be taken as vowel-like but with generally distributed features characteristics of true consonants. These are: /l/, /y/ and /w/ consonants.

/l/ This is an alveolar and liquid lateral found in the initial, medial and final.

Initial	Medial	Final
[la:pa]	*[a:lak]*	*[pu:kEl]*
lapa	alak	pukel
[lîtEng]	*[du:lUng]*	*[pal:lipal]*
lîteng	dulung	pallipal

/**y**/ This is a palatal semi – vowel found in the initial, medial and final

Initial	Medial	Final
[ya:kag]	*[ta:yaw]*	*[wa:hay]*
yakag	*tayaw*	*wahay*
[yUngyUng]	*[tâyUn]*	*[ta:pey]*
yungyung	*tâyun*	*tapey*

/**w**/ This is another semi – vowel found in the initial, medial and final.

Initial	Medial	Final
[wa:hay]	*[watwat]*	*[pîhkaw]*
wahay	*watwat*	*pîhkaw*
[wi:gIt]	*[dag:way]*	*[pUlkaw]*
wigit	*dagway*	*pulkaw*

Fricative

/**h**/ This is a voiceless glottal fricative. Santiago (2009) described it as a true fricative and compensate for the lack of /s/ in Kalanguya.

Initial	Medial	Final
[hali]	*[EhEl]*	*[kaldah]*
hali	*ehel*	*kaldah*
[hi:kEt]	*[a:hIn]*	*[la:mEh]*
hiket	*ahin*	*lameh*

The orthography of Kalanguya language

The orthography of Kalanguya language has 14 consonants and 4 vowels. The 14 consonants composed of six (6) stops, one (1) glottal stop, three (3) nasal stops, three (3) semi-vowels and a fricative. The four vowels include: /a/ (low, central, unrounded) /e/ (mid, center, spread or unrounded) /i/ (high, front, spread or unrounded) and /u/ (mid, back, rounded)

The new, modern, harmonized and standardized Kalanguya orthography

The need of Kalanguya orthography was identified by Kalanguya teachers of Ifugao and Nueva Vizcaya, confirmed further by KWF that there is no existing Kalanguya orthography. To address the need, the Benguet Teachers were able to craft a

The Kalanguya language has 14 consonants. The consonant inventory summarized the Kalanguya language consonants, voice and voiceless, manner of articulation, place of articulation and examples.

Consonants	Voice	Manner	Place	Examples
1./p/	-	bilabial stop	bilabial	Pana
2. /b/	+	bilabial stop	bilabial	Balat
3. /t/	-	alveolar stop	dental	Tadaw
4./d/	+	alveolar stop	dental	Danum
5./k/	-	uvular stop	velar	Kalaw
6./g/	+	velar stop	velar	Gambamg
7./n/	+	nasal stop	alveolar	Nateng
8./m/	+	nasal stop	bilabial	Manuk
9./ng/	+	nasal stop	velar	Ngipen
10./l/	+	lateral	alveolar	Luta
11./y/	+	semi – vowel	palatal	Palek
12./w/	+	semi – vowel	labio – velar	Wahay
13./h/	-	fricative	glottal	Hali
14./ˆ/	-	glottal	glottal	Âadang

Table 1. Consonants

	Bilabial	**Alveolar**	**Velar**	**Velar**
Stops				
Voiceless	P	T	K	(′)
Voiced	B	D	G	
Continuants				H
Resonants				
Oral		L		
Nasal	M	N	Ng	
Semi-vowels	W	Y		

Table 2. Vowels

	Front	**Central**	**Back**
High	I		
Mid	E		U
Low		A	

Kalanguya orthography submitted to KWF but considered as variation of Kalanguya orthography of Benguet by other Kalanguya speakers of Ifugao. The KWF stressed that there should not be variation of orthography, it must be harmonized and standardized to achieve effective writing. The establishment of new and modern Kalanguya orthography is based on the Filipino modern and new orthography. It described the history and origin of Kalanguya language, phonology of Kalanguya language, letters existing from the variants of Kalanguya language, letters existing from the indigenous languages of the Philippines and borrowed letters from foreign languages.

Based on the origin as justified by genealogical stories, the Kalanguya spoken in Ahin is considered the ancestral language of Kalanguya. The ancestral language was analyzed based Bloomfields (1933) model of analysis. In his study, Bloomfield described first the phoneme, syllable structure and some morphophonemic changes. The phonology of Kalanguya language has 4 vowels and 14 consonants with a total of 18 letters.

