LANGUAGE OF LOVE: MARRIAGE PRACTICES AND LANGUAGE ANALYSIS OF ATA-MANOBO

Abstract

The purpose of this undertaking was to illuminate the marriage practices and identified observable linguistic phenomena as perceived in Ata Manobo language of Talaingod. Hence, this study focused on the marriage practices and language analysis of the forms and structure of Ata Manobo language. The research employed qualitative research method using the ethnographical approach. It involved 14 participants, Ata-Manobo in the Municipality of Talaingod. Through the in-depth interviews and focus group discussion, it was gathered that the participants considered their marriage practices as manifestations of arrange marriage for future partner, to be known as an ethnic group, respect for culture and family, being proud of their culture and it should be preserved for the next generation. The findings also revealed that the different morphological structures of Ata-Manobo language like tenses of verbs, comparatives, superlatives, pluralization and codes switching. Finally, the different insights of Ata-Manobo which include effects of technology, constant practice and preservation of the language, love and being proud of one's culture, and struggling against ethnic discrimination.

Keywords: Ata-Manobo, language, language analysis, marriage practices

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Chapter 1

INTRODUCTION

Throughout the world, marriage is regarded as a moment of celebration and a milestone in adult life. Different cultures have different ways of expressing their love towards their partners but we are common in our intentions. Ata-Manobo is known by their distinct and diverse cultural practices and one of it is their marriage practices. Marriage is an act of man and woman for an instinctive desire for permanence. It is more than a union between families and a promise of continuity in patriarchal family lines with deep religious, social, and institutional significance (Keller, 2011).

One’s culture is one’s body and soul. This gives us the basic foundation of our whole being. What comprises us as a person is because of our pre-acquired acts and tradition. If someone might take away that aspect of our lives, this would be like trying to eradicate our own authentic identity. Apparently, how we manage to create brilliant art crafts with a touch of our own civilization is the product of our pre-acquired creativity from our own acculturation – our own culture (Elkins, 2011).

Members of different cultures speak different languages. Does it mean that people who speak, let us say, English, see things differently than people who speak Chinese or Spanish? In other words, does language lead our way of thinking or is it the other way around? Language shapes the way we think, and
determines what we think about. He believed that depending on the language we speak we see the world differently. His best example was the comparison between the idea of snow of an English person and an Eskimo person. The Eskimo has many words to describe snow, while the English only has one. An Eskimo has a specific word to describe the wet snow, the snow currently falling and so on. Therefore an Eskimo perceives the snow in a different way than an English person (Gilbert, et al. 2008).

Cultural environment that people grew up in can have surprising effects on how they interpret the world around them. Culture was to make its way into applied linguistics through the study of language as discourse. The fact that applied linguistics was an applied science confronted its researchers with the need to take into account the social and historical context of language in use. Culture was another name for context, such as the constraints imposed on individual language users by the forces of tradition, convention, fashion, and ideology. Culture in applied linguistics came to mean ‘membership in a discourse community that shared a common social space and history, and common imaginings’. Such a membership had to be seen as heterogeneous, often contested and subjected to change, even in seemingly homogeneous societies. Thus, beyond the standard linguistic system, culture made it necessary to study linguistic and stylistic variation, socially and historically situated discourse communities, different ways of exercising symbolic power, and struggles for cultural recognition and legitimation (Kramsch & Boner, 2010).
Culture was to be found not in institutional monuments and artifacts, nor in artistic products, but in the meaning that speakers and listeners, writers and readers gave them through the discourse of verbal exchanges, newspaper articles or political speeches. To understand culture, one had to understand both the universal and the culture-specific constraints on language use in discourse: for example, how social actors initiate and end conversations, how they manage or avoid topics, how they structure an argument and organize information, how they negotiate meaning, how they relate text to context (Coupland, 2010).

In the Philippines, there are more than 120 distinct ethno linguistic groups. Ata Manobo is one of them. Each ethnic group has its own rich tradition and practices unique from each other including their own language. The Ata-Manobos are divided into the Langilan and Tala-ingod tribes. Principally the Ata-Manobo inhabitants belong to the Negrito groups which include the Aetas of Zambales and the Atis of Panay. They are the most widely spread people in Asia. In the island of Mindanao, the Ata people are concentrated in the hinterlands of Davao Province; in the towns of Kapalong, Asuncion and Talaingod. It was estimated that there are roughly 7,407 families of Ata people concentrated in Kapalong alone, the highest concentration of which was in Talaingod, then a barangay of Kapalong (Gloria, 1994).

Ata-Manobos were basically hunters wandering in the lush forest for food and settlement. After having settled in one place consuming all possible food in the forest, they transferred to another place to look for food. With the degradation of their land and the depletion of food source, they have now limited source of
their sustenance. With the limited forestland left to roam and for hunting they engaged in trade and farming. Now they settled more or less permanently in one place. Their typical houses are lean-tos to deter wild animals from attacking. Ata Manobo is a language of Philippines. It is spoken in Mindanao and northwest Davao del Norte Province. However, aside from Talaingod there are parts in Municipality of Kapalong specifically in Barangay Sua-on and Barangay Gupitan who also speak the language but of profound variation with of Talaingod Ata-Manobo (Kalumaran, 2013).

The researcher had not come across a study that specifically discussed about the Language Analysis on Marriage Practices of Ata-Manobo. Furthermore, this study would provide relevant concepts that would possibly create in the academic community. This study examined the nature of Ata-Manobo language when used in their marriage practices in their community. Ata Manobo language has observable linguistic features not only in vocabulary (morphology) but also in structure (syntax), sound (phonology) and meaning (semantics).

**Purpose of the Study**

The purpose of this study was to illuminate the marriage practices and identified observable linguistic phenomena perceived in Ata Manobo language of Talaingod. Hence, this study focused on the marriage practices and language analysis of the forms and structure of Ata Manobo language.

Moreover, ethnographical approach was utilized to highlight the culture and practices of the informants. This study was to develop and gather deep
information through inductive and qualitative methods such as interviews, discussions and participant observations representing it from the perspective of the research.

This served as reference of a more relevant information about Ata-Manobo so to know them deeply when it talked about their cultural practices and tradition. Additionally, it also highlighted a linguistic analysis which is commonly termed as Morpho-Semantic Analysis that concerned about the analysis of morphemes or words and their corresponding meaning to shed light on the inquiry about the Ata-Manobo Language.

Thus, this study aimed at to give detailed emphasis on context with data and information about Ata Manobo and their marriage practices and the morpho-semantic analysis of their language.

**Research Questions**

This study looked on the language analysis on marriage practices of Ata-Manobo in Talaingod. Specifically, it sought to answer the following questions:

1. How do marriage practices shape the Ata-Manobo culture?
2. What are the morpho-semantic features of Ata-Manobo language based on their marriage practices?
3. What are the insights of Ata-Manobo on their marriage practices and language?

**Theoretical Lens**

This study was based on the theory of Wodak & Meyer 2001 on Critical Discourse Analysis (CDA) which they said that it aims to identify through analysis the particular linguistic, semiotic and ‘interdiscursive’ features of ‘texts’ which are
a part of processes of social change, but in ways which facilitate the productive integration of textual analysis into multi-disciplinary research on change. Also, the overriding objective is to give accounts — and more precise accounts than one tends to find in social research on change - of the ways in which an extent to which social changes are changes in discourse, and the relations between changes in discourse and changes in other, non-discoursal, elements or ‘moments’ of social life (including therefore the question of the senses and ways in which discourse ‘(re)constructs’ social life in processes of social change).

This is further supported by Sapir and Whorf Hypothesis. Sapir and Whorf Hypothesis. This hypothesis, in fact, suggested that a language determines and resolves the thought and perception of its speakers. In the sense that, no language can subsist except it is in the context of culture and reciprocally, the culture which does not have at its center the structure of a standard and ordinary language cannot survive. Whorf himself called this view the „linguistic relativity principle” (Gilbert, et al. 2008).

Consequently, Sapir – Whorf hypothesis is, indeed, a theory of the relationship between language and thought. This hypothesis is also known as the theory of the linguistic relativity. The main idea in this hypothesis, as Whorf puts it, is that every human being views the world by his own native language. In other words, just as time, space, and mass (according to Einstein) can be defined only in terms of a system of relationships, human knowledge similarly arises only in relation to the semantic and structural possibilities of natural languages(Levinson, 2000).
In fact, Sapir and Whorf hypothesis comprises two consistent and unified ingredients such as Linguistic Relativity: In accordance with linguistic relativity the languages which are completely different in their vocabulary and structure, put across and convey different cultural significances and meanings. This belief, indeed, maintains that the way people view the world is determined wholly or partly by the structure of their native language. And Linguistic Determinism: In proportion to linguistic determinism in its strong version, models and samples of thought and observation and comprehending of reality are settle on, agreed on and found out by one’s native language (Sapir, 1921; Whorf, 1952, 1956; Berlin and Kay, 1969; Lucy, 1992a, Lucy 1992b; Levinson, 2000; Gilbert, et al. 2008).

Additionally, it utilized Morphosemantic Analysis wherein it is Morphological analysis because it is an attempt made to capture the structure of language at the word level or concerned with the ‘forms of words’, and that it was first used in the study of the ‘forms’ of living organisms in biology. It has the basic concept of word and morpheme. Morphology has its origin in Goethe according to Lyons (1968:195) as cited in Agbedo (2000). And, semantic analysis since it generally deals with meaning in language, as the relationship between word form and extra linguistic entity it represents (referent) its traditional meaning. The relationship is regarded as being ‘psychologically real’ since it manifests in the speaker’s or hearer’s mind as a concept, which is regarded as a crucial intermediary between word form and its referent (Agbedo, 2000).

Significance of the Study
In conducting this ethnographical research on the marriage practices and language analysis of Ata-Manobo can be significant and beneficial for some relevant reasons. Firstly, this will highlight the marriage practices of Ata-Manobo, however caution should be taken since this involves the study of culture and tradition of a particular tribe. This is considered as a sensitive case since they are protected by laws. Secondly, we can provide a clearer illustration of this significant linguistic phenomena, most especially if we can provide explanations of the reasons of this variation. This study will be a show window for linguists to discover more about the mysteries and complexities of language.

Next, this study will also serve as reference for Department of Education, most especially those who are devising materials for Mother-Tongue Instruction that they may have to consider the forms, structures and complexities of language of the Ata-Manobo. It will also be a stepping stone in devising a strategy on how to preserve their language. Thus, the Ata-Manobo people will also be benefited from this educational endeavor. Through this study, they will be recognized, be known and therefore they will be given much attention and importance by preserving their culture and by letting others appreciate the peculiarity of their customs and traditions. So these people will not anymore experience racial and ethnic discrimination. Aside from that, these people will also come to realize that they need to be more proud about their own culture rather than patronizing other cultures. This is supported by Elkins (2011) where he stated that one’s culture is one’s body and soul. This gives us the basic foundation of our whole being. What comprises us as a person is because of our
pre-acquired acts and tradition. If someone might take away that aspect of our lives, this would be like trying to eradicate our own authentic identity. Apparently, how we manage to create brilliant art crafts with a touch of our own civilization is the product of our pre-acquired creativity from our own acculturation – our own culture. Lastly, this study may enlighten and inspire future researchers to further conduct researches which are of similar concept but may look on other perspectives of the culture of Ata-Manobo or other aspects of their language such studying the variation of their language when geographical location is already considered. This study may also be used as reference for other researchers who wish to know more about Ata-Manobo.

**Definition of Terms**

Basically, the technical terms used to define the idea and concept of the study. Hence, the terms are essential words that were purposely defined to be used for the clear visualization and picture of the investigation.

**Language of Love.** This refers to the marriage practices of Ata-Manobo and the words they used in conducting their practices.

**Marriage Practices.** These pertain to the characteristics of marriage and wedding traditions of Ata-Manobo. These included the different procedures like giving of dowry, arranging of marriage and marriage ritual objects (Keller, 2011).

**Language Analysis.** This refers to the study of breaking a language down and analyses to its component parts: theory, sounds and their meaning, utterance usage, word origins, the history of words, the meaning of words and word combinations, sentence construction, basic construction beyond the
sentence level, stylistics, and conversation. It examined the above using statistics and modeling, and semantics. It analyzed language in context of anthropology, biology, evolution, geography, history, neurology, psychology, and sociology. It also takes the applied approach, looking at individual language development and clinical issues (Cowper, 1992).

**Ata-Manobo.** This is conceptually defined as a tribe or group of people who are concentrated in the hinterlands of Davao Province; in the towns of Kapalong, Asuncion and Talaingod. It was estimated that there are roughly 7,407 families of Ata people concentrated in Kapalong alone, the highest concentration of which was in Talaingod, then a barangay of Kapalong (Gloria, 1994).

**Delimitation and Limitation**

The researcher preferred to highlight Talaingod because this place has a number of population of Ata-Manobo. This study was limited to Talaingod because of the assurance that the study with their experiences can easily deliver a chance in reaching the informants and full accomplishment of the study.

Qualitative research has its own weakness it is because the generalizability of the data cannot be concluded due to the number of informants are less. At times, there are ethical issues that the researcher has to think likely such as acknowledging the culture, customs, and traditions of the participants and the venue of the research. With this, it is very important to gain consent and respect from the participants. The experiences of the informants were delineated and documented in this study (Creswell, 2012).
This study however does not mean that there were no weaknesses and limitations. For instance, there were answers of the participants that were rejected since they were not important anymore in designing the results. I even rescheduled the conduct of focus group and interviews since majority of the participants present on my first meeting did not participate since their very nature is being very shy, so I have to look for more civilized and educated Ata-Manobo.

Moreover, the focus group discussion and in-depth interview were conducted in order to grasp the commonalities of ideas and themes of their perceptions. However, conducting interviews were quite difficult, especially in transcribing, coding, and analyzing my data. In addition, I no longer included the gesture of my participants during the interview in the full transcriptions of my data. Everything however, was captured in the video and sound recorder and these files were properly saved and were kept confidential. Since the number of sample for this study was limited, there is probably lack of generalizability on the general conception or principle on the ideas under investigation (Burns and Groove, 2007). The informants answered all the guide questions of the interview though there were times they felt hesitant and not sure of their answers. I made follow through questions for them to be motivated to create more comprehensive details of the data I wanted to gather.

Lastly, the results of the study were limited only on the opinions and knowledge of the informants about their cultural practices and their language and there could be no any other topics that should be part of the interviews and
focus-group discussion. Their responses were recorded, analyzed and used as information to answer the questions of this study.

Organization of the Study

In the presentation of my study, different ideas and concepts were organized consequently. Discussions of the different chapters are presented in a detailed and substantial manner in order for the readers to have a clear understanding of the ideas under investigation.

Chapter 1. This describes the problem being studied. The importance of the study is given emphasis on this chapter. It is followed by the discussion on the purpose of the study that is to depict the marriage practices of Ata-Manobo and the different words they usually use when they conduct these practices. Then, research questions are also presented as utilized during the interview of the participants and the focus group discussion. Next, is the presentation of the theoretical lens that is linked with the research study. Hereafter are the significance of the study and the people who will benefit from this research. Significant words in the study are clearly defined to have a better grasp of the terms. Lastly, the delimitation and limitation of the study is presented also including the participants of the study.

Chapter 2. This includes the review of literature and other related studies about the phenomenon under investigation. The focuses of the review are the following: which features the following topics: Ata-Manobo, Language and Culture, Morphology, Semantics and Syntax.
Chapter 3. It explains the design and methodology employed in this study. These are the research design, role of the researcher, the research participants, data collection, data collection, data analysis, and trustworthiness that includes the following four criteria: credibility, transferability, dependability, and confirmability. Ethical considerations of the study are also included in this chapter.

Chapter 4. This generally presents the results of the study. The results have four main parts namely: the participants’ data, the data analysis steps and procedures in coding the evolving themes, the responses to the interview, and the synopsis of the responses.

Chapter 5. It presents the discussion of the results. It explains further the most important findings relative to the mentioned literatures. This chapter also encloses implications of the study, suggestions or implications for future observations in the field of research and on educational practices, as well as the concluding remarks.
Chapter 2

REVIEW OF RELATED LITERATURE

Theories, concepts and opinions of authorities relevant to this study are discussed in this section to provide a strong frame of references about the variables under study.

Ata-Manobo

Apparently, Ata (Manobo) or Ata Manobo, Ata of Davao, Langilan. This dialect is spoken by 27,000 people in Northwestern Davao, Mindanao, Philippines. They are classified as Austronesian, Mayo-Polynesian, Southern Philippine, Manobo, Central, South, Ata-Tigwa. Literacy rate in first language is 25%. Literacy rate in second language is 25% to 30%. Ata Manobo is different from Ata of Manibay, and Negros Oriental (Coupland, 2010; Gloria, 1997; Olson, 2011).

Aside from that, they are classed as a member of the Manobo family of languages by linguists of the Summer Institute of Linguistics. Ata (Atag) speakers are found nowadays primarily in northwestern Davao Province, on the upper reaches of the Lasang (Lasan) and Libuganon rivers (Ma-pula, Palma Gil, Asuncion, Kapalong and Santo To-mas), although they extend across provincial boundaries into parts of southeastern Bukidnon and southwestern Agusan. The dominant economic activity is still swidden cultivation of rice and tubers, with corn now becoming popular. In 1961, the Ata around the Kapalong, Maguinon, and Kapugi, tributaries of the upper Libuganon, were producing a surplus rice
harvest, which was presently quite rare. Any food surplus is traded to the lowland Christians for clothing, bolos, knives, and canned fish (Cole, 2010; Elkins, 2010).

Moreover, hunting and fishing occupy most important roles among the Ata, and of all of the Davao groups, their aboriginal subsistence patterns are the least unchanged. Wild pigs, monkeys, and reptiles are taken with the use of bows and arrows, spears, and wicker traps. Fish are caught by the damming and draining of creeks or with bamboo fish traps. Beyond the nuclear family household, the political coordination and leadership found among the Bagobo and Mandaya is absent among the Ata. Polygynous family households are also absent. The exchange of material goods as part of the bride-price is usually absent, since objects of value are very scarce (Cole, 2010; Valdes, 2011).

Besides, Ata material culture, except for simple subsistence tools, is noted for its paucity. The elaborate abaca weaving and silversmiting [this is not validated in our fieldwork, as we found the presence of metalsmiting based on a highly modified metal-forging technology adapted for a mobile life] found among other Davao groups is also totally absent. Western-style clothing is worn and obtained through trade. Although Ata as a dialect remains as a household and interhousehold language, Cebuano-Bisayan is used as a lingua franca in interacting with the Bisayans (Elkins, 2011; Nabayra, 2011).

Further, these people are called Ata in a broad area stretching from the Libuganon and Lasang (where they were known as Dugbatang or Dugbatung; also Tugauanum) to the headwaters of the Davao and Pulangi rivers, north and west of Mount Apo, quoting older Spanish sources to the effect that ata was a
Bisayan term applied in Southern Mindanao to Negritos in the interior northwest of the Davao Gulf, implied the use of the term in a generic sense for dispersed groups of mixed Negrito-Manobo ancestry (Cole, 2010; Garvan, 2010).

In addition, the term Ata in the serious sense, and Atas (Hataas, Ataaas), meaning "high" or "those who dwell on the heights," referring to a people of advanced culture located by older Spanish sources on the northwestern slopes of Mount Apo. It is evident, as implied by Cole, that the term Ata has been used in a variety of meanings, and that groups referred to by that name may differ culturally. Thus Ata-speakers in the Lasang River area show strong Bagobo influence and in other than a linguistic sense, might be passed as Bagobo; on the other hand, Ata speakers on the upper tributaries of the Libuganon evidence few Bagobo cultural traits (Englebert, 2010; Nabayra, 2011).

Furthermore, the Manobo tribes occupy and have adapted to various ecological niches ranging from the coastal to the rugged mountain highlands of the interiors of Mindanao. The different subgroups are highly dispersed transecting the entire island of Mindanao, there adapting to various environmental niches to develop self-contained variations of a generalized culture. The orientation of all the subgroups, however, is upland. Commonly, cultivation is multicropped and intercropped, including rice, corn, legume, yams, and sweet potato. Agriculture production is supplemented by hunting and food gathering (Cole, 2010).

Additionally, settlements are generally kin-oriented nuclear groups near the widen fields located on the ridges. The communities are widely dispersed and
placed on high ridges above mountain drainage systems. In some areas, there are long houses that accommodate a number of families, usually of an extended kind. Leadership is placed on a highly skilled and socially powerful individual who builds up his following through various modes of alliances including marriage. In a grouping, usually of kindred traditional community, they would recognize one datu as head. A number of datus would be united under a more sovereign datu, up through a political pyramid with a sultan and a rajah muda holding sway in a larger territory. Although the kin relationship is bilateral, there is a bias toward the male in terms of decision-making and leadership. The woman holds a subordinated position in the society (Ayuban, 2009; Nabayra, 2010).