To achieve standardization of writing, additional new letters are adopted in the Kalanguya language. The additional letters added in the orthography of Kalanguya language are existing from the variants of Kalanguya language, other indigenous languages in the Philippines and from the foreign languages. Based on the history of Filipino Orthography the Alibata composed of three (3) vowels and seventeen (17) consonants. Almario, V. (2015) explained that the new and modern Filipino orthography adopted eight (8) new letters in which four (4) letters are actually existing in the indigenous languages in the Philippines.

The New and Modern Orthography of Filipino language adopts eight (8) letters: C, F, J, N, Q, V, X and Z in which four (4) are existing in the indigenous languages of the Philippines. Likewise, New and Modern Orthography of Kalanguya language added the three (3) letters: O, S, and R existing from

Aa *ey*	Bb *bi*	Cc *si*	Dd *di*	Ee *i*	Ff *ef*	Gg *dyi*
Hh *eyts*	Ii *ay*	Jj *dyey*	Kk *key*	Ll *el*	Mm *em*	Nn *en*
Ññ *enye*	Ngng *endyi*	Oo *o*	Pp *pi*	Qq *kyu*	Rr *ar*	Ss *es*
Tt *ti*	Uu *yu*	Vv *vi*	Ww *dobolyu*	Xx *eks*	Yy *way*	Zz *zi*

Figure 3. Modern Kalanguya Orthography

the variants plus the eight (8) new letters or makabagong alpabeto: C, F, J, N, Q, V, X and Z.

In the new orthography of Kalanguya language, the existing consonant /S / of the Dẹkey just like the word, êges and simel, in the Keley – i variant of Kalanguya language is being considered. The vowel /O/ of the Kelley – i completes the vowel sounds of the Kalanguya orthography. The letter /R/ that is lacking in the Kalanguya language will be added to show discipline and come-up with appropriate way of writing.

To achieve standardization, the Kalanguya language adopts the 28 letters. It is pronounced or read in English except the letter Ñ.

Spelling of the new and modern orthography

In order to address confusions of spelling, Almario, V. (2015) identified some important uses of the modern and new orthography.

1. Maintain the original form and spelling of the words coming from the different indigenous language of the Philippines.

    "vakul" (Ivatan) panakip sa ulo na yari sa palmera na ginagamit bilang pananggalang sa ulan at init ng araw.

    "payyo/payew" (Ifugaw) pangkalahatang tawag sa palayan ng Ifugaw.

    "butanding" (Bicol) sa halip na "whaleshark"

    "cabalen" (Pampango) kababayan

    "hadja" babaeng muslim na nagsagawa ng banal na paglalakbay sa Mecca.

2. Maintain the spelling of the new borrowed words of the foreign language.

status quo	pizza pie
bouquet	sheik
samurai	french fries

3. Maintain the original spelling of the personal pronoun, technical, scientific and scientific symbols.

Rodrigo R. Duterte	Fe (iron)
Tinoc, Ifugao	C (carbon)
Varicose vein	ZnO (Zinc Oxide)
x-ray	Videotape

4. Maintain the spelling of the borrowed words from Spanish language.

estudyante	hindi istudyante
estilo	hindi istilo
espiritu	hindi ispiritu
politika	hindi pulitika
opisina	hindi upisina
tradisyonal	hindi tradisyunal

The Syllables

The Kalanguya syllables consist of V, CV, CC and etc. Normally, the vowels occupy the central or nucleus position in a syllable. In syllabicating the Kalanguya words the rules are based on the KWF Manwal sa Masinop na Pagsulat and the Working Orthography of Ayangan (Bulintao, 2015).

Composition of Kalanguya Words

V	a.a
VC	Un
CV	Ba.ka
VC	Uk.uk
CVC	Pat.pat
CCVCC	Tsart

1. If a word is composed of consecutive vowels at the beginning, middle and end, the vowels are segmented separately.
   aahhu a•ah•hu uungnga u•ung•nga
2. If there are consecutive consonants in a word, the first vowel is carried with the prior syllable while the second vowel is carried with the next syllable.
   akbut ak•but baka ba• ka
3. If there are three consecutive consonants in a word, at the middle, the first two consonants are segmented with the prior vowel while the third consonant is segmented with the preceding syllable.
   eksperto   eks•per•to
4. If the first three consecutive consonants are M or N, and the preceded syllables are: BL, BR, DR, PL, and TR, the first consonant M/N is carried with the first vowel, and the preceded two consonants are carried with the next syllables.
   templo   tem•plo
5. If there are four consecutive consonants in a word, the first two consonants are carried with the prior vowel while the other two consonants are carried with the preceding syllable.
   transplant   trans•plant

The Non-Letters

The non-letters are composed of diacritical and punctuation marks. Diacritics (tuldik) or stress (asento) are marks above or below a printed letter that indicates a change in the way it is to be pronounced or stressed. According to Bulintao (2015), the key informants of Ayangan had settle down on the four diacritical marks.