Nowadays, the structure of leadership is gradually changing with an overlay of the contemporary civil structures radiating from the governor of the province down to the level of the sitio councilman often assumed by the better educated younger generation of the community. The groups are largely Christianized and there are survivors of some belief systems. The national education system has also largely penetrated the more nucleated areas and minimally the more inaccessible rural areas. The distinctive character of ethnic dress has mostly given way to commercial clothing, with ethnic materials finding their way to the antique trade (Elkins, 2010; Gloria, 1997).

Furthermore, Ata-Manobos were basically hunters wandering in the lush forest for food and settlement. After having settled in one place consuming all possible food in the forest, they transferred to another place to look for food. With the degradation of their land and the depletion of food source, they have now
limited source of their sustenance. With the limited forestland left to roam and for hunting they engaged in trade and swidden farming. Now they settle more or less permanently in one place. Their typical houses are lean-tos to deter wild animals from attacking. They live in cogon thatched houses made of tree branches and bamboo slat. Abaca fibers and rattan stems serve as nails and hold the walls together. There is no division inside the house, they eat and sleep in one place. Also the kitchen is inside to provide them proper heat during cold season. A pair of gallons for storing water, kitchen utensils like spoons, cups, plates, and pots are always present in every household (Cole, 2010; Coupland, 2010).

However, there is not much livelihood and money-generating work in this side of place. Abaca (hemp) gathering (hag-ot) is the basic source of income in the communities of Kailawan, Melyong and Cabadiangan. This is the easiest way of making a living for them. They do not need to tend the abaca to grow because it abundantly thrives in the fertile forest soil. People in Sitio Misulong are engaged in small enterprises and tend small sarisari stores. They are also the ones who market the abaca fiber in the neighboring communities. To augment the meager income from abaca fiber they resort to planting corn and vegetables which normally produces less than the expected output due to infestation by rats and insects in the field (Ayuban, 2009; Olson 1967).

Also, they still roam the forest and hunt for food using primitive tools like the bow and arrow. For a day’s effort, seldom do they bring a catch of wild pig (baboy halas) or other animals that were abundantly present in the area many years back. Gone are the days of bountiful fruits and animals waiting to be
served between meals as they recall in the past years. Likewise, fresh water products like fishes and shells are now limited in the rivers and lakes (Gloria, 1997; Garvan, 2010).

Aside from that, in this land bound by traditions and ancient customs, it is difficult for the people to change their ways. Like in a contemporary society, it is a familiar set-up to observe the male as the head of the family. There is a wide gap between the responsibilities and duties of a male and a female. Females do all the household chores - cooking, washing of clothes, cleaning the house and taking care of the children. In addition, they do the harvesting, gathering of firewood, weeding of crops and working outside the community to earn money (Ayuban, 2009).

Correspondingly, it is the responsibility of the male as the head of the family, to see to it that the family has food to eat, a shelter to dwell in and to supervise the expenses of the family. They do the hunting for food, build shelter and work to earn money. There are some instances where the females do all the house chores and still act as breadwinner. This holds true when the male has given a big dowry to the female during the wedding. This is the way of paying back what the male has given (Elkins, 2010).

However, no courtship occurs between the men and women. Marriages are arranged. Tribal marriage is called “lapao”. It is up to both set of parents to discuss the marriage preparations and the dowry or bugay. Neither the man nor the woman knows about the arrangements. Both concerned parties have no
power or right to back out or even persuade their parents to call off the wedding (Nabayra, 2010).

Likewise, a common dowry asked by the bride’s parents is a pair of horses. Horses are considered a symbol of status in the community. As both sets of parents agree to match their children in matrimony, a dowry is defined to meet the terms of the wedding. Money and valuable things can also serve as dowry. When all the conditions for the marriage are met by both sets of parents, the date is set for the wedding, usually during full moon. It is their belief that during this time their God gives the couple a bountiful and happy married life (Gloria, 1997).

Similarly, a tribesman can have additional wives but only with the consent of the first wife. Having an additional wife is termed as duway. A tribesman with multiple spouses is given high regard in the community because of his ability to attract women and to handle additional responsibility. With the consent of the first wife, a tribesman can now propose to the parents of the supposed to-be second wife. The parents ask a set of dowry or bugay. As this dowry is met, the marriage takes place. In case of nonapproval by the first wife, the husband cannot marry another woman but it is very uncommon to overrule the decision of the husband. The burden on this practice is the additional responsibility of the male to feed more people. Despite the hardship and poverty taking a toll among the natives, many can manage to have multiple wives (Elkins, 2010).

On the other hand, when the wife becomes a widow, she can remarry in her free will. It is allowed in their culture for a widow to remarry, balo-balo in the local dialect. In balo-balo just like in common marriage, the widow and her
parents-in law set the dowry. With this, the concerned tribesman who wants to marry the widow will have to give two sets of dowries, ie, to the widow and to her parents-in law (Ayuban, 2009).

Additionally, the dowry given to the parents-in law serves as a return payment of the dowry given by their dead son. This makes the act of marrying a widow costly. Yet many men prefer to marry a balo or widow for they believe and consider a balo a good and tested wife. Having experienced marriage life, a balo can take care of her husband and children well. In addition, a balo does the odd works (eg, gathering firewood, building houses, gathering abaca) a sex change for the dowry given by the husband. Some young folks jokingly prefer a balo to a young teenaged girl as a wife, for a balo has had experience in sex and knows how to handle sex life (Nabayra, 2010).

On the other side of the situation, lack of education is one of the serious problems being encountered by the lumads in Talaingod. Majority of the population 30 years of age and over have no formal education. During the first visit in the area, the barangay captain Datu Linasod Sibogan, 60+ years old, had to seek the assistance of his son Councilor Alex Sibogan to read the mayor’s permit. Any formal letter sent to them could be used as trash. Some small-scale businessmen and investors take advantage of their illiteracy (Ayuban, 2009).

Apparentely, in 1994, a primary school was established in Sitio Misulong, one of the 10 schools built in Talaingod. The creation of this learning center helps children to read, count and write. The teachers are all non-natives, and have to go up the mountain to teach and stay in the place for 5 days each week.
Students coming from nearby sitios have to walk a few kilometers to attend the classes every day. Often the students feel the need to quit school and just help their parents in making a living. The nearest high school is in Sto Niño, the lone secondary school in Talaingod. Poor families find it difficult to send their children to high school since this entails additional expenses. With their meager earnings, it is not enough to sustain the education of their children (Gloria, 1997).

Language and Culture

The relationship between language and culture is deeply rooted. Language is used to maintain and convey culture and cultural ties. Different ideas stem from differing language use within one’s culture and the whole intertwining of these relationships start at one’s birth (Englebert, 2010; Gillanders & Castro, 2011; Koopman, 2003).

Culture, defined as membership in a discourse community that shares a common social space and history, and common imaginings, entered the field of applied linguistics through the study of language in its sociocultural context, i.e. discourse. Discourse, as verbal communicative practices and habits of thought, embodies a community’s identity and moral values, its understanding of history and its aspirations for the future. Cross-cultural pragmatics, intercultural communication, and intercultural learning are some of the areas of applied linguistics that study the link between language and culture. The field right now is grappling with the tension between structuralist and post-structuralist approaches to culture, and with the revolution brought about by computer technology in our experience of time and space, and our sense of reality. In the future, the attention
of applied linguists will shift from stable, national cultures to portable historicities and subjectivities that people carry in their minds as so many potential strategies for action (Coupland, 2010; Gillanders and Castro, 2011).

Similarly, culture is the beliefs and practices governing the life of a society for which a particular language is the vehicle of expression. Therefore, everyone’s views are dependent on the culture which has influenced them, as well as being described using the language which has been shaped by that culture. The understanding of a culture and its people can be enhanced by the knowledge of their language (Kramsch & Boner, 2010).

However, even though people are brought up under similar behavioral backgrounds or cultural situations but however speak different languages, their world view may be very different. As Sapir-Whorf argues, different thoughts are brought about by the use of different forms of language. One is limited by the language used to express one’s ideas. Different languages will create different limitations, therefore a people who share a culture but speak different languages, will have different world views. Still, language is rooted in culture and culture is reflected and passed on by language from one generation to the next (Gillanders & Castro, 2011).

Correspondingly, the implications of language being completely entwined in culture, in regards for language teaching and language policy are far reaching. Language teachers must instruct their students on the cultural background of language usage, choose culturally appropriate teaching styles, and explore culturally based linguistic differences to promote understanding instead of
misconceptions or prejudices. Language policy must be used to create awareness and understandings of cultural differences, and written to incorporate the cultural values of those being taught(Englebert, 2010; Koopman, 2003).

Consistently, because language is so closely entwined with culture, language teachers entering a different culture must respect their cultural values. To teach a foreign language is also to teach a foreign culture, and it is important to be sensitive to the fact that our students, our colleges, our administrators, and, if we live abroad, our neighbors, do not share all of our cultural paradigms(Gillanders & Castro, 2011).

Besides, language teachers must remember that people from different cultures learn things in different ways. For example, in China memorization is the most pronounced way to study a language which is very unlike western ideologies where the onus is placed on free speech as a tool for utilizing and remembering vocabulary and grammar sequences. He argues that the way we teach reflects our attitudes to society in general and the individual’s place in society (Hui, 2005; Coupland, 2010).

In addition, when a teacher introduces language teaching materials, such as books or handouts, they must understand that these will be viewed differently by students depending on their cultural views. For instance, westerners see books as only pages which contain facts that are open to interpretation. This view is very dissimilar to Chinese students who think that books are the personification of all wisdom, knowledge and truth (Englebert, 2010; Stern, 2009).
Additionally, the relationship between language and culture is a complex one due largely in part to the great difficulty in understanding people’s cognitive processes when they communicate. Below, Wardhaugh and Thanasoulas each define language in a somewhat different way, with the former explaining it for what it does, and the latter viewing it as it relates to culture (Hui 2005).

Furthermore, language is defined as to be a knowledge of rules and principles and of the ways of saying and doing things with sounds, words, and sentences rather than just knowledge of specific sounds, words, and sentences. While the speech acts we perform are inevitably connected with the environment they are performed in, and therefore he appears to define language with consideration for context, something more directly compiled that language does not exist apart from culture, that is, from the socially inherited assemblage of practices and beliefs that determines the texture of our lives. In a sense, it is a key to the cultural past of a society’ a guide to ‘social reality’ (Englebert, 2010).

Moreover, and if we are to discuss a relationship between language and culture, we must also have some understanding of what culture refers to. Culture is explained in terms of the participatory responsibilities of its members. He states that a society’s culture is made up of whatever it is one has to know or believe in order to operate in a manner acceptable to its members, and to do so in any role that they accept for any one of themselves. It views culture through a somewhat more interactive design, stating that it is a response to need, and believes that what constitutes a culture is its response to three sets of needs: the basic needs of the individual, the instrumental needs of the society, and the
symbolic and integrative needs of both the individual and the society (Stern, 2009).

As well, culture is defined by benevolence and expectation. While each person holds their own individual roles and subsequent needs as part of a culture, the various needs of the culture must also be kept in balance. Consequently, in composing a definition for culture, we can see that the concept is often better understood in the context of how the members of a culture operate, both individually and as a group. It is therefore clear how important it is for members of any society to understand the actual power of their words and actions when they interact. Above, language is ‘a key to the cultural past’, but it is also a key to the cultural present in its ability to express what is (and has been) thought, believed, and understood by its members (Coupland, 2010).

In addition, the relationship between language and culture by Edward Sapir, in his studies with Benjamin Lee Whorf, recognized the close relationship between language and culture, concluding that it was not possible to understand or appreciate one without knowledge of the other”. However, it was reported that there appear to be three claims to the relationship between language and culture: The structure of a language determines the way in which speakers of that language view the world or, as a weaker view, the structure does not determine the world-view but is still extremely influential in predisposing speakers of a language toward adopting their world-view (Stern, 2009).

Besides, the culture of a people finds reflection in the language they employ: because they value certain things and do them in a certain way, they
come to use their language in ways that reflect what they value and what they
do. The first of these claims, though in its definitive phrasing is disputed by many
sociolinguists, is commonly associated with Sapir and Whorf. This claim is the
basis for much research on the relationship between language and culture and
therefore will be covered in the most detail following an acknowledgement of the
other two, beginning with a brief consideration of the ‘neutral claim’ (Wardhaugh,
2002).

Moreover, the neutral claim that a relationship does not exist between
language and culture, when considering language for its communicative powers
and its role in the culture that uses it, would appear to be one for a philosophical
debate. While it can be argued that it is possible to analyze a language and/or
culture without regard for the other, the reasons for such an analysis seem highly
suspect. The fact that language is used to convey and to understand information
would imply a relationship in which both the language giver and receiver assume
one or more roles. In considering such communication in its most minimal of
forms – i.e. the immediate setting – it would be difficult to conclude that culture
would in no way have an impact on the interaction even on the smallest of scale (Hui, 2005).

Likewise, the second proposed relationship suggests that people in a
culture use language that reflects their particular culture’s values. This is the
opposing view of Sapir and Whorf in that here it is the ‘thoughts’ of a culture
which are reflected in the language and not the language which determines the
thought. This claim implies that cultures employ languages that are as different
as the cultures that speak them and therefore linguistic functions differ in terms of, for example, a culture’s level of technological development (Coupland, 2010).

However, it is argued that we must assume that all languages possess the resources to allow any speaker to say anything provided that speaker is willing to use some degree of circumlocution. When needs for lexical items arise, we can assume that cultures possess the ability and are free to create or to borrow them as needed, and that cultures that have not done so have not yet experienced the need. It is also noted that people who speak languages with different structures (e.g. Germans and Hungarians) can share similar cultural characteristics, and people who have different cultures can also possess similar structures in language (e.g. Hungarians and Finns). Examples like these indicate that the second relationship between language and culture is quite viable (Hui, 2005).

Furthermore, the first of the three proposed relationships from above is the basis for the Whorfian hypothesis; the belief that the structure of the language determines how people see the world. The idea that language, to some extent, determines the way we think about the world around us is known as linguistic determinism, with ‘strong’ determinism stating that language actually determines thought, and ‘weak’ determinism implying that our thought is merely influenced by our language. Strong linguistic determinism and the idea that difference in language results in difference in thought, or linguistic relativity, were the basic propositions for the Sapir-Whorf Hypothesis. The hypothesis claims that we see and hear and otherwise experience very largely as we do because the language
habits of our community predispose certain choices of interpretation (Campbell, 2010).

Additionally, in consideration of the various research, it does appear that the structure of a language determines how speakers of that language view their world. A look at how users of different languages view color, linguistic etiquette and kinship systems helps to illustrate this point. It is reported that a language from the Philippines, has four terms that seem to refer to what we would call white, black, green, and red but which under further analysis turn out to mean roughly lightness, darkness, wetness, and dryness. Such observations imply that some cultures interpret colors based on their language, such as with Hanunóo, where it appears that speakers view the colour red as more of a feeling than a colour (Coupland, 2010).

Alternatively, another theory that claims all people approach the colour spectrum in the same cognitive way and it is the development of a culture that creates the demands for differentiation. Nevertheless, a report asserts that communicatively relevant encodings of visual experience lie in socially anchored linguistic systems (Stern, 2009).

Moreover, it was also observed (based on Lucy’s report regarding the cross-cultural pinwheel of color study by Brown, Lenneberg, and other that the cross-cultural pinwheel of color linguistics has shown that grammatical structure can influence thoughts and interpretations. If a language is set to respond to perceptions in a specific way, then the thoughts of those who employ that language would seemingly also be restricted. However, when extending this
claim to languages that are, for example, structured to reflect social hierarchy such as with Japanese and its numerous levels of politeness, the issue of whether the language actually controls the thoughts of the user is difficult to confirm (Gillanders, & Castro, 2011).

In addition, linguistic etiquette has also been studied for its possible influence on user perceptions. The role of linguistic etiquette in cultures claiming it to be a shaper of both communicative contexts as well as human relationships. Though linguistic norms differ between cultures, demonstrating respect towards others is an important function of language. To help clarify this point, politically correct and sexist language has been studied in order to understand whether this language determines the perceptions of the users. And, in spite of claims to the affirmative, it is not conclusive whether certain language causes sexism or vice versa. Furthermore, studies of whether changes in politically (in) correct language result in changes in perception have also been inconclusive (Valdes, 2011).

Besides, although the perceptions of listeners appear to be affected by this language, a relationship claiming that language determines this type of thought remains in question. Kinship systems have similarly been studied to discover how language is related to thought through the ways in which the use of terms like father, brother, or older brother reflect how people behave toward these people reports that the Seminole Indians of Florida and Oklahoma recognize a ‘father’s brother’ to also be ‘father’, as the Seminole recognize same sex siblings to fulfill the same role. While one culture may distinguish between
father and uncle, another may not. The use of the term ‘father’ in a conversation between a native English speaker and a Seminole Indian would logically produce a different image for both people, as culturally each may classify the roles and image of this person differently (Gillanders, & Castro, 2011).

Moreover, whereas strong determinism states that language determines thought, weak determinism allows the ‘needed’ room for additional influences to enter into the relationship between language and culture. Notwithstanding individual cognitive processes or general knowledge, it is fair to assume that worldviews may be influenced by culture and not just language. Although language structure provides us with phrasings for our understanding and can manipulate our thoughts in this respect, if preexisting knowledge does not supply a foundation for general understanding, the ways in which we define and evaluate each individual encounter would be left solely to linguistic knowledge (Nishida, 2010).

Additionally, when we encounter something familiar we are able to categorize it quite easily and with some degree of confidence thanks to pre-acquainted knowledge or schemata. When a person enters a familiar situation, they retrieve a stock of knowledge of appropriate behavior and or appropriate roles he/she should play in that situation. Similarly suggests that when we hear something new, we associate with it who typically may use it and in what kind of occasion it is appears to be typically used. Our interpretations of our observations in life are guided by how we (are able to) classify those experiences both linguistically and culturally (Coupland, 2010).
On the other hand, people use schemata to help recognize situations, create strategies for addressing them, apply the strategies, and then deal with the resulting actions in the same manner. If we were to verbalize this actual process, it would obviously be our language that would restrict how we would express ourselves, but the fact that we are not able to express every thought and feeling involved in every situation does not imply that we lack those thoughts and feelings. Since this type of process is encountered repeatedly in daily life, it might be over simplistic to assume that it is only language that restricts us from thinking a particular way. We must assume that meaning and intelligibility are at least partially determined by the situation, and the prior experience of speakers (Gumperz, 1977, taken from SavilleTroike, 1997).

Aside from that, the students may not know how to react to this different style of learning. A case in point, when at the beginning of my teaching career in Taiwan, I found it very easy to teach English, but very difficult to get the students to interact with me while I was teaching. Teaching was very easy because the students were well behaved and very attentive. The difficulties surfaced when trying to get the students to interact with me, their teacher. At the time, I did not realize that in Taiwan, it was culturally unacceptable for students to interact with their teacher. The Taiwanese students were trained to listen to what the teacher said, memorize it, and later regurgitate it during an exam. I was forced to change my method of teaching so that I was recognized as a “friend” rather than a teacher. The classroom setting had to be changed to a much less formal setting to coax out student interaction. Chinese students will refuse to accept this
“informal discussion” style of teaching. However, once the students were comfortable in their surroundings and didn’t associate it to a typical “Chinese” style class, they became uninhibited and freely conversed in English. The language classes taught using this style proved to be most beneficial to the students with an overall increase in the grade point average (Valdes, 2011).

Apparently, language teachers must realize that their understanding of something is prone to interpretation. The meaning is bound in cultural context. One must not only explain the meaning of the language used, but the cultural context in which it is placed as well. Often meanings are lost because of cultural boundaries which do not allow such ideas to persist. Misunderstandings between language educators often evolve because of such differing cultural roots, ideologies, and cultural boundaries which limit expression. One should not only compare, but contrast the cultural differences in language usage. Visualizing and understanding the differences between the two will enable the student to correctly judge the appropriate uses and causation of language idiosyncrasies.

For instance, I have found, during my teaching in Taiwan, that it is necessary to contrast the different language usages, especially grammatical and idiom use in their cultural contexts for the students to fully understand why certain things in English are said (Gillanders, & Castro, 2011).

More to that, most Taiwanese students learning English are first taught to say “Hello. How are you?” and “I am fine. Thank you, and you?” This is believed to be what one must say on the first and every occasion of meeting a westerner. If I asked a student “What’s new?” or “How is everything?” they would still answer
“I am fine, thank you and you?” Students often asked me why westerners greet each other using different forms of speech which, when translated to Mandarin, didn’t make sense. This question was very difficult to answer, until I used an example based in Chinese culture to explain it to them. One example of this usage: In Chinese, one popular way to greet a person is to say (...phonetically using pinyin) “chr bao^ le ma?” This, loosely translated to English, would have an outcome similar to “Have you eaten?” or “Are you full?” This greeting was developed in ancient Chinese culture as there was a long history of famine. It was culturally (and possibly morally) significant to ask someone if they had eaten upon meeting. This showed care and consideration for those around you (Valdes, 2011).

Even now, people are more affluent but this piece of language remains constant and people still ask on meeting someone, if they have eaten. If someone in a western society was greeted with this, they would think you are crazy or that it is none of your business. The usage of cultural explanations for teaching languages has proved invaluable for my students’ understanding of the target language. It has enabled them to differentiate between appropriate and inappropriate circumstances of which to use English phrases and idioms that they have learnt. Not only similarities and contrasts in the native and target languages have been useful as teaching tools, but when the teacher understands cultural similarities and contrasts, and applies that knowledge to teaching practices, they too become advantageous learning tools (Campbell, 2010).

Morphology
In common usage, word refers to some kind of linguistic unit. She believes that we have a rough, common sense idea of what a word is, but it is surprisingly difficult to characterize this precisely. It is not even clear that the notion is one that allows a precise definition. She also stated that it could be like the notion of a French language. There is a central idea to this vague notion but as we try to define it, we are led to making arbitrary decisions as to whether something is part of French or not (Koopman, 2003).

Furthermore, we may not need any precise version of this notion at all. Nevertheless, these commonsense notions provide a reasonable starting point for our subject. So we will begin with the usual ideas about words, objects of the kind that are represented by the strings of letters on this page separated by blank spaces. When we become literate in a language, we learn the conventions about what is called a word, and about spacing these elements in texts. She also stated that who decides these conventions, and how do we learn them? We will gradually get to some surprising perspectives on this question (Leap, 2002).

In the same notion, some reasons have been put forth to the effect that words are not the basic units of phrases, not the atomic units of syntax. Accordingly, the atoms or building blocks that syntax manipulates would be smaller units. He further stated that we will also see that that there are reasons to think that the way these units are combined is very regular, obeying laws very similar to those that combine larger units of linguistic structure (Stabler, 2003).

We begin by looking at properties of words informally characterized and see where it leads. As mentioned above, the sub domain of linguistics dealing
with word properties, particularly word structure, is called morphology. Here we will concentrate on just a few kinds of morphological properties that will turn out to be relevant for syntax. He briefly introduce these basic ideas: Words come in categories, Words can be made of smaller units (morphemes), Morphemes combine in a regular, rule-governed fashion. a. To define the regularities we need the notions of head and selection b. The regularities exhibit a certain kind of locality, Morphemes can be silent (Stabler, 2003).

Speakers can understand complex words like rewrite, un-natur-al, de-nation-al-iz-ation even if they have never heard them before, if they know the meanings of the morphemes and if they understand how morphemes can be assembled in English. She believes that this is a kind of .compositionality, an idea about the importance of considering what words are composed (Koopman, 2003).

We can express the hypothesis this way: Compositionality in morphology: the properties (morphological, syntactic, and semantic) of (at least some) complex words are determined by their parts and how those parts are assembled. When we put morphemes together, we have seen that some morphemes like -al are very precise about what they will combine with, while others like -er and re- are not very demanding at all. She further stated that a morpheme that can combine with a wide range of things is said to be productive. The English affix -al is not very productive, while English noun compounding is very productive: almost any sequence of nouns can be a compound (Johnson, 2006).
The existence of productive affixes in a language opens the possibility for recursion in the morphology of the language. That is, there can be words of a given category that have other words of exactly the same category as a proper part; the category can recur more than once in a single word. He thinks that this happens in English noun compounds, obviously, but it also happens to a slightly more limited extent in affixation. For example, you can re-do something, and sometimes you have to re-re-do it. After that, it begins to sound silly, but one might even say that you have to re-re-re-do it (Sportiche, 2003).

Similarly, from denationalization, we could form denationalizational (pertaining to a denationalization), and denationalizationalize (making it so) and denationalizationalization (the process or result of making it so) and so on... He rationalized that it seems the language does not have any kind of rule that draws a sharp line that says that two prefixes is allowed, but three is not, or anything like that. Rather, the language seems to allow any number of affixes, or any number of words in a compound, and the reason that we do not find words with a billion prefixes or a billion nouns in them is explained not by rules of grammar but rather by non-linguistic factors like the limitation of human memory, human attention span, limitations in human life, or just limitations in human sense of humor. In any case, we have this very powerful kind of structure in words (Johnson, 2006).

Recursion in morphology: Morphology can have recursive affixation and recursive compounding. When this happens, the language has infinitely many words. How can this be? If humans are finite, how can they know languages with
infinitely many words? He believes that this is possible because complex words can be understood compositionally, on the basis of lexical entries for finitely many morphemes. This very important idea applies even in the theory of word structure (Stabler, 2003).

**Semantics**

Semantic Analysis (SA) is a theory and method for extracting and representing the contextual-usage meaning of words by matrix analysis applied to a large corpus of data. They believe that the underlying idea is that the aggregate of all the word contexts in which a given word does and does not appear provides a set of mutual constraints that largely determines the similarity of meaning of words and sets of words to each other (Landauer and Dumais, 1997).

Word and passage meaning representations derived by SA have been found capable of simulating a variety of human cognitive phenomena, ranging from developmental acquisition of recognition vocabulary to word-categorization, and sentence-word semantic priming (Landauer, 1997).

As a practical method for the characterization of word meaning, SA produces measures of word-word, word-passage and passage-passage relations that are well correlated with several human cognitive phenomena involving association or semantic similarity. He emphasizes that the correlations demonstrate close resemblance between what SA extracts and the way peoples’ representations of meaning reflect what they have read and heard, as well as the way human representation of meaning is reflected in the word choice of
speakers. As one practical consequence of this correspondence, SA allows us to closely approximate human judgments of meaning similarity between words and to objectively predict the consequences of overall word-based similarity between utterances, estimates of which often figure prominently in research on discourse processing (Dumais, 1997).

Semantic Analysis, as currently practiced, induces its representations of the meaning of words and statements from analysis of utterances. None of its knowledge comes directly from perceptual information about the physical world, from instinct, or from experiential intercourse with bodily functions, feelings and intentions. Thus its representation of reality is bound to be somewhat sterile and bloodless. However, it does take in descriptions and verbal outcomes of all these juicy processes, and those words have reflected such matters unintentionally, SA has at least potential access to knowledge about them (Landauer, 1997).

The representations of passages that SA forms can be interpreted as abstractions of “episodes”, sometimes of episodes of purely verbal content such as philosophical arguments, and sometimes episodes from real or imagined life coded into verbal descriptions. Its representation of words, in turn, is intertwined with and mutually interdependent with its knowledge of episodes. Thus while SA’s potential knowledge is surely imperfect, we believe it can offer a close enough approximation to people’s knowledge to underwrite theories and tests of theories of cognition. (One might consider SA’s maximal knowledge of the world to be analogous to a well-read nun’s knowledge of sex, a level of knowledge often deemed a sufficient basis for advising the young.) (Dumais, 1997).
Syntax

The dominant theory of syntax is due to Noam Chomsky and his colleagues, starting in the mid-1950s and continuing to this day. This theory, which has had many different names through its development (Transformational Grammar (TG), Transformational Generative Grammar, Standard Theory, Extended Standard Theory, Government and Binding Theory (GB), Principles and Parameters approach (P&P) and Minimalism (MP), is often given the blanket name Generative Grammar (Carnie, 2006).

A number of alternate theories of syntax have also branched off of this research program; these include Lexical- Functional Grammar (LFG) and Head-Driven Phrase Structure Grammar (HPSG). These are also considered part of generative grammar. The particular version of generative grammar is the Principles and Parameters approach, into the more recent version called Minimalism (Jacobs, 2006).

The underlying thesis of generative grammar is that sentences are generated by a subconscious set of procedures (like computer programs). These procedures are part of our minds (or of our cognitive abilities if you prefer). The goal of syntactic theory is to model these procedures. In other words, we are trying to figure out what we subconsciously know about the syntax of our language (Aarts, 1997).

For many people the study of language properly belongs in the domain of the humanities. That is, the study of language is all about the beauty of its usage in fine (and not so fine) literature. However, there is no particular reason, other
than our biases, that the study of language should be confined to a humanistic approach. He further believed that it is also possible to approach the study of language from a scientific perspective; this is the domain of linguistics. He emphasized that the people who study literature often accuse linguists of abstracting away from the richness of good prose and obscuring the beauty of language. Nothing could be further from the truth. Most linguists enjoy nothing more than reading a finely crafted piece of fiction, and many linguists often study, as a sideline, the more humanistic aspects of language (Harvey, 2000).

In syntax, we apply this methodology to sentence structure. Syntacticians start by observing data about the language they are studying, then they make generalizations about patterns in the data (e.g., in simple English declarative sentences, the subject precedes the verb). She stated that they then generate a hypothesis – preferably one that makes predictions – and test the hypothesis against more syntactic data, and if necessary go back and re-evaluate their hypotheses (Cowper, 1992).

Hypotheses are only useful to the extent that they make predictions. A hypothesis that makes no predictions (or worse yet, predicts everything) is useless from a scientific perspective. She also pointed out that the hypothesis must be falsifiable. That is we must, in principle, be able to look for some data, which if true, show that the hypothesis is wrong. She rationalized that this means we are often looking for the cases where our hypotheses predict that a sentence will be grammatical (and it is not), or the cases where they predict that the sentence will be ungrammatical (but it is) (Jacobs, 2006).
In syntax, hypotheses are called rules, and the group of hypotheses that describe a language’s syntax is called a grammar. He presented that the term grammar strikes terror into the hearts of many people. But you should note that there are two ways to go about writing grammatical rules. One is to tell people how they should speak (this is of course the domain of English teachers and copy-editors); we call these kinds of rule prescriptive rules (as they prescribe how people should speak according to some standard) (Aarts, 1997).

Examples of prescriptive rules which include “never end a sentence with a preposition,” “use whom not who,” “don’t split infinitives.” These rules tell us how we are supposed to use our language. He also presented that the other approach is to write rules that describe how people actually speak, whether or not they are speaking “correctly.” These are called descriptive rules (Culicover, 1997).

In closing, this portion is very essential to my study because this short background of the Ata-Manobo and their culture would give the reader an initial information about the unique group being studied. Moreover, it would shed light to some of the major questions on the language analysis based on their marriage practices.
Chapter 3

METHODOLOGY

This chapter discusses the methods, procedures and instruments utilized in gathering information about the Marriage Practices and Language Analysis of Ata-Manobo.

Research Design

A qualitative research design in an ethnographical approach was employed in this undertaking. It was qualitative research since it deals with a variety of analytic procedures with the intention of collecting and authenticating social phenomena in a systematically and descriptive manner. This type of research does not consist of one single method. It consists of many different types of methods that are all analyzing something and are performed systematic fashion. The purpose of qualitative research is to adequately interpret social phenomena. In regards to Kacen's (2005) article, the goal of using qualitative research is to describe and explain physical and mental abuse in terms of it's meaning in the lives of people living in their specific social context.

And, it specifically utilized ethnographic method of research. Ethnography is the study of people in naturally occurring settings or ‘fields’ by methods of data collection which capture their social meanings and ordinary activities, involving the researcher participating directly in the setting, if not also the activities, in order to collect data in a systematic manner but without meaning being imposed on them externally (Brewer, 2000).
Thus, they added that if one is more interested in answering the “why” rather than in finding out the “what percentage” or the “how many” of the issue at hand, then the approach should be qualitative. It is also their position that quantitative research is “more interested in what people do without a very complete understanding of those actions” adding that quantitative studies are in effect predisposed to be concerned with behavior as an end in itself without paying adequate consideration to comprehending that behavior. Furthermore, they added, “qualitative researchers are far more people-centered” than that of quantitative evaluators. This is because they said, understanding and relating the subjective perceptions and actions of the participants are what they endeavor to do. Also, the possibility of collaboration could exist between the researcher and the researched in some cases, because of the kind of relationship that exists between them (McBride & Schostak, 2008).

Quantitative research may be best for certain kinds of investigation particularly those that involve counting and measuring of events and performing the statistical analysis of a body of numerical data (Smith, 1988) of which this study did not intend to do. As Cassell and Symon (1994) put it, quantitative research is based on the archetype that “measurement is reliable, valid, and generalizable in its clear prediction of cause and effect”. Quantitative methods however have their own strengths particularly in terms of the following: Stating the research problem in very specific and set terms (Frankfort-Nachmias & Nachmias, 1992); clearly specifying both the independent and the dependent variables under investigation; following firmly the original set of research goals,
arriving at more objective conclusions, testing hypothesis, determining the issues of causality; achieving high levels of reliability of gathered data due to controlled observations, laboratory experiments, mass surveys, or other form of research manipulations (Balsley, 1970); eliminating or minimizing subjectivity of judgment (Kealey & Protheroe, 1996); and allowing for longitudinal measures of subsequent performance of research subjects.

Ethnography is not one particular method of data collection but a style of research that is distinguished by its objectives, which are to understand the social meanings and activities of people in a given ‘field’ or setting, and its approach, which involves close association with, and often participation in, this setting. It is premised on the view that the central aim of the social sciences is to understand people’s actions and their experiences of the world, and the ways in which their motivated actions arise from and reflect back on these experiences (Davies, 1999).

Once this is the central aim, knowledge of the social world is acquired from intimate familiarity with it, and ethnography is central as a method because it involves this intimate familiarity with day-to-day practice and the meanings of social action. To access social meanings, observe behavior and work closely with informants and perhaps participate in the field with them, several methods of data collection tend to be used in ethnography, such as in-depth interviewing, participant observation, personal documents and discourse analyses of natural language. As such, ethnography has a distinguished career in the social sciences. There have been ‘travellers tales’ for centuries, going back even to
antiquity, which count as a form of ethnographic research in that they purported
to represent some aspect of social reality (in this case, a country, group or
culture) on the basis of close acquaintance with and observation of it, although
often they reflected the cultural and political prejudices of their own society
(Bennardo, 2002).

**Role of the Researcher**

In this academic endeavor, I took the role of being the moderator. According to Dornyei (2007) in focus group interviews the interviewer is usually referred to as the 'moderator', and this special name reflected the fact that the researcher's role differed from that in one-to-one interviews. He added that although they still need to ask questions, during the session they needed to function more as facilitators of the discussion than as interviewers in the traditional sense. Because the dynamic of the focus group was one of the unique features of this method, the researcher's role inevitably involves some group leadership functions, including making sure that nobody dominates the floor and that even the shyer participants have a chance to express their views.

With regards to my basic roles, I followed the principles which states that qualitative inquiry is for the researchers who are willing to commit extensive time to collect data, engage in data analysis, does reflexivity, and write long passages by themselves. Hence, I played many roles as a researcher such as interviewer, transcriber, translator, analyst, and encoder. As an interviewer, I established first rapport and friendship with my participant. I called all the informants through the help of my gatekeepers for some introductions, and asked them if they are willing
to participate in my study. As an interviewer, I used personal empathy to make the participants feel more willing to tell their stories. During the interview and observation, I applied some techniques like: asking probing questions, then listening and thinking, then asking more probing question to get to deeper levels of the conversation. As a transcriber and encoder, I transcribed all the recorded interviews, and translated correctly and organized them into a standard English statements. Lastly, as an analyst, I employed suitable analysis methods and procedures fitted for a qualitative research, such as thematic analysis, numeration, and cross-case analysis. Based on the concepts of Corbin and Strauss, it is the duty of the researcher to interpret the meaning of hidden in data because he is a primary instrument for data collection and analysis (Creswell, 2013; Corbin & Strauss, 2014; Miller, et al., 2012).

As a chronicler, I presented my personal account on this study in the discussion since I was exposed in their community as Public School Teacher at Datu Jose A. Libayao Memorial National High School, Talaingod Davao del Norte. I also had a little personal knowledge as to the process that is involved in the use of Ata-Manobo. In the gathering of data, I established my personal experience of the process and took into consideration factors in the course of the study. My personal experience on the phenomenon prior and on the conduct of the study further established the credibility of the study.

**Research Participants**

In this ethnographical study, the participants were taken from the community of Talaingod. According to Dornyei (2007), the size of a focus group
ranges between 6-10 (sometimes 12) people. Fewer than six people would limit the potential of the 'collective wisdom' whereas too large a size makes it difficult for everyone to participate. When designing a focus group study, the two key technical questions to decide are (a) whether to have homogeneous or heterogeneous people in a group; and (b) how many groups to have.

There were representations of Ata-Manobo who were between 40 years old and above. They comprised the Ata-Manobo who served as the participants of the study. Raagas (2010) suggested that a purposive sampling of five to twenty five individuals will be used in the phenomenological study. The number of participants in the study were 14 in 2 groups. Each group had 7 Ata-Manobo. In this study, it was within the suggested range number of participants.

Dornyei (2007) further suggested that the standard practice was to run several focus groups in any research project. He stated that in this way we can mitigate any idiosyncratic results that occur because of some unexpected internal or external factor that affected the dynamics of a group. Thus, in order to achieve adequate breadth and depth of information, it is usually recommended that a project involve 2 groups as a minimum. The 2 groups of Ata-Manobo participants should be knowledgeable on their cultural practices specifically their marriage practices since the focus of this study is on language analysis on their marriage practices. This sample was, I believe, fairly typical of participants in groupings of Ata-Manobo in their community.

There were 14 informants who were included in the research. Seven of which were for the in-depth interview and the other left seven were for the focus
group discussion. The selected and identified number of respondents that were involved in my research which has also been supported by (Mason 2010) who said that there are at least six participants for the in-depth and at least another six for focus group discussion in a qualitative study is enough to reach the saturation point where themes are extracted.

Data Collection

The researcher took specific steps in collecting our data and relevant information for my study. Before the conduct of the study, I underwent a meeting with my adviser so as to what and how I was going to conduct my research which only showed that I made a plan regarding the conduct of the study. After the meeting, I had a discussion with my gatekeeper concerning about the proper way of interviewing the informants and to be guided about his responsibilities as an interviewer.

A gatekeeper is an indigenous member of the community who has either formal or informal influence with the culture. This person in my study knows the native language of the Ata-Manobo for the informants to feel comfortable to use their language and also for them to express freely their ideas about the questions that were being asked (Backhouse, 2002).

A gatekeeper is a person with these qualities. They are the key to cultural shifting by promoting and rejecting things that push the community to a new level. The way they influence the culture can be either positive, when they support and endorse the new person, and idea. They genuinely like people and
look for the good in everyone they meet or they are social risk takers (Atkinson, 2001).

There are important devices that were used during the conduct of the study such as camera, video camera and voice recorder that served as important instruments for the foundation of strong evidence that all written information along with their expressions are solely from the point of view of the informants.

The camera was one of the useful devices that was used in the interview for it can give a factual basis for the emotion and expressions in which it served as the pillar for the research through the strong points in the process of the interview.

Video camera was also for the detailed observation of the interview, like the camera it also shows the emotions of the informants upon how they expressed their answers only that the video camera shows more detailed information that the camera cannot give, which is also the reason why it is used in the study.

Voice recorder was also very important technological device that has been used in the interview although it cannot give pictures and record the informant's facial expressions still it can give a clear voice record that serves as very essential in the study.

All the three instruments were used in the conduct of the study which were all stated above hence, this research, images and projection of emotions and expressions justified the study.
Before hand, I wrote a consent letter to the Tribal Office of Talaingod thru Mayor Basilio Libayao. I personally asked permission to conduct a study in the said municipality. The letter was intended for the in-charge of the Tribal Office to be informed that I am going to conduct a study in the place and requesting key informants for the interview. The said document assured confidentiality and agreement between the informants and the researchers.

After the interview, the retrieved documents helped me to have clear vision of the language analysis on marriage practices of Ata-Manobo. Through this manner, each tape recorded interview was transcribed verbatim to ensure greater degree of accuracy during the data analysis.

The researcher conducted an in-depth interview and focus group discussion among the Ata-Manobo. The gathered data were subjected for treatment and interpretation. Relevant information will be presented in the following chapters to have a clear view about the research undergone.

The results of the interview were presented, transcribed and discussed. The information were analyzed, explored and treated based on the problems of the study. In order to concretize idea, the results were supported with related and studies and literature.

Lastly, the transcriptions of the simulated conversation in Ata-Manobo were the basis for analysis of the linguistic features. For Morphology and Semantics, a structural analysis developed by Lanzuga (2011) in his study, Morphological Analysis of Spoken Discourse, was employed. For Syntax, a structural analysis on the syntactic feature of Ata-Manobo in conversations was
utilized. They were also asked to list down their common Ata-Manobo vocabularies and expressions that they use during conversations.

To ensure the correctness and veracity of the Ata-Manobo words being analyzed, the researcher verified the analysis from an Ata-Manobo who was both knowledgeable on Ata-Manobo language and English.

Data Analysis

Highlighted in the systematic and retrieved document with recorded view were treated in the data analysis. The use of audio and video recorder became a tool to document the interview. The gathered documents and data were transcribed into written texts for the body. As defined by Bogden and Biklen (1982) qualitative analysis as systematically arranged the data which could be done through working, organizing and breaking it into managing, synthesizing, searching for patterns, discussing what is important and what is to be learned thus, it requires in-depth analysis of the raw data with its logical meaning of categories.