A. Diacritical Marks

1. acute-pahilis (´)
2. grave – paiwa (`)
3. circumflex – pakupya (ˆ)
4. dieresis or umlaut – patuldok (¨)

These are useful into Kalanguya language because there are words that are spelled the same but pronounced differently to say different meanings.

The stress and long vowel sounds are considered phonemic in Kalanguya phoneme. The use of the stress and long vowel sounds distinguish the meanings as in the following examples:

| /ba:hag/ 'fruit' | /bahag/ first child |
| /pa:ting/ 'twigs' | /pating/ 'sharks' |

In the previous validation, the informants settled on the use of primary stress (') to symbolize the glottal sound of the Kalanguya Language. To come-up with standardization of writing, the diacritical marks are based on KWF Manwal sa Masinop na Pagsulat. The diacritical marks to be used in the Kalanguya Language are as follows:

1. Acute (´) (pahilis) - This is used for primary stress (mabilis)
ábung	house
áhin	salt
bálat	banana
líma	five
2. Grave (`) (paiwa) – This is used for secondary stress (malumi)
3. Circumflex (ˆ)(pakupya) – This is used for the glottal sound of Kalanguya Language.
   â -abbung   small house/nipa house

â -ahhu   puppy
âadang   pray mantis
hî-ani   harvest time
hîgam   pronoun you
hîgak   pronoun I

4. Dieresis or umlaut (¨) (patuldok) – This is used for schwa sound. The Kalanguya variant, Dëkey adopts the schwa sounds of both Kankan-ey and Ibaloy.
egës   stomach
esël   tell
elëng   nose

B. Punctuation Marks

Punctuation marks are important because they are used to organize thoughts between letters, phrases and sentences. During the series of validation and presentation, the informants agreed that punctuation marks are important in oral and written communication. Like other languages, the Kalanguya language uses period (.), question mark (?), exclamation point (!), comma (,), apostrophe (') and hyphen (-).

In KWF Manwal sa Pagsinop na Pagsulat, had enumerated the many uses of punctuation marks like hyphen and apostrophe. In Kalanguya language, the hyphen is used in many ways:

1. Hyphen is used to separate repeated words.
   uk-uk   gung-gung
2. Hyphen is used to separate words with syllable ending with consonant and followed by a syllable beginning with a vowel.
   ik-ikingngan   ik-ikut
3. Hyphen is used between two consecutive vowels in a word.
   û-ungnga   e-etteng
4. Hyphen is used in prefixes i-, hi - and han -.
   i-Makaiw   i-Tinek i-Ahin
   hi-ani   hi-adug
   han-lilima   han – tatlu
5. Hyphen is used if the syllables or words are followed by proper nouns.
   pa-Tinek   maka-Filipino

6. Hypen is used if it is followed by foreign words.
   pa-cute   maki-computer
   ipa-cremate

The Apostrophe (')

The apostrophe is significant in Kalanguya language. The key informants agreed that apostrophe is used to indicate contracted form of Kalanguya language.
   hipa'y   tula'y

CONCLUSION

1. The origin of the Kalanguya justified their cultural identity. In reconstructing the history it is likewise identifying the ancient language. Based on oral and genealogical stories, the ancestors of the Kalanguya were saved in Mount Pulag then later settled in Ahin valley as common point of origin and center of civilization. The Kalanguya spoken in Ahin is considered the original and ancient language of Kalanguya.
2. Based on linguistic descriptions, the Kalanguya language is a distinct language with variants. The occurrence of Kalanguya variants were due to the influenced of their neighboring culture such as: Tuwali, Ibaloy and Kankana –ey. The Kalanguya language has a four-vowel system and 14 consonants, Kib-al has three vowels and 14 consonants, Keley-i has five vowels and 15 consonants, Dêkey has 4 vowels and 16 consonants.
3. The new, modern, harmonized and standardized Kalanguya orthography is established based on the origin, phonology of Kalanguya including the variants and the new and modern Filipino orthography

RECOMMENDATION

This study highly recommends

studying further about the Kalanguya language in the area of Kalanguya variants in terms of phonemes including preparation of multi-lingual dictionary, morphology and syntax.

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