In addition to a more comprehensive analysis is the qualitative content analysis. Marrying (2000) defined first the content analysis as the use of replicable and valid method for making inferences from the text to other states or properties of its source. Following the analysis of the research all analyze information are all have the basis down from the authentic source which come from the informants.
Moreover, qualitative content analysis collection of sample usually consisted purposely selected instance which reflected the research questions being investigated. The researcher needed to set aside all prejudgment bracketing his or her experiences. This idea was necessary to keep balanced between subjectivity and objectivity. It played attention to unique themes that illustrated the range of the meanings from the phenomenon rather than numeric significance, qualitative content analysis focuses on the characteristics of the language in communication with attention to the content or contextual meaning of the text. Which was why all the results that were being shown in the preceding chapters were practically based on the answers of the informants that gave the better understanding of this research (Budd and Thorp as cited by Hseih and Shannon 2005).

Qualitative content analysis usually consisted purposely selected instance which reflected the research questions being investigated. The researchers needed to set aside all prejudgment bracketing his or her experiences. This idea was necessary to keep balanced between subjectivity and objectivity. It plays attention to unique themes that illustrate the range of the meanings from the phenomenon rather than numeric significance.

Patton (2002) says that triangulation may involve the use of different methods, especially focus groups and individual interviews and observation, which form the data collection strategies. Focus groups and individual interviews suffer from some common methodological shortcomings since both the interviews of a kind; their distinct characteristics also result in
individual strengths. It provides sources of data that validated and crosschecked the findings of the interview and triangulation strengthens a study by combining methods.

Crabtree (2008) supported that triangulation is a method for validation or verification, qualitative researchers generally use this technique to ensure that an account is rich, robust, comprehensive and well-developed.

Third, to answer query number two (2), what are the morpho-semantic features of the Ata-Manobo language? The participants were asked to simulate conversations they have in Ata-Manobo language. The conversation evolved on topics preferred by the participants in the simulation.

The transcribed data that were taken from the simulated conversation for query number two (2) what are the morpho-semantic features of the Ata-Manobo Language based on their marriage practices?, these data in the simulated conversations in Ata-Manobo and the listed vocabulary and expressions used during conversations were analyzed on their linguistic features (morphology, semantics and syntax) when used during the practice of marriage.

Morphology and Semantics. A structural analysis used by Lunzaga (2011) in his study Morphological Analysis of Gay’s Spoken Discourse was used. In his analysis, the vocabulary and expressions of the gays were examined and presented in a matrix distinguishing them in terms of their structure and meaning.

To verify and check the terms used in the matrix, the terms were then validated and counterchecked by an authentic Ata-Manobo who was knowledgeable both in Ata-Manobo language and English language.
Trustworthiness

When I conducted the qualitative research, I put into account the responses of my informants. I also meticulously considered all the details of the data. I checked and rechecked all the transcriptions and the importance of the data that are related to each other on their themes.

To establish trustworthiness and credibility in the study, Creswell and Miller (2000) suggested the choice of legitimacy of the procedures. The discussions about trustworthiness are governed by the research lens and its paradigm assumptions that can help the procedures in the study. I contend that in this study, the plausibility was determined by the response of the informants. Silverman (2007) posed the questions on “Does it matter?” and “How can the credibility be sustained and recognized?”

Credibility is an evaluation of whether or not the research findings represent a “credible” conceptual interpretation of the data drawn from the participants’ original data according to Lincoln & Guba (1985). To address credibility, I used three techniques. First, I presented the credibility of the experiences as an intent of truthfully illustrating and knowing the facts which were phenomenon in which my participants were included. Second, in designing the research procedure, I conducted a focus group discussion which extracted ideas on the marriage practices and language analysis of Ata-Manobo and also its process and systems how it is being used. Third, I deliberately asked the informants to list Ata-Manobo words they used during conversations and compared them with the Ata-Manobo words used in the simulation. My intention
here was to create layers of data from each participant. According to Lincoln & Guba, (1985) this technique will provide a richer and credible data.

Taking the post of ethnographic researcher, I answered the question on “Does it matter?” Denzin & Lincoln (2000) suggested on the legitimating of crisis which made the problem as traditional criteria for evaluating and interpreting qualitative research in which the source of the crisis is in the “linguistic turn”. Colton & Covert (2007) further added that in this principle, it could include scientific text within its category. In this aspect, qualitative approach in credibility is evaluative. In this study, I held on, the informants’ best answer that reflected in response to this study.

**Transferability** is the degree to which the findings of this inquiry can apply or transfer beyond the bounds of the project according to Lincoln & Guba, (1985). To address transferability in this study, I have included in the Appendix about several of the data analysis documents used to give answer to the research question in order to gain access to the possible inquiry. This will give other researchers the facility to transfer the conclusions or recommendation as bases for further study.

**Dependability** is an assessment of the quality of the integrated processes of data collection, data analysis, and phenomenal explanation. **Confirmability** is a measure of how well the inquiry’s findings are supported by the data collected according to Lincoln & Guba (1985) To address the issues of dependability and confirmability in this study, I banked on an audit trail of the participants responses wherein their identity were treated with confidentiality. After the video and audion
tape was transcribed, the text were given back to the respondents for authentication and were asked to sign a verification form. For confirmability, I asked the audit of a competent peer who is a language teacher and at the same time knowledgeable on Ata-Manobo language. After the completion of my data analysis, the results in Chapter four, and the discussions in Chapter five, my auditor had assessed carefully my audit trail with original transcripts from the interview, data analysis documents. The auditor had assessed the dependability and confirmability of the study by signing the verification letter.

In my study, confirmability was done through transcribing, member checking and triangulation. All participants were asked to review, interview transcripts and add anything that might have been left out. The information were shared with the participants in a taking circle to ensure that we interpreted the data correctly. Taking circles were a method of discussion that could be comforting to research.

Use of reflective commentary description of backgrounds, qualifications and orientations of the researchers lead to valued research. Group of experts checked the data collected and interpretations/theories formed. Thick description of phenomenon under scrutiny of previous research was employed to frame findings. In this manner, this would increase the trustworthiness, credibility, transferability, dependability and conformability of the study.

Ethical Consideration

The main concerns of my study were individuals who belong to the certain peculiar tribe where I was not even part of it. Therefore, I have to ensure their
safety, give full protection so that they will not lose their trust to me. I followed ethical standards in conducting this study as pointed by (Boyatzis, 1998; Mack et al, 2005), these are the following: respect for persons, beneficence, justice, consent and confidentiality.

**Respect for persons** needs an obligation of the researcher not to exploit the weaknesses of the research participants. Self-sufficiency was avoided in order to maintain friendship, trust, and confidence among the participants and the researcher. Before hand, I asked permission from the Tribal leaders by writing a letter of permission to conduct study before conducting the research (Creswell, 2012). This was done to pay respect for the individuals concerned in the study.

**Consent** is another most important way of showing respect to persons during research (Creswell, 2012). This is to let all participants became aware on the purpose and objectives of the research study that they are going to involve. Written consent was provided for them to get their approval. After getting their nod, they have actively participated the in-depth interviews and focus group discussions. Of course, they were informed on the results and findings of the study.

**Beneficence** requires a commitment of minimizing risks to the research participants rather maximizing the profits that are due to them. Anonymity of the interviewee was kept in order not to put each participant into risks. At all times, participants were protected, so every files of information were not left unattended or unprotected (Bricki and Green, 2007).
Confidentiality towards the results and findings including the safeguard of the participants, coding system were used. Meaning, the participants’ identities were hidden (Maree and Van Der Westhuizen, 2007). As recommended by Maree and Van Der Westhuizen (2007), all materials including videotapes, encoded transcripts, notes, and others should be destroyed after the data were being analyzed. Some of the informants were hesitant to be interviewed at first because they were afraid what to say but because of my reassurance to them in regards to the confidentiality of their responses, they later gave me the chance and showed comfort in answering the interview questions. I was extra careful with my questions and due respect was given importance to this study.

Justice requires a reasonable allocation of the risks and benefits as results of the research. It is very important to acknowledge the contributions of all the participants as they generally part of the success of the research. They must be given due credits in all their endeavors (Bloom and Crabtree, 2006). They were not able to spend any amount during the interview. Sensible tokens were given to them as a sign of recognition to their efforts on the study. I am hoping that through this study, they will be set free into whatever negative experiences they had and maintain a good name into what positive contributions they could offer in this study.
Chapter 4

RESULTS

The conduct of the study generated tremendous amount of data that are essential on this study. The data were gathered from the focus group interview and were taped-recorded. Their responses were transcribed and were carefully assessed through making meticulous process of categorization of themes.

The 14 informants were two groups of Ata-Manobo who have shared a common interest and who use Ata-Manobo in their conversations. For the first qualitative research question, the data were gathered through interview and focus group discussion and the themes were drawn. Another source of the data was taken from the simulation of the informants who used Ata-Manobo for conversations. The same data were used to analyze.

This part provides details on the result of qualitative analysis in order to answer the following research questions:

Research Question No. 1: How do marriage practices shape the Ata-Manobo culture?

Research Question No. 2: What are the morpho-semantic features of Ata-Manobo language based on their marriage practices?

Research Question No. 3: What are the insights of Ata-Manobo on their marriage practices and language?

This chapter is divided into four parts: Part one tackles the participants’ data from which the qualitative data were collected. Part two covers the data
analysis procedures and the steps in the categorization of the emergent themes from the result of the in-depth interviews and focus group discussion. Part three deals with the responses to the interview and FGD questions under each research problem and part four contains the summary of the responses.

Participants

The participants of my study were the indigenous people of Talaingod. As depicted in Table 1, there were 14 indigenous people involved in this study: seven for the focus group discussion and seven for the in-depth interview; and of the 14 of them, five were males and nine females. They were all Ata-Manobo.

Key informants. There were seven key informants in this study, four women and three men who are living in the Municipality of Talaingod. Following the principle of confidentiality, each participant for the in-depth interview was assigned a pseudonym during the conduct of the interview as used by Bernal (2014), which assignment was made according to their unique physical characteristics and attitudes shown during the interview sessions. For instance, Curly was the name given to the participant with curly hair, while another participant who was quite small compared to her other classmates was called Mini. Joy was the name given to the participant who displayed happiness and excitement during the interviews, while Gutsy was assigned to the participant who showed guts and confidence in answering the questions given to her. Pretty was assigned to the participant who was described by classmates as beautiful, while Bubbly was assigned to the participant who displayed cheerfulness during the
interview. Moreover, the name *Rosy* and *Cherry* were based on the participants’ lookshaving rosy cheeks and cherry-colored lips.

*Focus Group.* In like manner, the eight participants for the FGD were assigned a pseudonym: They were *Merry, Dimple, Candy, Primo, Snow White, Dora, Tan and Shy.* Having a joyful aura, the participant was named *Merry,* while the name *Dimple,* and was given to the participant who has a cute dimple on her left cheek that every time she smiled, it caught my attention. The name *Candy* was given to the participant who shows sweetness every time she talked aside from being care-free. *Primo* was given to the participant who demonstrated formality and good behavior when he talked. The name *Snow White,* was assigned to the participant who could not get her white handkerchief away during the interviews, while *Dora* was given to the participant whose hair cut was the same as the famous cartoon characters of young children nowadays, Dora the Explorer. The name *Tan* was given to a young boy who has a manly brown complexion.

Both study groups answered the same set of questions. The first few participants selected were my acquaintances. Because they were parents of my students. Through the snow ball sampling method suggested by Mack, Woodsong, et.al (2005), I was able to find more informants through referrals and recommendations made by them. My meetings with the recommended informants, which were arranged by my colleagues, facilitated the collection of rich information. Their connection with people I know brought in the element of
trust which I needed in order to get them to share sensitive and insightful information about the controversial topic.

Table 1
Participants of the Study

<table>
<thead>
<tr>
<th>FGD Pseudonyms</th>
<th>Age</th>
<th>Gender</th>
<th>Ethnicity</th>
</tr>
</thead>
<tbody>
<tr>
<td>1- Merry</td>
<td>40</td>
<td>Female</td>
<td>Ata-Manobo</td>
</tr>
<tr>
<td>2- Dimple</td>
<td>35</td>
<td>Female</td>
<td>Ata-Manobo</td>
</tr>
<tr>
<td>3- Candy</td>
<td>34</td>
<td>Female</td>
<td>Ata-Manobo</td>
</tr>
<tr>
<td>4- Primo</td>
<td>35</td>
<td>Male</td>
<td>Ata-Manobo</td>
</tr>
<tr>
<td>5- Snow White</td>
<td>40</td>
<td>Female</td>
<td>Ata-Manobo</td>
</tr>
<tr>
<td>6- Dora</td>
<td>40</td>
<td>Female</td>
<td>Ata-Manobo</td>
</tr>
<tr>
<td>7- Tan</td>
<td>40</td>
<td>Female</td>
<td>Ata-Manobo</td>
</tr>
<tr>
<td><strong>TOTAL-7</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Interview Pseudonyms</th>
<th>Age</th>
<th>Gender</th>
<th>Ethnicity</th>
</tr>
</thead>
<tbody>
<tr>
<td>1- Curly</td>
<td>40</td>
<td>Male</td>
<td>Ata-Manobo</td>
</tr>
<tr>
<td>2- Mini</td>
<td>35</td>
<td>Female</td>
<td>Ata-Manobo</td>
</tr>
<tr>
<td>3- Joy</td>
<td>34</td>
<td>Female</td>
<td>Ata-Manobo</td>
</tr>
<tr>
<td>4- Gutsy</td>
<td>50</td>
<td>Male</td>
<td>Ata-Manobo</td>
</tr>
<tr>
<td>5- Pretty</td>
<td>40</td>
<td>Female</td>
<td>Ata-Manobo</td>
</tr>
<tr>
<td>6- Bubbly</td>
<td>40</td>
<td>Male</td>
<td>Ata-Manobo</td>
</tr>
</tbody>
</table>
7- Rosy  
40  
Female  
Ata-Manobo  

<table>
<thead>
<tr>
<th>TOTAL- 7</th>
</tr>
</thead>
</table>

| GRAND TOTAL- 14 |

The focus group discussion was very interesting and stimulating. The rich interaction and sharing of ideas made it possible for the FGD participants to recall their experiences which they would not have probably recalled were it not mentioned by the others. It was perhaps the reason why a few of those issues, minor differences though, did not surface during the in-depth interviews.

The interviews and focus group discussion took place and conducted in a conference room. I used a tape recorder along with a notebook to record notes from the interview and focus group discussion as suggested by Boyce and Neale (2006). I asked the informants if I can take a video or pictures while we were having interviews and focus group discussion but they requested me that I only record their conversation. I also asked the informants to sign the informed consent and secured their approval to audio-tape before each interview. All of them accommodated the request and had understood but one request: that their identity will not be mentioned in the study.

**Categorization of Data**

After the in-depth interviews and focus group discussion were accomplished, the audio-taped exchanges were transcribed, translated and analyzed. I began my analysis with the coding process. Coding is the process of organizing the materials into chunks of segments of texts before bringing the
meaning to information. Coding process was used to generate a description of
the setting of people as well as categories of themes for analysis. These themes
were used to shape into a general description of the phenomenon being studied.
Data results were presented in form of table.

To categorize the data, the themes were presented by research question
and referred to as major themes. The themes that had emerged from the study
were thoroughly discussed to provide a vivid description. Opposite the major
themes in the table were the core ideas from the responses of the participants.

The second step, data were displayed in which I settled on presenting
them as shown in Tables 2 and 4. The presentation of data in table form is
patterned after the study of Amparo (2011) which made use of three
classifications. First, classification was general which means at least 50 percent
of the participants mentioned the item in their response during interview or focus
group discussion; typical which means 25 to 49 percent mentioned the item and
variant which means less than 25 percent mentioned the item.

To categorize the data, the themes were presented by research question
and referred to as major themes. Opposite the major themes in the table are the
core ideas from the responses of the participants. Another column was included
in the table showing the frequency of the responses which became the basis for
the classification general, typical and variant as discussed above. The third step
involved the conclusion drawing and verification, that point in the study during
which, according to Miles and Huberman (1994), the preliminary ideas and
patterns about the findings are developed.
In an effort to establish the trustworthiness of my study, I took note of the elements suggested by Lincoln and Guba (1985) namely credibility, dependability, transferability and confirmability. To attend to credibility, member checking and peer debriefing were conducted, in addition to triangulation technique. These were done by first, providing the interview participants with a copy of the transcript of the interview and FGD proceedings to enable them to give some feedback and attested to its correctness. So far, none of the informants disputed the transcript or gave feedbacks to the contrary. They all signified their agreement and approval by signing the participant’s verification form.

Second, for peer debriefing, the assistance of my classmates and collaborators at the UM graduate school in the categorization of emergent themes and categories was sought during a session conducted solely for that purpose. The results of the debriefing smoothened out some rough edges and enhanced the terminologies used for the themes and categories. In as much as most of the interview informants gave more or less the same information, I felt that theme saturation, as Mack, Woodsong, et.al (2005) referred to it, had been reached. Finally, the triangulation was accomplished by the fact that the study had more than two sources (Creswell & Miller, 2003) namely: the readings from related literature, the key informants and the FGD participants.

To address dependability and confirmability, I provided what Carcary (2009) referred to as an audit trail. It was done to enable the research review panel to verify my assumptions, conjectures and interpretations.
As for transferability, I made no claim right from the start that the result may be generalizable owing to the fact that these perceptions are only based on the personal experiences of the participants in the localities mentioned. Nonetheless, I agree with the statement of Gempes, et. al (2009) that when credibility, confirmability and dependability are ensured in a qualitative inquiry, then transferability is likewise addressed.

**Research Question No. 1: How do marriage practices shape the Ata-Manobo culture?**

In order to answer this research questions, in-depth interview was conducted with the informants. Several sub-questions were asked to elicit their concept as regards to the Ata-Manobo marriage practices. They were also asked regarding the preservation of their practices.

The major themes and core of ideas for research question number 1 was presented in Table 2. Participants had their responses towards their own experiences. From the answers of the participants, five major themes emerged: *Arrange Marriage for Future Partner, Known as an Ethnic group, Respect for Culture and Family, Proud of the Culture and Preservation of Marriage Practices for the Next Generation.* Table 3 shows the themes and core ideas on how marriage practices shape the Ata-Manobo culture.

**Arrange Marriage for Future Partner**

It was revealed during the in-depth interview that arrange marriage is still practiced among the At-Manobo tribes. It was expressed by one of the informants that they are aware that arrange marriage is still evident even as of
this time. She articulated that they can observe it with their datu wherein he can have more than one wife whoever he chooses. She stated that:

<table>
<thead>
<tr>
<th>Emerging Themes</th>
<th>Core Ideas</th>
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</table>

**Table 2**

**Themes and Core Ideas on How Marriage Practices Shape Ata-Manobo Culture**
| Arrange Marriage for Future Partner | • “I know about arranged marriage.”
• “Ata-Manobo do have different practices. One of these is the arranged marriage for the children.”
• “The Ata-Manobo practice is arranging marriage by the parents.”
• Even a 5-year-old girl can be fixed to marry someone.” |
|-------------------------------------|--------------------------------------------------|
| Known as an Ethnic Group            | • “These are our trademarks as Ata-Manobo people.
• “We should be proud of having it, of heads up that we have the said tradition.”
• “This is very important. This is the foundation of Ata-Manobo.”
• “We must our culture because it makes us who we are.”
• “We need to preserve our culture as Ata-Manobo for us to be easily identified not just in local places but also in national and international places.”
• “We need to show to the whole world that we are Ata-Manobo.”
• “We need to preserve our practices because it is our number one identity.” |
| Respect for Culture and Family.     | • He told me that it (marriage) is for respect, respect not only for the culture but for the family as well.
• “Correspondingly, it is immoral knowing that they slept together without the blessing of marriage.”
• “The Ata-Manobo practice of marriage is very important for this has been the bias for both the man and woman.”
• “Marriage practices are of great importance, especially, for the parents of both parties.” |
| Proud of the Culture                | • “Our practices will only be preserved once we are not ashamed of it.”
• “If we want to be recognized by everybody, we should not be ashamed to show to them who we are.”
• One way to preserve our culture, we must not be ashamed of what we do like ALDUG.
• “We should love our culture wholeheartedly and show this love unto our children soon so that they may also feel proud about who they are.” |
| Preservation of Marriage Practices for the next generation | • The reason why we need to preserve our culture is to let it remain as years pass by.”
• “The primary reason why we have to preserve our culture is for the benefit of the next generation to come.”
• “To continuously practice our culture, to pass our culture from generation to generation.”
• “It is of great essence to preserve the culture that we have so that the next generation will not be ignorant about it and that they could apply it on their lives as Ata-Manobo.”
• “Part of these, is not to forget nor abandon our practices and
“bisan kanta gud Manobo ki duo man duo man tribal datu ta agad ka tribal datu pwedeg pakaasawag pila, pila ka asawahon din bastag kabuhi din du” (FGD-001)

(Even us, Ata-Manobo. Even tribal Datu is allowed to marry even how many as long as he can support them all.)

It is supported by Curly (pseudonym) where he revealed that even a 5-year-old child can be fixed to marry someone, she added that the man will be the one to rear the child. The child will be turned-over to the man and he will now be the one to take care of her. When the child turned to be adolescent already, the child will now be allowed to marry. She elucidated that:

“to Manobo duo sika nukug nukug gusto sikandan, duo rugma ika su bato pa gud agad mgo kuwu pad 5 years old batu pa sikan duo un timaan nu kuwa utow nu sikan kaupian kud sikan ug asawahon nu sikap palang batu palang sikandin nig badjaran un ka ginikanan”( FGD-001)

(In Manobo, we also have this admiration. We also have this practice wherein even a 5-year-old girl can be fixed to marry someone. The parent of the child has already been paid.)

As supported by Bubbly (pseudonym) where he mentioned that in the practice of arrange marriage, the girl has already been arranged to a boy and they will be married if right time comes.
“sagbuka tu suini su ka igbuya batu kapad, igbuya kad iyan igbuya ig ku buye ka igbuya ka diyo tu lukos su suini iyan ka mgo an-anaran nu ug hi ug himuon to to sagbuka nu ata-manobo” (IDI-001)

(One of these practices is the arranged marriage for the children. The young girl has been already arranged to a boy if the right time comes.)

They also stated that they have personally observed wherein their friends were fixed into marriage. I also have first-hand experiences with that when I was still teaching in Datu Jose A. Libayao Memorial National High School wherein students will have to drop from school because their parents have already arranged them to marriage.

However, even though arrange marriage is practiced in Ata-Manobo culture, there are some who are not in favor with it. One informant expressed that arrange marriage should not be continued because she believes that a child should be able to finish schooling before she gets married. She emphasized that:

“kailangan du duon man gud kuwo sui duma rug man practices nuy dungan nug sika kunu pag katapos ka mgo anak dan nug skwela sika igo pad bad ug duon bag susu paminyuon un ka ing tu buya ika buy aba hingaranat buya kug paminyuon un ka anak tu sika iyan du ka gusto ka amoy rink a mgo ginikanan mgo kuwu igbuye wuy lukos ing tu kunad ug dapat ug waraon sikan nu mgo anaranan” (IDI-003)

(I think one of our practices which is the arranged marriage should be changed. It is our practice; yet, maybe, we could adjust the appropriate age to get married. Moreover,
we should aim for a degree or to be in school.)

They also believe that the person has the right to choose whosoever he/she wants to marry.

“Duon mgo lain lain nu mgo an-anaran tu tu ata-manobo, sagbuka tu suini su ka igbuya batu kapad, igbuya kad iyan igbuya ig ku buye ka igbuya ka diyo tu lukos su suini iyan ka mgo an-anaran nu ug hi ug himuon to to sagbuka nu ata-manobo su, dungan pad nu kapanahunan ka mgo igbudjag wa wa mataga ka nukoy iyan ka ka importante ka tu pugsagbukaon ka lawa woy pusong tus tu buye woy lukos su sikan kuntuon nu henerasyon na awu on su ka mgo igbudjag ni kanami su na nuedukar un wuy nig gibugudjan dan tu importansa ka pagbuot wuy ka pagbuot tu buye wuy lukos ku huntow ka kani kandan nug pillion udjow sikandan ug makapag ah pugsagbukaay tu lawa wuy pusong, sikan du. “(IDI-006)

(Ata-Manobo do have different practices. One of these is the arranged marriage for the children. The young girl has been already arranged to a boy if the right time comes. However, our elders of today, tend to change this practice by giving much importance on the marriage of the heart and body in such a way that they do not practice the arranged marriage already. They let the individual decides whoever she/he chooses to bind their hearts with.)

Known as an Ethnic Group

It was revealed in the interview that the significance of their marriage practices was for the Ata-Manobo to be known, recognized and identified as an Ethnic group. The identity of individuals was supposed to be identical to the identity of the group to which they belonged, which was consistent with
anthropological theories about the relation between person and group or community (La Fontaine, 1985). They considered it very important because they thought that it is the trademark as Ata-Manobo people. That is, they emphasized that they need to preserve their cultural practices most importantly their marriage practices.

“When papitaw tu lain nu utow para kanta rug man ug ka recognize ki su ini man gud kanta nu kultura wuy practices sikan iyan kaye tu kumbaga nainhimu tang trademark timailhan nu kanta sagbukang Manobo tungod tu kantang panghimuon.” (IDI-001)

(We should show to the people that this is who we are for them to recognize us – our practices, our culture – for these are our trademarks as Ata-Manobo people.)

One of the informants supported the idea that their practices are their number one identity. They will be identified as Manobo because the people will see what they do.

“Kailangan nu ug ipreservate ka mga practices ta su suini ka number 1 nu ika su idwntity ta gud ug kailangan nu sikan ki Manobo sika’ tungod su sikan kakita ran kakita tum mga nu utow nu ka mga practices ta kailangan nukoy ka inghimu ta kakita ran no monobo” (FGD-001)

(We need to preserve our practices because it is our number one identity. We will be identified as Manobo because the people will see our practices, what we do, they will see that we are Manobo.)

Tan (pseudonym) accentuated that they (Ata-Manobo) should show the world who they really are. He highlighted that:
“kailangan igpakita ta tu tibo nu katitibuan nu suin ki Manobo ki ing duon.” (IDI-003)

(We need to show to the whole world that we are Ata-Manobo.)

Respect for Culture and Family.

It was revealed in the focus group discussion that marriage practices for Ata-Manobo is respect for culture and family. Respect for culture in the sense that, two persons should be married since that is what is expected of them to comply in accordance with concurring culture and tradition. And respect for family because since a man should have to take full responsibility of the woman he wants to marry. He has to ask permission from the family and will have to comply on the requests and demands of the family of the woman. This is the process of giving of dowry. Dowry is defined as money or property that a husband or husband’s family gives to his wife.

“su ka nigkagi din kudi nu udjow bag respeto naando to kanta nu kultura wuy kanta nu pamilya sik tu igbuy igbuye kagi din kudi su ku kagi din ku tinuod nu nu nahigugma ka kuwu iglukos kuykow ug pakas-pakasal kandin to kuykow su kuno lang to para to kuykow nu lawa kuykow kandin nu katungod kuykow .........ka ka nigkagi din udjow bag ug respeto iya respeto wuy pu kuno lang to kultura kundi to ginikanan” (FGD-001)

(It is important to be married in your culture. He said that it is to respect our culture and our family. He told me that if the man truly loves his woman, he has to marry her, not for her body but it is her right. He told me that it is for respect, respect not only for the culture but for the family as well.)
Primo (pseudonym) emphasized that it is immoral to note that a man and woman who are already living in one roof while they are yet married. He recalled what his grandfather told him about the importance of marrying his woman. He pointed out that:

“maruot paminaw ah ika maruot ug ug katagahan ta rumang mgo utow nu wa kandan naksal una nga nig nig kuwa kandan nig hulid hulid su, maruot ikag maruot ug paminawon ba maruot ug paminugon uya, paminugon tum go utow dapat iya nu ug kasalon kandan bago kandan ug nan pa ug hulid nan pa tug ug kuwa iya ruon ka ikag pug duo anak ing duon para maruyow ka ika papel o' ngaran dan nu isip ug sagbukaay tu pusong.” (IDI-004)

(Correspondingly, it is immoral knowing that they slept together without the blessing of marriage. Thus, it is really of great importance to have the wedding ceremony before living in one roof or before sleeping together for both to have good image as couple.)

More than everyone knows about marriage, it is not only done because of choice, however it is what the norms of the society dictate us to do. Across all cultures, marriage in Ata-Manobo is considered primary and significant.

**Proud of the Culture**

Taking pride of one’s culture is necessary for both in strengthening and preserving the cultural practices and tradition of a certain minority group. To show your pride for your culture is to accept who you really are. You should not be ashamed to show to people your cultural practices. In focus group discussion,
it was revealed that the conduct of marriage practices of Ata-Manobo will show pride and honor of their own identity.

Merry (pseudonym) underscored that she has to accept who she is, accept that she is an Ata-Manobo. She highlighted that:

“igkuwa ta sika igpaila ta tud kuhun-ingan nu kumu-nu Manobo ki dapat kunu kig kunu ta igkasipud ka nukoy ki dapat ug proud ki nu ug nan kit manobo a man, manobo KI kailangan ing duon sir su mahun-ing tug kakitaan ta kaye nu igad mama Manobo sika katuo mag magminanobo kunu bag ug kuwa kailaw bag ug nangon tu Manobo kandin su ingduon su nakaugpo un iyan kayet maawang ig kaulaw din un ka hundi kandin nigligkat nigpuon.”(IDI-003)

(If we want to be recognized by everybody, we should not be ashamed to show to them who we are. We must be proud to say, “I am Manobo, we are Manobo”. We should not be like the others who even humiliated themselves as they forget who really they are particularly if they are able to live here in the rural or urban places and they forget and deny that they came from the far-flung area. Which is a proof that they feel ashamed as they cannot accept that they are Manobo.)

Curly (pseudonym) pointed out that:

“ka ini mgo practices ta ku ka preserba ini ku kanta kunu kig kasipud nug papitaw tat dumang utow ko ruo mgo actibidades tu kantang lugar kailangan ta nug perform tu mgo practices ta ilabi na halimbawat mgo suyow sayuw kailangan ka nukoy ka naandan ta nu mgo sayuw sayuw.”(IDI-001)

(Our practices will only be preserved once we are not ashamed of it. Such that if there
is a specified activity in our community and we need to perform, then, we need to do as such like the usual dance of our tribe that we usually do. We should present the dance that we are accustomed to.

Preservation of Marriage Practices for the Next Generation

It was shown in the interview that the Ata-Manobo perceived that there is a necessity to preserve their marriage practices so that it will still exist for the next generation. So the next generation will still continue to conduct their practices. They believe that through this, the younger generation will continue to embrace and appreciate their culture. Mini (pseudonym), one of the informants highlighted that the reason why we need to preserve our culture is to let it remain as years pass by, and it will not be the same to what happens to other culture that the new generation did not anymore practice it, eventually, the culture vanished.

"ka mgo rason o mgo dahilan para mai naan tug preserve ta ini su uyow ka kanta nu kultura permamente gihapon udyowg ka panahon ug labay duo gihapon ka kultura ta iling tu duma nu tu pag-abot to time to mgo new generation ug kawaru ka kuwu ka waru ka kultura." (IDI-001)

(The reason why we need to preserve our culture is to let it remain as years pass by, not the same to what happens to other culture that as the new generation made its existence, the culture vanished too.)

Joy (pseudonym) added that:

"ka rason, unang-una ka rason nu mai naat ah mae naat tu kailangan tag I preserba ka mgo practices ta isip ata-manobo, unang
una uyow uyow tu hantud nu generation.”(IDI-004)

(The primary reason why we have to preserve our culture is for the benefit of the next generation to come.)

They also mentioned that it is of great essence to preserve the culture that we have so that the next generation will not be ignorant about it and that they could apply it on their lives as Ata-Manobo. This will help the younger generation to be acquainted with the culture that they have so these younger generation will embody the essence and significance of their practices. They will have a conception that their culture will take part as to the totality of their personality and their whole being.

“Importante nug ipreserba ka kanami nu naanaran para pag lupow tu sunod nu henerasyon ug kaapply dan wuy katagahan dan ka nukoy ka mga buluhaton isip sagbuka nu atamanobo nu suini kunug kawa’ hantud tu hantod.”(IDI-007)

(It is of great essence to preserve the culture that we have so that the next generation will not be ignorant about it and that they could apply it on their lives as Ata-Manobo. These will not be erased in our history.)

Candy (pseudonym) supported the idea that:

“duon duon mohun-ing nu mgo rason uyow kinahanglan kanta nu igpreserba ka kanta na an-anaran sagbuka tu suini uyow tu pugpadayon tu kanta nu kultura wuy kunu ni kanta ug kalingawan ka nukoy ka kanta nu nig nig puonan uyow suini nu mgo an-anaran ug kagamit pad tu sumu sunod nu henerasyon wuy ug ug mapalambo pad nikandan ka nukoy iyan ka importante ka suini nu kanta nu an-anaran.”(IDI-006)
(To continuously practice our culture, to pass our culture from generation to generation, and let not the culture be buried on the shadows of yesterday are some of the reasons why we do need to preserve the culture that we have. This preservation will lead to the development and improvement of our tribal community.)

Dimple mentioned that to practice the customs is one the ways where we can preserve our culture. She highlighted that:

“mohun-ing nu pamaagi uyow tu pugpreserba tu kanta an-anaran unang-una ka dapat nu kunu ta ug kalingawan isip sagbuka nu ata-Manobo ka kanta nu kultura wuy mgo an-anaran tu kantan tradisyon uyow suini ug mapadayon pad tu sumusunod nu henerasyon wuy ka wuy suini ka kan nigsilbi nu kantan kantan badjaanan udjow ug udjow kanta ug nakapadayon pad tu kanta undiyuan wuy kunu ta ug kalingawan ka suini suini nu mgo an-anaran udjow ka mgo anak tu mgo sumusunod nu mgo batong ata-manobo kunog kalingawan ka suini nu nu mgo an-anaran suini nu su ug him himuon ta suini alow-alow nu an an sagbuka tu suini ka pamaagi tu pug tahod tu mgo igbudjag ni kanta.” (IDI-006)

(There are a lot of ways to preserve our Ata-Manobo culture. Part of these, is not to forget nor abandon our practices and traditions so that these could be passed from one generation to another. Moreover, to apply and practice our culture every day for strengthening the preservation of our culture paves the way for us to go wherever we want to and to reach whatever we dreamed of and show our respect to what our elders had done.)

Research Question No. 2: What are the Morpho-Semantic Features of Ata-Manobo Language Based on their Marriage Practices?
In linguistics, a language can be studied through the analysis of its linguistic features. Phonology deals with sound patterns and how strings of sounds were linked together to form one phonological make-up. Morphology deals more on how word structures dominate and affect the evolution of language. Semantics deals with the meaning and on how these words denote or connote in an utterance. And Syntax deals with words and phrases strung together to form a structure of a sentence. However, in this study it only focuses on morphological and semantic features of the language.

**Morphological Analysis**

As language is dynamic, changes ranging from languages' phonological up to the discourse level can be expected. In the morphological level of language, in this study, instead of focusing on the different morphological processes, this study focuses on highlighting the different words and their meaning. However, it also discusses how a certain word changes once it is inflected.

The first set of tables shows the words used in Pre-Marriage, During Marriage and Post-Marriage.

The Ata-Manobo word “Amoy” which has an English translation of Father which means male parent. The Ata-Manobo word “Ama” which has an English translation of Mother which means a female parent. The Ata-Manobo word “Buwad” which has an English translation of Hand which means the body part at the end of your arm that includes your fingers and thumb. Another Ata-Manobo word is “Maopiya” which has an English translation of Beautiful which
means generally pleasing. And the Ata-Manobo phrase “Doisok ka goinawa ko koykow”

Table 3
Ata-Manobo Words used in Pre-Marriage

<table>
<thead>
<tr>
<th>Ata-Manobo Word</th>
<th>Translation in Cebuano or English</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amoy</td>
<td>Papa (Father)</td>
<td>A male parent.</td>
</tr>
<tr>
<td>Ama</td>
<td>Mama (Mother)</td>
<td>A female parent.</td>
</tr>
<tr>
<td>Magboboot</td>
<td>Ginoo (God)</td>
<td>A person of supreme value</td>
</tr>
<tr>
<td>Buwad</td>
<td>Kamot (Hand)</td>
<td>The body part at the end of your arm that includes your fingers and thumb.</td>
</tr>
<tr>
<td>Maopiya</td>
<td>Beautiful</td>
<td>Generally pleasing</td>
</tr>
<tr>
<td>Pusong</td>
<td>Heart</td>
<td>The organ in your chest that pumps blood through your veins and arteries.</td>
</tr>
<tr>
<td>Doisok ka goinawa ko koykow</td>
<td>I love you a little bit</td>
<td>It means that a person loves the person a little bit.</td>
</tr>
<tr>
<td>Boy-an</td>
<td>Girl’s family</td>
<td>The family of the girl that a man wants to marry.</td>
</tr>
<tr>
<td>Otao</td>
<td>People</td>
<td>A body of persons that are united by culture.</td>
</tr>
<tr>
<td>Igbugoy</td>
<td>Give</td>
<td>To put (something) into someone’s hand.</td>
</tr>
<tr>
<td>Goinawa</td>
<td>Love</td>
<td>To feel great affection for (someone)</td>
</tr>
<tr>
<td>Igsul-ong</td>
<td>Clothes</td>
<td>The things that people wear to cover their bodies.</td>
</tr>
<tr>
<td>Mahaba</td>
<td>Long</td>
<td>Extending a specified distance.</td>
</tr>
<tr>
<td>Tagad</td>
<td>Wait</td>
<td>To remain in state in which you expect or hope something will happen soon.</td>
</tr>
<tr>
<td>Amoy woy Inoy</td>
<td>Father and mother</td>
<td>A male parent and a female parent.</td>
</tr>
<tr>
<td>Waro</td>
<td>Wala/None</td>
<td>Not any such thing or person</td>
</tr>
<tr>
<td>Kinagihan</td>
<td>Language</td>
<td>The system of words or signs that people use to express thoughts and feelings to each other.</td>
</tr>
<tr>
<td>Kasipud</td>
<td>Shy, ashamed</td>
<td>A feeling of dishonor and disgrace.</td>
</tr>
<tr>
<td>Nalingawan</td>
<td>Forget</td>
<td>To fail to remember</td>
</tr>
<tr>
<td>Napusungan</td>
<td>Like</td>
<td>A feeling of pleasure towards something or someone.</td>
</tr>
<tr>
<td>natanud</td>
<td>Kahinumdum (remember)</td>
<td>To cause (something) to come back into your mind.</td>
</tr>
<tr>
<td>ngaran</td>
<td>Ngalan (Name)</td>
<td>A word that refers to a specific person.</td>
</tr>
<tr>
<td>Ogmakakagi</td>
<td>Makasulti (Able to speak)</td>
<td>It is the ability to express ideas or thoughts orally.</td>
</tr>
</tbody>
</table>
which has an English translation of I love you a little bit which means that a person loves the other person a little bit.

The Ata-Manobo word “Boy-an” which has an English translation of girl’s family which means the family of the girl that a man wants to marry. “Otao” which has an English translation of people which means a body of persons that are united by culture. The Ata-Manobo word “Igbugoy” which has an English translation of to give which means to put (something) into someone’s hand.

The Ata-Manobo word “Igsul-ong” which has an English translation of clothes which means the things that people wear to cover their bodies. The Ata-Manobo word “Mahaba” which has an English translation of long which means extending a specified distance. The Ata-Manobo word “Tagad” which has an English translation of to wait which means to remain in state in which you expect or hope something will happen soon. The Ata-Manobo word “Kinagihan” which has an English translation of language which means the system of words or signs that people use to express thoughts and feelings to each other. The Ata-Manobo word “Kasipud” which has an English translation of Shy/ashamed which means a feeling of dishonor and disgrace. The Ata-Manobo word “Nalingawan” which has an English translation of forget which means to fail to remember.

In Table 4, the Ata-Manobo word “Pinnuu kow” which has an English translation of you sit which means to be in a position in which your bottom is resting on a chair. The Ata-Manobo word “doroyow kow lasindog” which has an English translation of Stand properly which means to be in upright position with
all of your weight on your feet. The Ata-Manobo word “salapi” which has an English translation of money which means something that is used as a way to pay for goods and services. The Ata-Manobo word “ogsamboy” which has an English translation of borrow which means to take or use something for a period of time before returning it. The Ata-Manobo word “gatus” which has an English translation of pesos which means Philippine currency. The Ata-Manobo word “bayaran” which has an English translation of pay which means to make due return to for services rendered or property delivered. The Ata-Manobo word “malintok” which has an English translation of little which means small in size. The Ata-Manobo word “tuud” which has an English translation of important/need which means having serious meaning or worth. The Ata-Manobo word “hutuk” which has an English translation of to get which means to gain possession of. The Ata-Manobo word “ogpaalap” which has an English translation of to send which means to be carried from one place or person to another. The Ata-Manobo word “ogboli” which has an English translation of to buy which means to get something by paying money for it. The Ata-Manobo word “kuntoon” which has an English translation of now which means at the present time.

The Ata-Manobo word “sadjow” which has an English translation of dance which means to move your body in a way that goes with the rhythm and style of music that is being played. The Ata-Manobo word “sinugow” which has an English translation of to cry which means to produce tears from your eyes often making loud sounds because of pain, sorrow, or other strong emotions.
**Table 4**  
**Ata-Manobo Words used During Marriage**

<table>
<thead>
<tr>
<th>Ata-Manobo Word</th>
<th>Translation in Cebuano or English</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Pinnuu kow</em></td>
<td>Paglingkod mo (You sit.)</td>
<td>To be in a position in which your bottom is resting on a chair.</td>
</tr>
<tr>
<td><em>Doroyow kow lasindog</em></td>
<td>Pagtarong og tindog (Stand properly)</td>
<td>To be in upright position with all of your weight on your feet.</td>
</tr>
<tr>
<td><em>salapi</em></td>
<td>Kwarta (money)</td>
<td>Something that is used as a way to pay for goods and services.</td>
</tr>
<tr>
<td><em>ogsamboy</em></td>
<td>Mohulam (borrow)</td>
<td>To take or use something for a period of time before returning it.</td>
</tr>
<tr>
<td><em>gatus</em></td>
<td>Gatos (pesos)</td>
<td>Philippine currency</td>
</tr>
<tr>
<td><em>bayaran</em></td>
<td>Bayaran (Pay)</td>
<td>To make due return to for services rendered or property delivered.</td>
</tr>
<tr>
<td><em>malintok</em></td>
<td>Gamay (Little)</td>
<td>Small in size.</td>
</tr>
<tr>
<td><em>tuud</em></td>
<td>Kinahanglan (important/need)</td>
<td>Having serious meaning or worth</td>
</tr>
<tr>
<td><em>hutuk</em></td>
<td>Pagkuha (Get)</td>
<td>To gain possession of</td>
</tr>
<tr>
<td><em>Ogpaalap</em></td>
<td>Magpadala (Send)</td>
<td>To be carried from one place or person to another.</td>
</tr>
<tr>
<td><em>Ogboli</em></td>
<td>Magpalit (Buy)</td>
<td>To get something by paying money for it.</td>
</tr>
<tr>
<td><em>Pila</em></td>
<td>Pila (How much)</td>
<td>At what price</td>
</tr>
<tr>
<td><em>kuntoon</em></td>
<td>Karon (Now)</td>
<td>At the present time</td>
</tr>
<tr>
<td><em>Ganna</em></td>
<td>Ganina (A while Ago)</td>
<td>Before the present time</td>
</tr>
<tr>
<td><em>Kalogsaran</em></td>
<td>Kahulugan (Meaning)</td>
<td>The idea that is represented by a word, or a phrase.</td>
</tr>
<tr>
<td>Himulungi</td>
<td>Hinaya (be Careful)</td>
<td>Marked by wary caution or prudence</td>
</tr>
<tr>
<td>-----------</td>
<td>-------------------</td>
<td>-----------------------------------</td>
</tr>
<tr>
<td>Moynay</td>
<td>Hinay (slow)</td>
<td>Not moving quickly.</td>
</tr>
<tr>
<td>Hipanow</td>
<td>Baktas (walk)</td>
<td>To move with your legs at a speed that is slower than running.</td>
</tr>
<tr>
<td>Sadjow</td>
<td>Sayaw (dance)</td>
<td>To move your body in a way that goes with the rhythm and style of music that is being played.</td>
</tr>
<tr>
<td>Sinugow</td>
<td>Hilak (cry)</td>
<td>To produce tears from your eyes often making loud sounds because of pain, sorrow, or other strong emotions.</td>
</tr>
<tr>
<td>Paminugon</td>
<td>Paminawon (listen)</td>
<td>To pay attention to someone or something in order to hear what is being said.</td>
</tr>
<tr>
<td>Karumahan</td>
<td>Kaubanan (company)</td>
<td>The state or condition of being with another person.</td>
</tr>
<tr>
<td>Uya</td>
<td>Oo (yes)</td>
<td>It is used to give a positive answer or reply to a question, request or offer.</td>
</tr>
<tr>
<td>Kalabow</td>
<td>Kalabaw (Carabao/water buffalo)</td>
<td>A large animal like a cow with long horns that lives in Asia and is often used to pull plows.</td>
</tr>
<tr>
<td>Kudu`</td>
<td>Kabayo (horse)</td>
<td>A large animal that is used for riding and for carrying and pulling things.</td>
</tr>
</tbody>
</table>

The Ata-Manobo word “paminugon” which has an English translation of “listen” which means to pay attention to someone or something in order to hear what is being said. The Ata-Manobo word “uya” which has an English translation of “yes” which means it is used to give a positive answer or reply to a question, request or offer. The Ata-Manobo word “kalabow” which has an English translation of “Carabao/water buffalo” which means a large animal like a cow with long horns.
long horns that lives in Asia and is often used to pull plows. The Ata-Manobo word “kudu” which has an English translation of a horse which means a large animal that is used for riding and for carrying and pulling things.

In Table 5, the Ata-Manobo word “ba’las” which has an English translation of rice which means these are starchy seeds of cereal grass (Oryza sativa) that are cooked and used for food. The Ata-Manobo word “kadjo” which has an English translation of wood which means the hard substance that makes up the stems and branches of trees and shrubs. The Ata-Manobo word “hapoy” which has an English translation of fire which means the light and heat especially the flame produced by burning. The Ata-Manobo word “iglokus” which has an English translation of husband which means a male partner in a marriage. The Ata-Manobo word “igboye” which has an English translation of wife which means a female partner in a marriage.

The Ata-Manobo word “ikam” which has an English translation of weaved Bed which means it is an interlacing strands out of abaca which is used as bed. The Ata-Manobo word “kuonon” which has an English translation of cooked rice which means these are starchy seeds of cereal grass (Oryza sativa) that are cooked and used for food. The Ata-Manobo word “moirob” which has an English translation of bolo which means a long heavy single-edged knife of Philippine origin used to cut vegetation and as a weapon. The Ata-Manobo word “baloy” which has an English translation of house which means a building in which a family lives. The Ata-Manobo word “tangkolo” which has an English translation of headdress which means a decorative covering for your head.
### Table 5

**Ata-Manobo Words used in Post-Marriage**

<table>
<thead>
<tr>
<th>Ata-Manobo Word</th>
<th>Translation in Cebuano or English</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ba'las Bugas (rice)</td>
<td>These are starchy seeds of cereal grass (Oryza sativa) that are cooked and used for food.</td>
<td></td>
</tr>
<tr>
<td>Kadjo Kahoy (wood)</td>
<td>The hard substance that makes up the stems and branches of trees and shrubs.</td>
<td></td>
</tr>
<tr>
<td>Hapoy Kalayo (fire)</td>
<td>The light and heat especially the flame produced by burning.</td>
<td></td>
</tr>
<tr>
<td>Iglokus Bana (Husband)</td>
<td>A male partner in a marriage.</td>
<td></td>
</tr>
<tr>
<td>Igboye Asawa (Wife)</td>
<td>A female partner in a marriage.</td>
<td></td>
</tr>
<tr>
<td>Ikam Banig (Weaved Bed)</td>
<td>It is an interlacing strands out of abaca which is used as bed.</td>
<td></td>
</tr>
<tr>
<td>Kuonon Kan-on (cooked rice)</td>
<td>These are starchy seeds of cereal grass (Oryza sativa) that are cooked and used for food.</td>
<td></td>
</tr>
<tr>
<td>Moirob Sundang (Bolo)</td>
<td>A long heavy single-edged knife of Philippine origin used to cut vegetation and as a weapon.</td>
<td></td>
</tr>
<tr>
<td>Baloy Balay/House</td>
<td>A building in which a family lives.</td>
<td></td>
</tr>
<tr>
<td>Tangkolo Headdress</td>
<td>A decorative covering for your head.</td>
<td></td>
</tr>
<tr>
<td>Kinabu` Cloth</td>
<td>Material that is made by weaving together threads of cotton, wool, nylon, etc. that is used to make clothes, sheets, etc.</td>
<td></td>
</tr>
<tr>
<td>Lusi Luso or penis</td>
<td>The part of the body of men that is used for sex and through which urine leaves the body.</td>
<td></td>
</tr>
<tr>
<td>Marusilom Gabii (Night)</td>
<td>The darkness that occurs during the night time.</td>
<td></td>
</tr>
<tr>
<td>Masakit</td>
<td>Sakit (painful)</td>
<td>The physical feeling caused by disease, injury, or something that hurts the body.</td>
</tr>
<tr>
<td>---------------</td>
<td>-----------------</td>
<td>--------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>duktul</td>
<td>doctor</td>
<td>A person who is skilled in the science of medicine.</td>
</tr>
<tr>
<td>asolom</td>
<td>Ugma (Tomorrow)</td>
<td>On, during or for the day after today</td>
</tr>
<tr>
<td>sayop</td>
<td>Sayop (Mistake)</td>
<td>To make a wrong judgment about something</td>
</tr>
<tr>
<td>ogkoon</td>
<td>Mangaon (Eat)</td>
<td>To take food into your mouth and swallow it.</td>
</tr>
<tr>
<td>ogkasipod</td>
<td>Maulaw (ashamed)</td>
<td>Feeling shame or guilt</td>
</tr>
<tr>
<td>masanok</td>
<td>Lami (Delicious)</td>
<td>Very pleasant to taste.</td>
</tr>
<tr>
<td>Angkuan</td>
<td>Unya (Later)</td>
<td>A time following an earlier time</td>
</tr>
<tr>
<td>Tuid</td>
<td>Tuig (Year)</td>
<td>A unit of time that is equal to 12 months or 365 or sometimes 366 days.</td>
</tr>
<tr>
<td>Simana</td>
<td>Semana (week)</td>
<td>A period of seven days</td>
</tr>
<tr>
<td>Uras</td>
<td>Oras (Time)</td>
<td>The thing that is measured as seconds, minutes, hours, days, years, etc.</td>
</tr>
<tr>
<td>Asolom marusilom to</td>
<td>Ugma sa gabie (Tomorrow evening)</td>
<td>For the evening after this evening.</td>
</tr>
<tr>
<td>Allow/aldow</td>
<td>Adlaw (Day)</td>
<td>A period of 24 hours beginning at midnight.</td>
</tr>
</tbody>
</table>

The Ata-Manobo word “**Kinabu**” which has an English translation of cloth which means material that is made by weaving together threads of cotton, wool, nylon, etc. that is used to make clothes, sheets, etc. The Ata-Manobo word “**lusi**” which has an English translation of penis which means the part of the body of men that is used for sex and through which urine leaves the body. The Ata-Manobo word “**marusilom**” which has an English translation of night which the darkness that occurs during the night time. The Ata-Manobo word “**masakit**” which has an English translation of painful which means the physical feeling caused by disease, injury, or something that hurts the body. The Ata-Manobo
word “duktul” which has an English translation of doctor which means person who is skilled in the science of medicine. The Ata-Manobo word “asolom” which has an English translation of tomorrow which means on, during or for the day after today.

**Inflections**

Inflection, formerly flection or accidence, in linguistics, the change in the form of a word (in English, usually the addition of endings) to mark such distinctions as tense, person, number, gender, mood, voice, and case. English inflection indicates noun plural (cat, cats), noun case (girl, girl’s, girls’), third person singular present tense (I, you, we, they buy; he buys), past tense (we walk, we walked), aspect (I have called, I am calling), and comparatives (big, bigger, biggest).

**Tenses of Verbs**

Based on the gathered corpora, Ata-Manobo language has distinct characteristics. There is a big difference in transforming tenses of verbs in English from Ata-Manobo language. In English, we form the past tense of a certain word by adding a suffix -ed or d, or if it is an irregular verbs it will change the form and structure of the word. While in Ata-Manobo language, there is the adding of the prefix “nig-“ + the main form of the verb. And for future tense in Ata-Manobo, there is adding of prefix “ug-“ + the main form of the verb.

The main Ata-Manobo word “palagoy” which has an English translation of to run can be transformed to its past tense by adding the prefix “nig” + main Ata-Manobo word “palagoy” which created the new past tense “nigpalagoy” which
means run. The main Ata-Manobo word “pinuo” which has an English translation of to sit can be transformed to its past tense by adding the prefix “nig” + main Ata-Manobo word “pinuo” which created the new past tense “nigpinuo” which means sat.

The main Ata-Manobo word “asindog” which has an English translation of to stand can be transformed to its past tense by adding the prefix “nig” + main Ata-Manobo word “asindog” which created the new past tense “nig-asindog” which means stood. The main Ata-Manobo word “hipanow” which has an English translation of to walk can be transformed to its past tense by adding the prefix “nig” + main Ata-Manobo word “hipanow” which created the new past tense “nighipanow” which means walked.

Table 6
Past Tense of Ata-Manobo Words

<table>
<thead>
<tr>
<th>Main Ata-Manobo Word</th>
<th>Translation in English</th>
<th>Past Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>Palagoy</td>
<td>Run</td>
<td>Nig + palagoy</td>
</tr>
<tr>
<td>Pinuo</td>
<td>Sit</td>
<td>Nig + pinuo</td>
</tr>
<tr>
<td>Asindog</td>
<td>Stand</td>
<td>Nig + asindog</td>
</tr>
<tr>
<td>Hapanow</td>
<td>Walk</td>
<td>Nig + hapanow</td>
</tr>
<tr>
<td>Sadjow</td>
<td>Dance</td>
<td>Nig + sadyow</td>
</tr>
<tr>
<td>Kanta</td>
<td>Sing</td>
<td>Nig + kanta</td>
</tr>
<tr>
<td>tinugpo</td>
<td>Jump</td>
<td>Nig + tinugpo</td>
</tr>
<tr>
<td>Parigos</td>
<td>Take a bath</td>
<td>Nig + parigos</td>
</tr>
<tr>
<td>Sakog</td>
<td>Fetch water</td>
<td>Nig + sakog</td>
</tr>
<tr>
<td>Kamas</td>
<td>Scratch</td>
<td>Nig + kamas</td>
</tr>
<tr>
<td>Sulat</td>
<td>Write</td>
<td>Nig + sulat</td>
</tr>
<tr>
<td>Basa</td>
<td>Read</td>
<td>Nig + basa</td>
</tr>
<tr>
<td>Namilo</td>
<td>Fold</td>
<td>Nig + pilo</td>
</tr>
<tr>
<td>Laba</td>
<td>Wash clothes</td>
<td>Nig + laba</td>
</tr>
<tr>
<td>Sugba</td>
<td>Cook</td>
<td>Nig + sugba</td>
</tr>
</tbody>
</table>
The main Ata-Manobo word “sadjow” which has an English translation of to dance can be transformed to its past tense by adding the prefix “nig” + main Ata-Manobo word “sadjow” which created the new past tense “nigsadjow” which means danced. The main Ata-Manobo word “tinugpo” which has an English translation of to jump can be transformed to its past tense by adding the prefix “nig” + main Ata-Manobo word “tinugpo” which created the new past tense “nigtinugpo” which means jumped.

The main Ata-Manobo word “parigos” which has an English translation of to take a bath can be transformed to its past tense by adding the prefix “nig” + main Ata-Manobo word “parigos” which created the new past tense “nigparigos” which means took a bath. The main Ata-Manobo word “sakog” which has an English translation of to fetch water can be transformed to its past tense by adding the prefix “nig” + main Ata-Manobo word “sakog” which created the new past tense “nigsako” which means fetched water. The main Ata-Manobo word “kamas” which has an English translation of to scratch can be transformed to its past tense by adding the prefix “nig” + main Ata-Manobo word “kamas” which created the new past tense “nigkamas” which means scratched.

The main Ata-Manobo word “palagoy” which has an English translation of to run can be transformed to its future tense by adding the prefix “Ug” + main Ata-Manobo word “palagoy” which created the new future tense...
“Ugpalagoy” which means will run. The main Ata-Manobo word “pinuo” which has an English translation of to sit can be transformed to its future tense by adding the prefix “Ug” + main Ata-Manobo word “pinuo” which created the new future tense “Ugpinuo” which means will sit.

Table 7

Future Tense of the Ata-Manobo Words

<table>
<thead>
<tr>
<th>Ata-Manobo Word</th>
<th>Translation in English</th>
<th>Future Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>Palagoy</td>
<td>Run</td>
<td>Ug + palagoy</td>
</tr>
<tr>
<td>Pinuo</td>
<td>Sit</td>
<td>Ug + pinuo</td>
</tr>
<tr>
<td>Asindog</td>
<td>Stand</td>
<td>Ug + asindog</td>
</tr>
<tr>
<td>Hipanow</td>
<td>Walk</td>
<td>Ug + hipanow</td>
</tr>
<tr>
<td>Sadjow</td>
<td>Dance</td>
<td>Ug + sadyow</td>
</tr>
<tr>
<td>Kanta</td>
<td>Sing</td>
<td>Ug + kanta</td>
</tr>
<tr>
<td>Tinugpo</td>
<td>Jump</td>
<td>Ug + tinugpo</td>
</tr>
<tr>
<td>Parigos</td>
<td>Take a bath</td>
<td>Ug + parigos</td>
</tr>
<tr>
<td>Sakog</td>
<td>Fetch water</td>
<td>Ug + sakog</td>
</tr>
<tr>
<td>Kamas</td>
<td>Scratch</td>
<td>Ug + kamas</td>
</tr>
<tr>
<td>Sulat</td>
<td>Write</td>
<td>Ug + sulat</td>
</tr>
<tr>
<td>Basa</td>
<td>Read</td>
<td>Ug + basa</td>
</tr>
<tr>
<td>Namilo</td>
<td>Fold</td>
<td>Ug + pilo</td>
</tr>
<tr>
<td>Laba</td>
<td>Wash clothes</td>
<td>Ug + laba</td>
</tr>
<tr>
<td>Sugba</td>
<td>Cook</td>
<td>Ug + sugba</td>
</tr>
<tr>
<td>Sampoy</td>
<td>Hang</td>
<td>Ug + sampoy</td>
</tr>
<tr>
<td>Pamanuyet</td>
<td>Climb</td>
<td>Ug + pamanuyet</td>
</tr>
<tr>
<td>Walis</td>
<td>Sweep</td>
<td>Ug + walis</td>
</tr>
<tr>
<td>Sinugow</td>
<td>Cry</td>
<td>Ug + sinugow</td>
</tr>
<tr>
<td>Nangukoy</td>
<td>shout</td>
<td>Ug + piloukoy</td>
</tr>
</tbody>
</table>

The main Ata-Manobo word “asindog” which has an English translation of to stand can be transformed to its future tense by adding the prefix “Ug” + main Ata-Manobo word “asindog” which created the new future tense “Ug-asindog” which means will stand. The main Ata-Manobo word “hipanow” which has an English translation of to walk can be transformed to its future tense by
adding the prefix “Ug” + main Ata-Manobo word “hipanow” which created the new future tense “Ughipanow” which means will walk.

The main Ata-Manobo word “sadjow” which has an English translation of to dance can be transformed to its future tense by adding the prefix “Ug” + main Ata-Manobo word “sadjow” which created the new future tense “Ugsadjow” which means will dance. The main Ata-Manobo word “tinugpo” which has an English translation of to jump can be transformed to its future tense by adding the prefix “Ug” + main Ata-Manobo word “tinugpo” which created the new future tense “Ugtinugpo” which means will jump.

The main Ata-Manobo word “parigos” which has an English translation of to take a bath can be transformed to its future tense by adding the prefix “Ug” + main Ata-Manobo word “parigos” which created the new future tense “Ugparigos” which means will take a bath. The main Ata-Manobo word “sakog” which has an English translation of to fetch water can be transformed to its future tense by adding the prefix “Ug“ + main Ata-Manobo word “sakog” which created the new future tense “Ugsakog” which means will fetch water. The main Ata-Manobo word “kamas” which has an English translation of to scratch can be transformed to its future tense by adding the prefix “Ug“ + main Ata-Manobo word “kamas” which created the new future tense “Ugkamas” which means will scratch.

Comparatives and Superlatives

In adjectives, there is a big difference in transforming comparatives and superlatives in English from Ata-Manobo language. In English, we form the
comparative of a certain word by adding a suffix –er or r, or if it is a regular adjective it will not change the form and structure of the word, instead there is the adding of more for comparative and most for superlative. While in Ata-Manobo language, to form comparative there is the adding of the prefix “mas-“ + the main form of the adjective. And to superlative in Ata-Manobo, there is adding of prefix “pinaka-“ + the main form of the adjective.

The main Ata-Manobo word “marudjow” which has an English translation of beautiful can be transformed to its comparative form by adding the prefix “mas“ + main Ata-Manobo word “marudyow” which created the new comparative “mas marudyow” which means more beautiful. The main Ata-Manobo word “maruot” which has an English translation of ugly can be transformed to its comparative form by adding the prefix “mas“ + main Ata-Manobo word “maruot” which created the new comparative “mas marudyow” which means uglier.

The main Ata-Manobo word “ma`ambog” which has an English translation of fat can be transformed to its comparative form by adding the prefix “mas“ + main Ata-Manobo word “ma`ambog” which created the new comparative “mas ma`ambog” which means fatter.

**Table 8**

<table>
<thead>
<tr>
<th>Main Ata-Manobo Word</th>
<th>Translation in English</th>
<th>Comparatives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marudjow</td>
<td>Beautiful</td>
<td>Mas +Marudjow</td>
</tr>
<tr>
<td>Maruot</td>
<td>Ugly</td>
<td>Mas +Maruot</td>
</tr>
<tr>
<td>Ma`ambog</td>
<td>Fat</td>
<td>Mas +Ma`ambog</td>
</tr>
<tr>
<td>Magasa`</td>
<td>Thin</td>
<td>Mas +Magasa`</td>
</tr>
<tr>
<td>Dakol</td>
<td>Big</td>
<td>Mas +Dakol</td>
</tr>
</tbody>
</table>
The main Ata-Manobo word “magasa`” which has an English translation of thin can be transformed to its comparative form by adding the prefix “mas“ + main Ata-Manobo word “magasa`” which created the new comparative “mas magasa`“ which means thinner. The main Ata-Manobo word “dakol“ which has an English translation of big can be transformed to its comparative form by
adding the prefix “mas” + main Ata-Manobo word “dakol” which created the new comparative “mas dakol” which means bigger. The main Ata-Manobo word “moiintuk” which has an English translation of Little/small can be transformed to its comparative form by adding the prefix “mas” + main Ata-Manobo word “moiintuk” which created the new comparative “mas moiintuk” which means smaller.

The main Ata-Manobo word “marame” which has an English translation of thick can be transformed to its comparative form by adding the prefix “mas” + main Ata-Manobo word “marame” which created the new comparative “mas marame” which means thicker. The main Ata-Manobo word “marum” which has an English translation of deep can be transformed to its comparative form by adding the prefix “mas” + main Ata-Manobo word “marum” which created the new comparative “mas marum” which means deeper. The main Ata-Manobo word “mababow” which has an English translation of shallow can be transformed to its comparative form by adding the prefix “mas” + main Ata-Manobo word “mababow” which created the new comparative “mas mababow” which means shallower. The main Ata-Manobo word “malibuson” which has an English translation of round can be transformed to its comparative form by adding the prefix “mas” + main Ata-Manobo word “malibuson” which created the new comparative “mas malibuson” which means rounder.

The main Ata-Manobo word “marudjow” which has an English translation of beautiful can be transformed to its superlative form by adding the prefix “pinaka” + main Ata-Manobo word “marudyow” which created the new superlative
“pinaka marudyow” which means most beautiful. The main Ata-Manobo word “maruot” which has an English translation of ugly can be transformed to its superlative form by adding the prefix “pinaka” + main Ata-Manobo word “maruot” which created the new superlative “pinaka marudyow” which means ugliest.

The main Ata-Manobo word “ma`ambog” which has an English translation of fat can be transformed to its superlative form by adding the prefix “pinaka” + main Ata-Manobo word “ma`ambog” which created the new superlative “pinaka ma`ambog” which means fattest.

The main Ata-Manobo word “magasa” which has an English translation of thin can be transformed to its superlative form by adding the prefix “pinaka” + main Ata-Manobo word “magasa” which created the new superlative “pinaka magasa” which means thinnest. The main Ata-Manobo word “dakol” which has an English translation of big can be transformed to its superlative form by adding the prefix “pinaka” + main Ata-Manobo word “dakol” which created the new superlative “pinaka dakol” which means biggest. The main Ata-Manobo word “moiintuk” which has an English translation of Little/small can be transformed to its superlative form by adding the prefix “pinaka” + main Ata-Manobo word “moiintuk” which created the new superlative “pinaka moiintuk” which means smallest.

Table 9
Superlatives of Ata-Manobo Words
<table>
<thead>
<tr>
<th>Ata-Manobo Word</th>
<th>Translation in English</th>
<th>Comparatives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marudjow</td>
<td>Beautiful</td>
<td>Pinaka +Marudjow</td>
</tr>
<tr>
<td>Maruot</td>
<td>Ugly</td>
<td>Pinaka +Maruot</td>
</tr>
<tr>
<td>Ma`ambog</td>
<td>Fat</td>
<td>Pinaka +Ma`ambog</td>
</tr>
<tr>
<td>Magasa`</td>
<td>Thin</td>
<td>Pinaka +Magasa`</td>
</tr>
<tr>
<td>Dakol</td>
<td>Big</td>
<td>Pinaka +Dakol</td>
</tr>
<tr>
<td>Mointuk</td>
<td>Little/small</td>
<td>Pinaka +Mointuk</td>
</tr>
<tr>
<td>Marame</td>
<td>Thick</td>
<td>Pinaka +Marame</td>
</tr>
<tr>
<td>Marum</td>
<td>Deep</td>
<td>Pinaka +Marum</td>
</tr>
<tr>
<td>Mababow</td>
<td>Shallow</td>
<td>Pinaka +Mababow</td>
</tr>
<tr>
<td>Malibuson</td>
<td>Round</td>
<td>Pinaka +Malibuson</td>
</tr>
<tr>
<td>Buwok</td>
<td>Slant</td>
<td>Pinaka +Buwok</td>
</tr>
<tr>
<td>Ma_bot</td>
<td>Having bad attitude</td>
<td>Pinaka +Ma_bot</td>
</tr>
<tr>
<td>Moygsum</td>
<td>Dirty</td>
<td>Pinaka +Moygsum</td>
</tr>
<tr>
<td>Ma_adjat</td>
<td>Long</td>
<td>Pinaka +Ma_adjat</td>
</tr>
<tr>
<td>Moynay</td>
<td>Slow</td>
<td>Pinaka +Moynay</td>
</tr>
<tr>
<td>moilag</td>
<td>White</td>
<td>Pinaka +moilag</td>
</tr>
<tr>
<td>Moitum</td>
<td>Dark</td>
<td>Pinaka +Moitum</td>
</tr>
</tbody>
</table>

The main Ata-Manobo word “marame” which has an English translation of thick can be transformed to its superlative form by adding the prefix “pinaka” + main Ata-Manobo word “marame” which created the new superlative “pinaka marame” which means thickest. The main Ata-Manobo word “marum” which has an English translation of deep can be transformed to its superlative form by adding the prefix “pinaka” + main Ata-Manobo word “marum” which created the new superlative “pinaka marum” which means deepest. The main Ata-Manobo word “mababow” which has an English translation of shallow can be transformed to its superlative form by adding the prefix “pinaka” + main Ata-Manobo word “mababow” which created the new superlative “pinaka mababow” which means shallowest. The main Ata-Manobo word “malibuson” which has an English translation of round can be transformed to its superlative form by adding the
prefix “pinaka” + main Ata-Manobo word “malibuson” which created the new superlative “pinaka malibuson” which means roundest.

**Pluralization**

The pluralization of words in Ata-Manobo is not formed with the usual inflections found in the English language. In English, you will form simple concepts of pluralization by adding s to a base noun or verb. But in the case of Ata-Manobo language, certain words are used to pluralize an Ata-Manobo word. This was observed in these words of Ata-Manobo in the conduct of the study:

In this set of words in the table, the Ata-Manobo word “mgo” signals an idea that the noun used is plural. In the first word in the table, the Ata-Manobo word “mgo” signals pluralization to the noun Ata-Manobo word “baloy” (house).

In the second word in the table, the Ata-Manobo word “mgo” signals pluralization to the noun Ata-Manobo word “tangkolo” (headdress). In the third word in the table, the Ata-Manobo word “mgo” signals pluralization to the noun Ata-Manobo word “bolbol” (hair). In the fourth word in the table, the Ata-Manobo word “mgo” signals pluralization to the noun Ata-Manobo word “kinabu” (cloth). In the fifth word in the table, the Ata-Manobo word “mgo” signals pluralization to the noun Ata-Manobo word “sayop” (mistake). In the sixth word in the table, the Ata-Manobo word “mgo” signals pluralization to the noun Ata-Manobo word “salapi” (money). In the seventh word in the table, the Ata-Manobo word “mgo” signals pluralization to the noun Ata-Manobo word “tuid” (year). In the eigth word in the table, the Ata-Manobo word “mgo” signals pluralization to the noun Ata-Manobo word “allow” (day).
Table 10
Ata-Manobo words in Plural Form

<table>
<thead>
<tr>
<th>Ata-Manobo Word</th>
<th>Translation in English</th>
<th>Plural Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>baloy</td>
<td>house</td>
<td>mgo + baloy</td>
</tr>
<tr>
<td>tangkolo</td>
<td>headdress</td>
<td>mgo + tangkolo</td>
</tr>
<tr>
<td>bolbol</td>
<td>hair</td>
<td>mgo + bolbol</td>
</tr>
<tr>
<td>kinabu’</td>
<td>cloth</td>
<td>mgo + kinabu’</td>
</tr>
<tr>
<td>aso</td>
<td>dog</td>
<td>mgo + aso</td>
</tr>
<tr>
<td>kalasag</td>
<td>shield</td>
<td>mgo + kalasag</td>
</tr>
<tr>
<td>sayop</td>
<td>sayop (mistake)</td>
<td>mgo + sayop</td>
</tr>
<tr>
<td>salapi</td>
<td>kwarta (money)</td>
<td>mgo + salapi</td>
</tr>
<tr>
<td>tuid</td>
<td>tuig (year)</td>
<td>mgo + tuid</td>
</tr>
<tr>
<td>simana</td>
<td>semana (week)</td>
<td>mgo + simana</td>
</tr>
<tr>
<td>allow/aldow</td>
<td>adlaw (day)</td>
<td>mgo + allow/aldow</td>
</tr>
<tr>
<td>binggala</td>
<td>balanghoy (cassava)</td>
<td>mgo + binggala</td>
</tr>
<tr>
<td>tawom</td>
<td>Talong (eggplant)</td>
<td>mgo + tawom</td>
</tr>
<tr>
<td>ubal</td>
<td>Onggoy (monkey)</td>
<td>mgo + ubal</td>
</tr>
<tr>
<td>kalabow</td>
<td>Carabao (water buffalo)</td>
<td>mgo + kalabow</td>
</tr>
<tr>
<td>kudu`</td>
<td>Kabayo (horse)</td>
<td>mgo + kudu`</td>
</tr>
<tr>
<td>malamit</td>
<td>Goma (rubber)</td>
<td>mgo + malamit</td>
</tr>
</tbody>
</table>

In the ninth word in the table, the Ata-Manobo word “mgo” signals pluralization to the noun Ata-Manobo word “binggala” (cassava). In the tenth word in the table, the Ata-Manobo word “mgo” signals pluralization to the noun Ata-Manobo word “tawom” (eggplant). In the eleventh word in the table, the Ata-Manobo word “mgo” signals pluralization to the noun Ata-Manobo word “ubal” (monkey). In the twelfth word in the table, the Ata-Manobo word “mgo” signals pluralization to the noun Ata-Manobo word “kalabow” (water buffalo). In the thirteenth word in the table, the Ata-Manobo word “mgo” signals pluralization to the noun Ata-Manobo word “kudu” (horse). In the fourteenth word in the table,
the Ata-Manobo word “mgo” signals pluralization to the noun Ata-Manobo word “malamit” (rubber).

**Codeswitching**

It was observed during the simulation that the Ata-Manobo participants used codeswitching wherein the participants alternate the use of Ata-Manobo and English and Cebuano. This can be observed on the following sample responses of the participants:

"kay ig ka sipud a nu tu kan mgo bag-o nu henerasyon ka kanta nu kultura sikan iyan kag dakul nu kuwu nu dakul nu kuwu- kuwu to English pad impact to kad pagpreserba to kanta nu kultura.”

(Because I am ashamed on our new generation when it comes to our culture. This is why English has a great impact in the preservation of our culture.)

Based on the response of participant, it is observable that the participant codeswitched to the word “impact” in the duration of our focus group discussion.

Here is another example:

“su, ka kudi sui ling gihapon kandin suuh for example diyu kanami nu lugar ah, k utu pamilya nuy ug istorya kuy ka gamiton nuy jud nu nu inistoryahan is minanobo o atamanobo su diyu to for example kaye to kapalong ug adjust kuy rug man pwede kuy ug istorya to monobo but kug bisayu ka kiaistorya nuy bisayu gihapon ka istorya ing duo ba bale ah uh ug bagay nuy or igsuot nu tu ka sikn nu lugar su pero ka kanami jud iyan nuy igpreserve dapat jud iyan igpreserve ka inistoryahan kay sika pakamaruyow sikan to ah development to kultura to ata-manobo.”
(So, for me, it is the same as hers. For example, in our place and on our family, we really use our Ata-Manobo language. And for the other, example, here in Kapalong, we need to adjust whoever we are talking with; if Bisaya, then, Bisaya; if Manobo, then, Manobo. We need to suit it to every situation and place where we are. Yet, we still need to preserve our language for this is good in the development of Ata-Manobo community.)

Here is another example:

“su kini importante laban ini mga practices para kanami para ka mga ug sunod nu generation kanami ug kataga gihapon kandan about tu kanaming panghimuhon para sikandan kunu, kunu ug kawaru ini tu udyow ug kapreserve ta ini nu kuwu kultura, kailangan nuig kuwu ta igpadayon ta.”

(These practices are very important to us for these will be followed by the next generations to come. These will not be new to them and they already know about our practices, it is on this way, we could preserve our culture.)

Based on my observation, the primary reason for that linguistic phenomena which is codeswitching was that most of the participants were able to have access to education. That is, because of their exposure to academic stimuli, the participants can integrate codeswitching in the communication process.

Research Question No. 3: What are the Insights of Ata-Manobo on their Marriage Practices and Language?

The major themes and core of ideas for research question number 3 was presented in Table 11. Participants had their responses towards their own
experiences. From the answers of the participants, four major themes emerged: *Effects of Technology, Constant Practice and Preservation of the Language, Love and Being proud of One’s Culture, Struggling against Ethnic Discrimination.*

Table shows the themes and core ideas on the insights of Ata-Manobo on their marriage practices and language.

**Effects of Technology**

It was revealed in the interview that the advent of technology has brought many changes in the conduct of their different cultural practices most especially the conduct of their marriage. Snow White (pseudonym) pointed out that technology has brought many changes in their practices. Example, in their marriage, supposedly, the Datu will do the honor of blessing the two individuals making them unto one. Yet, due to the influence of technology, some of them prefer the priest or pastor to do the task by all accounts done by the Datu.

She highlighted that:

“mohun-ing ka ika impluwensya tu ika modern teknolohiya tu practices tu kanami mu kanaming kultura una karuo pignangon iyan tu ruma ku gana ka ikag kasal dapat ka iikagkasal ka datu iya kag kasal tu ika tu ika pugsagbukahay tu pusong or ka ika duo license nu dapat ug kasal kandin ka kuntuq man gud tungod tu ika teknolohiya kag kakitaan dan ka imbis nu ika datu kag kasal ikan un iya pari or ikan pastor kag naimpluwensyahan man o unya kag kuwa dugman in ini rugma teknolohiya.”(IDI-004)

(Technology has brought many changes in our practices. Example, in our marriage, supposedly, the Datu will do the honor of blessing the two individuals making them
unto one. Yet, due to the influence of technology, some of us prefer the priest or pastor to do the task by all accounts done by the Datu.)

Dora (pseudonym) accentuated that technology has also affected their courtship. Though, in Ata-Manobo they don’t have courtship because they practice arrange marriage, however they practice the conduct of dancing to show to the girl that the man likes her and if the girl will respond with a dance it means that the girl will accept him. Dora (pseudonym) confessed that nowadays, teenagers do the courtship through the use of their mobile phones instead of doing it in person.

“dapat gani kug ika buye ah ika lukos kag panguyab kandin tu ika buye dapat sayawan din tu ika kuwa ka ika kudlong inya kuntuon ka ruo un technology duon un txt ug panguyab, panguyab du tu text unya sugton un dapat karungan iya ka dungan pad nu ea pad ini teknolohiya ug sayawan ka ika luos sayawan din ka ika buye unya kag sayow ma oh ka buye tu ika sika saluroy su.”(IDI-004)

(Furthermore, technology greatly affects the way of courtship of the Ata-Manobo because through the cellular phones, the boy could just text her, and right away, the girl will give her response through text message which is different from our practice of courtship in which the boy should present a dance to the girl known to be KUDLONG and when the girl performs SALUROY, only then, the boy has the assurance that the girl accepted him.)

Gutsy supported the statement where he pointed out that:

“para tu kanak duon iyan epekto ka bagong teknolohiya tu pagreserba tu pugsagbuka wuy lawa tu pusong nu an-
Rosy also added that technology also changed what they should wear during wedding. She emphasized that instead of wearing “kinaraan” (traditional Ata-Manobo dress), Ata-Manobo rather wear modern wedding gowns. Worst, some of them are already pregnant when they get married.

"Ka epekto tu mgo new technology tu pagpaserba tu marriage practices tu ata-manobo ka suin iyan nu kunu un kinabu tu kinaraan kag suotun kun kunu sikan un gown wuy duma pad, nu bongga un laban tungod tu mohun-ing un ninong woy ninang wuy duon un mgo abay nug kunu un ka datu kag kasal kandan nug ka duma kaburos un una bago ka kasal.” (IDI-007)

(The effects of the modern technology in today's world in the preservation of our marriage practices are during the wedding ceremony, they don't use dress that we should be using, instead they prefer to have the gown. It has been prolific when it comes to ninangs and ninongs so with the bride’s..."
maid and the best man. Datus are not the ones who presides the ceremony anymore. Some of them are pregnant already before they get married as what

Table 11
Themes and Core Ideas on Insights of Ata-Manobo on their Marriage Practices and Language

<table>
<thead>
<tr>
<th>Essential Themes</th>
<th>Core Ideas</th>
</tr>
</thead>
</table>
| **Effects of Technology** | • Furthermore, technology greatly affects the way of courtship of the Ata-Manobo because through the cellular phones.  
• “The modern technology has great effect on our culture. Say for an example, the wedding.”  
• “With the modern technology at present, different effects have been brought into its existence in our culture.”  
• “Technology has brought many changes in our practices.”  
• The technology has brought changes unto the lives of Ata-Manobo, specifically, on their attitudes.  
• “For me, technology has an effect on the preservation of our culture, particularly on the practice of making the body and heart as one or marriage.” |
| **Constant Practice and Preservation of the Language** | • “We should continue to practice what we know.”  
• “What are the practices by our elders should be practiced by us too such that we should not deviate from the norms of our society if we want our culture to be preserved.”  
• “Our language should not be forgotten.”  
• “We should talk on our language. We should not be ashamed.”  
• “We should practice in our house to speak and communicate to other members of the family using the Ata-Manobo language.”  
• “The preservation of our language could be achieved through the constant use of it during casual talks, wherever we are for us not to overlook it and for it to be handed from one generation to another.”  
• “We preserve our Ata-Manobo language in a way that if we are in school and we happen to meet one of us on the way, we should not talk using Bisaya, much preferable if we use our language.” |
**Love and Being proud of One’s Culture**

- We must be proud of who we are, where we come from, what we do, and of what are our practices. We need to walk our talk and show to others, to the whole world how much we love our culture, our Ata-Manobo tribe.
- We have our great love for our culture and are not ashamed of it.
- To be given emphasis that our practices are far different from others which we should be proud of – for these give us our identities among others.

**Struggling against Ethnic Discrimination**

- Back in my childhood, I do really have great problem with regards to discrimination. When I was in my elementary years, a lot of children humiliate me from the way I speak, the way I act.
- It could not be denied that some people degrade our personalities as Manobo. Some of the flaws of other people are associated to us.
- They use the word Ata when they are trying to tease others, like mura jud kag Ata (you are like Ata).

Constant Practice and Preservation of the Language

It was common among the responses of the informants that some of the Ata-Manobo are not anymore speaking using their language instead they use other language. That is, they emphasized that for them to preserve their language, Ata-Manobo should constantly practice their language. Through this, they can raise awareness among other Ata-Manobo on the importance of preserving their language to take part of their identity.

“susagbuka ini kinahanglan ug gamiton ta permehte ka lengwahe ta kay ikan iyan ka dakul problema nakitahan ko riyot kanaming lugar kay kasagaran diyu bisag monobo magbibisaya am karuma bisag katuo magmomonobo kunu ug minanobo su sui paington ta ruo ka kanta nu lengwahe ug kawaru on unya ug pananglitan ug istorya ki bisag ka kuntuo ka
mgo lengwahe ta kunud nu kunud nu inigka rungan ba monobo pad iyan laban kuntuon kasagulat monobo duon un bisayu, tagalog englis sikan iyan ka problema kuntuon nu ka kinahanglan kinahanglan ta sulbaron su ug dapat uyowg kunong kawaru ka lengwahe igkapreserve gihapon ta kinahanglan gamiton gihapon kada aluw.” (IDI-001)

(So, one is that we need to constantly use our language for that is the big problem that I had observed in our place in which most of the Manobo people usually use Bisaya. Even though they know how to speak on our language, they did not. It is on this scenario that our language will recede. For example, when we speak, it is not straight Manobo; it had become a mixed language – Manobo with bisaya, Tagalog English. That is the problem that we need to solve. Such that to preserve our language, we should use it every day.”)

Rosy (pseudonym) added that there should be a constant use and practice of the language:

“Ka pug preserba tu kanami nu lenggwahe ka sika padayun du pug kagi nu kanunay gamitun bisag hundui ki ug hundiyu para kunug kalingawan nug kapasa pad tu sunod nu henerasyon.” (IDI-007)

(The preservation of our language could be achieved through the constant use of it during casual talks, wherever we are for us not to overlook it and for it to be handed from one generation to another.)

Pretty (pseudonym) reiterated that even they are in school and they happen to meet someone who is also an Ata-Manobo they should converse in the language. Through this, the use of language will not deteriorate and decline.
She also added that even in the house, they should converse using the language. She explicated it that:

"ka preserba ta ka lengwahe ta ku ku ke kunu tag kalingawankuntahay kayt kayet skwelahan kug mug mug kitaay ka ika mgo monobo nu studyante dapat kunug bibisuyo dugman dapat igpakita ran dugma ug kagi kandan pinaagi tu ika lengwahe ran kunu kuntuon kayg ug bibisaya un dapat ug mugkitaay ug igpractice dan iyan nug kuwa kandan ug kagi kandan tu linumad para kunu dan ug kalingawan kay kuntuo ug kalingawan dan untungod kay kasagulan man ot bisayu unya kug istory kuw riyut panimalay dapat kag istorya a kagamiton nu lengwahe ikan iya min mononobo kunu ru diyut baloy kunu ru diyut skwelahan pati ka ruo ka kasagubang nu wuy kakitaan nu mu ruma nu karumahan nu iyan dapat ug muminubo ka jud ing duo par aka preserba ka ika kinagihan ta." (IDI-004)

(We preserve our Ata-Manobo language in a way that if we are in school and we happen to meet one of us on the way, we should not talk using Bisaya, much preferable if we use our language. We should show to others through the language we used in conversing that we are preserving our language and we are not abandoning who we are. Moreover, we should practice in our house to speak and communicate to other members of the family using the Ata-Manobo language.)

Joy accentuated that:

"ka kanta nu lengwahe, su dapat nu kunu ta ing nu linguhon su duon man gud duma nu ing tu duon man gud duma nu ing tu ing tu ing tug ug kuwa dan sikandan sika su kunu dan ug gamiton ka kandan, kasagaran sika Manobo jud iyan duon jud iyan kan ta monobo nu ing tug paka ing tu kasipud kig
gamit to mohun-ing nu kuutow-utuwan nug bibisaya kandan kandan ug bibisaya bisag Manobo ka tangko dan ug bibisaya jud sikandan su dapat ka si kanta nu mgo monobo ug gamiton ta gyud iyan ka nukoy ka lengwahe ta kunu tag igkasipud tungod tu sikan kayeg ikautow ika hantod nu ug hundi ug kabong kayet kalibutan.”(IDI-002)

(Our language should not be forgotten. This for the reason that some of the Manobo people tend to go against the practice in which they use Bisaya even though they know how to speak in Manobo for they feel unfavourable to do so. Thus, we, Manobo, should use our language. We must bury the shame on us for this is our only legacy until we die.)

Love and Being Proud of One’s Culture

The informants believe that loving and being proud of the culture should be the primary responsibility of every Ata-Manobo. Mini (pseudonym) cited that Ata-Manobo must be proud of who they are, where they come from, what they do, and of what are their practices. She pointed out “We are here because of our Ata-Manobo culture. Thus, we must continue what our elders have started.”

“dapat u gig ka proud ki ban a ika ka mgo practices ta unya ug tu karumahan ku iyan nu duo kaye kunu tag ikasipud ka huntow ki ka hunduing ki puon ka untow a ka naanaran ta kunu tag ikasipud ig kuwa ta ika igpakita ta ikan tu langon nu mgo utow nu proud ki nu ikag kun a kuhulo ki o nahulo ki tungod kay ing ki kaye, nigpuon kit u sagbukang kultura ka ika ata-manobo iya wuy untow a ka uro ka na bunsuran ta dapat igpadayon ta uro unya kunu kig kasipud nug igpakita uru nu mgo practices tu ruma ta.”(IDI-004)

(We must be proud of who we are, where we come from, what we do, and of what are
our practices. We are here because of our Ata-Manobo culture. Thus, we must continue what our elders have started.)

Gutsy (pseudonym) mentioned that we need to walk our talk. We should not just say that we love our culture and we are proud of it. What we have to do is to actualize it. We should not just be good in words but also in deeds. He emphasized that:

“ka su ika nan ku nu ka ing tug ika nan ku nu suin nu ah atamanobo tribes ah dapat suini su nakagi ta kuntuon dapat suini su ika su nalag ta kunu dun nu igkagi ta ru dapat ug pinabat tug himu ug himuon ta suini wuy ipapitaw tu kanta nu kaigsuonan papi papitaw ta tu tibuok kalibutan nu nighigugma ta ka atamanobo tribes.”(IDI-005)

(I can only say that, we, the Ata-Manobo tribe, should not only be good in words but also in deeds. We need to walk our talk and show to others, to the whole world how much we love our culture, our Ata-Manobo tribe.)

Bubbly supported the statement where he said that we should respect every single detail that comprises our culture.

“ka igkanangon tu maye ku mahitungod tu pagpreserba tu kanamin pangkultura an-anaran tu atamanobo su ah la ah.. lahi du iyan tu kanami nu an-anaran pangkultura nu an-anaran wuy tu pugpreserba tu tu suini su dakol iyan ka paghigugma wuy tu kanami tu kultura wuy kunu noy sik suini igkasipud su suini kanami nu kultura lahi du iyan tu duma su kanami duon pugrespeto ka nukoy ka nukoy kaka nukoy ka wuy ka nukoy ka ka kanami nu kanami nu kinagihan wuy wuy dakol iyan ka pug pug pagsaludo nuy tu kanami nu kultura su suini iyan ka nigsilbi nu kanami nu...
instrument uyow ug kanami makapadayon diyu tu hundiyuan wuy wuy suini iyan kunu nuy ug kalingawan agad pad tu sumusunod nu henerasyon nug badjaan nuy suini ug pabilin tu kanami nu alimpatakan wuy kunu nuy wuy pusun pusungan nu kunu nuy suini ug kalingawan agad pad tu nukoy pad ka kanami nu ug kabadjuan sikan du wuy ug salamat.” (IDI-006)

(The upbringing we had with regards to the preservation of our culture is different from others. We should have our great love for our culture and not ashamed of it. We respect every single detail that comprises our culture. We should be proud of our culture. Our culture has been the instrument for us to reach and to be who we are. For this reason, we inculcate it on our minds and dinned in our hearts that we should not abandon our culture whatever circumstances we have and will be having.)

Struggling against Ethnic Discrimination

It was confessed by the participants of the interview that even though there are already laws laid down to address discrimination among ethnic groups, they still continue to experience ethnic discrimination. Some of these discriminatory acts are degrading their personalities, flaws of other people are sometimes associated to them and using the word “Ata” as an offensive expression. These affect their self-concept and self-esteem because they feel humiliated and shame towards themselves.

Mini (pseudonym) recalled her past experience when she was still young when she experienced discrimination because of the way she talks, and the way she acts. She said that her experience affected her a lot that she has to change
her action and language. She has to learn Bisaya (Cebuano) for her to be accepted.

“na kani batu apad dakul iyan no mgo kuwu mgo problema ko sika diskriminasyon su nakani nu batu apad duon iyan to kuwu duon iyan to elementary apad mohun-ing mohun-ing kuwu mohun-ing sungo mgo batu ug panaway kudi nu maniyu kun nu kuwu lahi ka kinagihan ko, maniyu nu lahi la ka kuwa inat sinuotan ko maniyu nu inat lahi ka linihukan ko Kandan sikan iyan nu naapektuhan ka kudi nu pagtoo to kudi nu sanili.” *(FGD-002)*

(Back in my childhood, I do really have great problem with regards to discrimination. When I was in my elementary years, a lot of children humiliate me from the way I speak, the way I act.)

She continued:

“kunu ad ug katuo ug bibis ah kunu ad ug katuoog minonobo su bisaya un ka nigractice su sikan man ka kinagihan to tibu kunu kudu g kunu kudu g kahigugmaan ka kudi nu kinagihan so, inat para kudi int inat kunu kunu nu marodjow su ungod a nan do ug sinugow su kuwa sikan iya ka pig pugpitaw dan kanak nu inat mahigsum huo... inat nu mahigsum tapos kunu kandan ug duok kanak su ka kagi dank a mgo mgo ata daw ka mgo ata daw mgo damak su ka nigpractice k utu kuwa nigbibinisaya ad kunu ad kunu ad amani ug kuwa undiyu to bukid na awu un ka kudi nu pagmahal to kudi nu kultura.” *(FGD-002)*

(Those situations affected my self-confidence. I know not about Manobo since I practiced Bisaya for it is the language that is mostly used way back then. I did not love my language for I thought it was not good at all. I kept on crying for they see me as a filthy one. They ignore me for they say that...
indigenous people are soiled. So I had practiced Bisaya. I had refrained from going home. I lost my love for my culture.)

Rosy (pseudonym) also expressed her disappointments on how other people regard Ata-Manobo. She mentioned that some of the flaws or mistakes are associated to them. She recalled about gluttony. Every time someone will act gluttonously, they will sometimes refer to as Ata-Manobo. She even asked herself, what is wrong with us Ata-Manobo? What she usually does for her to overcome it is that, she just disregards it. She added that she only has to focus her attention into improving herself without stepping others.

“It could not be denied that some people degrade our personalities as Manobo. Some of the flaws of other people are associated to us. Example, on the issue of gluttony, they would say “You are like a Manobo, for the fact that you are a Bisaya”. I even asked myself, what is with us that their flaws are associated to us? How about them? Are they perfect enough? That only we are those who commit mistakes and...
misconduct? It hurts every time we think about it; yet, we manage to disregard it. We focus only on improving ourselves without stepping others.)

Chapter Summary

From the results of the study based from the responses of both the in-depth interview informants and the FGD participants, the following concerns were identified:

Firstly, Ata-Manobos’ marriage practices were considered significant in shaping their culture for the following reasons: arrange marriage for future partner, to be known as an ethnic group, respect for culture and family, being proud of their culture and it should be preserved for the next generation.

Secondly, the findings also revealed the different morphological structures of Ata-Manobo language like tenses of verbs, comparatives, superlatives, pluralization and codes switching.

Thirdly, the different insights of Ata-Manobo which include effects of technology, constant practice and preservation of the language, love and being proud of one’s culture, and struggling against ethnic discrimination.
Chapter 5

DISCUSSION AND CONCLUSION

This chapter deals with the discussions and conclusion of the major themes and analysis, which are drawn from the research questions.

As this study has clearly indicated, its purpose is to analyze the language based on the marriage practices of Ata-Manobo. It aims to go deeper into the core of the culture to bring the insights of the participants to the surface and to find out what constructs may be derived from the findings.

It is in this context that I, was taking the cue from Lester (1999), utilized qualitative research methods in my investigation. I personally accentuated that ethnographic qualitative approach is ideal at bringing to fore cultural features such as those marriage practices and their language as well. It is also in line with the said framework that the 14 participants, seven for the in-depth interview and seven for the focus group discussion, were invited to share their thoughts in orchestrated marriage practices, narrated their perceptions and insights and reflected on those thoughts and insights. The participants in this study were all Ata-Manobo in the Municipality of Talaingod, Davao del Norte. These participants are knowledgeable both in their practices and their language.

Marriage Practices Shape Ata-Manobo Culture. At this point, relevant readings and propositions from different authors and specialist supported the different themes of how marriage practices shape Ata-Manobo culture.
Firstly, the results of this revealed that they considered **arrange marriage for future partner**. Arrange marriage is still prevalent in Ata-Manobo culture. There are still groups of Ata-Manobo who are still practicing it. According to Bhopal (1999), arranged marriages are seen as an agreement between two families rather than two individuals, and are based on a contract where both sides have to fulfill their obligations (Madathil). Thus, arranged marriage is not only a combination of husband and wife; but also a union of two families in Easterner cultures.

The informants also discussed during the interview that even as young as 5 years old can already be fixed to marry somebody who might or not older than her. These points are very necessary most especially to the knowledge on Ata-Manobo that there are practices like this which is still being conducted even at this modern era. More to that, it will give us a realization that arrange marriage could be beneficial in the sense that it can be a preparation in finding your future partner.

Nevertheless, even arrange marriage has already been part of the Ata-Manobo culture, there are Ata-Manobos who are not in favor of this practice. Their contentions are they should have the right to choose whoever they wanted to marry. If one informant also reiterated that if there is one practice she wants to change aside from pangayaw, it should be the arrange marriage.

These findings could be a subject for another significant study which will discuss about the different experiences, challenges, feelings and emotions of those who experienced arrange marriage.
This is the second theme that emerged from the question “How do Marriage Practices shape the Ata-Manobo culture?”. It discussed the importance of marriage practices in Ata-Manobo culture.

One of the most common points expressed by the informants is that marriage practices of the Ata-Manobo served as their identity – to be known as an ethnic group. Culture gives individuals and groups their identity. There is a powerful connection between language and sociocultural identity (Ovando, 1990). They believed that they will be known as Ata-Manobo if they will have knowledge on their practices and if they will conduct their practices as well. People will know who they are and what they do. It is believed that identity is about how individuals or groups see and define themselves, and how other individuals or groups see and define them. Identity is formed through the socialization process. This will take part of who they are and how they will value their culture.

Ethnic identity is dynamic and complex, and can evolve over one’s lifetime according to a variety of factors, which may be incorporated consciously or unconsciously into one’s identity. It is affirmed by various elements that an individual defines for herself or himself as the criteria for a sense of belonging to a certain group, such as a set of shared values, attitudes, lifestyles, and/or customs. Similarly, cultural identity is formed based on a common ancestry, a shared historical memory, a connection to a native land, and/or common practices such as religion, language, traditions, and customs, which result in a feeling of solidarity. Each cultural group is further defined by its differentiation
from others, based on cultural markers (such as language or clothing), and other attitudes and practices that are associated with a particular social group (Goodenough, 1996)

Just like what I have written in my introduction for this study, “One’s culture is one’s body and soul. This gives us the basic foundation of our whole being. What comprises us as a person is because of our pre-acquired acts and tradition. If someone might take away that aspect of our lives, this would be like trying to eradicate our own authentic identity. Apparently, how we manage to create brilliant art crafts with a touch of our own civilization is the product of our pre-acquired creativity from our own acculturation – our own culture.”

It was revealed in the third theme of the first question about the role of marriage practices as a sign of respect for the culture and family. They regard their marriage practices as the most valuable practice because it comes with responsibility and words of honor.

The man who would like to marry a woman should take full and unfaltering responsibility with the welfare of the woman. The man will be called responsible if he will show the family of the woman that he is sincere of his intentions if he will ask the family’s consent if he can marry their daughter.

Even if you don’t know who your ancestors are, you have a culture. Even if you are a mix of many cultures, you have one. Culture evolves and changes all the time. It came from your ancestors from many generations ago, and it comes from your family and community today (Tardif, 2002). And it comes with words of honor, you have to fulfill what you have sworn to fulfill as your responsibility to
the woman you would like to marry. And Ata-Manobos believe that you will ask
the woman into marriage, you are truthful and you possess word of honor.

This is the fourth theme that emerged from the result was that Ata-
Manobo consider the conduct of marriage practices as a manifestation being
**proud of the culture**. As expressed by the participants, they should not be
ashamed of their practices instead they should be proud of it. They further
expressed that it is one way that they will be recognized who they are and what
they do.

Taking pride of one’s culture is necessary for both in strengthening and
preserving the cultural practices and tradition of a certain minority group. To
show your pride for your culture is to accept who you really are. You should not
be ashamed to show to people your cultural practices.

They expounded that they can show their pride for their culture if they will
continue to practice it without minding what other people might say about them.
King (1997) supported the statement by saying that taking pride of one’s culture
is a responsibility of a person who belongs to a certain group. It means that it is a
deviation if you are not going to patronize your own cultural practices. We are
brought up in this very same culture, we have lived with it all our lives, and these
cultures are what define our nation to the outside world. If we stand today as the
patriotic youth of this country we shall find taking pride in our culture a choice.
This is the only definite thing that binds us; to love the country is to love its
culture.
And the last theme that emerged from question “How do marriage practices shape the Ata-Manobo culture? “ is that there is a need of preservation of marriage practices for the next generation.

One of the participants made mention about “Cultural transmission” wherein she said that it is very necessary for a certain culture to pass their cultural practices and tradition so a certain group can continue to exist. Jekayinfa (2002) states that from wider perspective, culture includes the total repertoire of human action which are socially transmitted from generation to generation. That is, they expressed that it very necessary to preserve these practices so the next generation will not be ignorant about their practices.

It was shown in the interview that the Ata-Manobo perceived that there is a necessity to preserve their marriage practices so that it will still exist for the next generation. So the next generation will still continue to conduct their practices. They believe that through this, the younger generation will continue to embrace and appreciate their culture. Obiora (2002) contends that culture is a continuous process of change. In spite of the change, culture continues to give a community a sense culture is that it is learned, acquired, transmitted or diffused through contact or other means of communication flow from one generation to another. Mini (pseudonym), one of the informants highlighted that the reason why we need to preserve our culture is to let it remain as years pass by, and it will not be the same to what happens to other culture that the new generation did not anymore practice it.
Tardif (2002) opines that culture is not genetically transmitted rather it takes place by process of absorption from the social environment or through deliberate instruction. This is to say that culture is learned. Such learning does not occur through natural inheritance. Probably that is why Jekayinfa (2002) maintains that the man learns culture through the process of socialization, enumeration, personal experience and through deliberate indoctrinate nation or teaching.

The Morpho-Semantic Features of Ata-Manobo Language based on their Marriage Practices. In identifying the morpho-semantic features of Ata-Manobo language, I analyzed the data taken from the informants from their simulation and list of Ata-Manobo words. These analyses were treated in the two linguistic features namely; morphological analysis, and semantic analysis, that were significant in the study.

These are Ata-Manobo words used in pre-marriage. The following examples are the terms used in Pre-Marriage or before the actual wedding ceremony.

The Ata-Manobo word “Amoy” which has an English translation of Father which means male parent. The Ata-Manobo word “Ama” which has an English translation of Mother which means a female parent. The Ata-Manobo word “Buwad” which has an English translation of Hand which means the body part at the end of your arm that includes your fingers and thumb. Another Ata-Manobo word is “Maopiya” which has an English translation of Beautiful which means generally pleasing. And the Ata-Manobo phrase “Doisok ka goinawa ko
koykow” which has an English translation of I love you a little bit which means that a person loves the other person a little bit.

The Ata-Manobo word “Boy-an” which has an English translation of girl’s family which means the family of the girl that a man wants to marry. “Otao” which has an English translation of people which means a body of persons that are united by culture. The Ata-Manobo word “Igbugoy” which has an English translation of to give which means to put (something) into someone’s hand. The Ata-Manobo word “Goinawa” which has an English translation of to love which means to feel great affection for (someone). The Ata-Manobo word “Igsul-ong” which has an English translation of clothes which means the things that people wear to cover their bodies.

These words are the terms used by Ata-Manobo in the conduct of their marriage practices. These are some of the examples are the Ata-Manobo words used in During Marriage or the actual wedding ceremony.

The Ata-Manobo word “Pinnuu kow” which has an English translation of you sit which means to be in a position in which your bottom is resting on a chair. The Ata-Manobo word “doroyow kow lasindog” which has an English translation of Stand properly which means to be in upright position with all of your weight on your feet. The Ata-Manobo word “salapi” which has an English translation of money which means something that is used as a way to pay for goods and services. The Ata-Manobo word “ogsamboy” which has an English translation of borrow which means to take or use something for a period of time before
returning it. The Ata-Manobo word “gatus” which has an English translation of pesos which means Philippine currency.

The Ata-Manobo word “bayaran” which has an English translation of pay which means to make due return to for services rendered or property delivered. The Ata-Manobo word “malintok” which has an English translation of little which means small in size. The Ata-Manobo word “tuud” which has an English translation of important/need which means having serious meaning or worth. The Ata-Manobo word “hutuk” which has an English translation of to get which means to gain possession of. The Ata-Manobo word “ogpaalap” which has an English translation of to send which means to be carried from one place or person to another. The Ata-Manobo word “ogboli” which has an English translation of to buy which means to get something by paying money for it. The Ata-Manobo word “kuntoon” which has an English translation of now which means at the present time.

These words are the terms used by Ata-Manobo in the conduct of their marriage practices. These are some of the Ata-Manobo words used in Post Marriage or after the actual wedding ceremony.

The Ata-Manobo word “ba’las” which has an English translation of rice which means these are starchy seeds of cereal grass (Oryza sativa) that are cooked and used for food. The Ata-Manobo word “kadjo” which has an English translation of wood which means the hard substance that makes up the stems and branches of trees and shrubs. The Ata-Manobo word “hapoy” which has an English translation of fire which means the light and heat especially the flame.
produced by burning. The Ata-Manobo word “iglokus” which has an English translation of husband which means a male partner in a marriage. The Ata-Manobo word “igboye” which has an English translation of wife which means a female partner in a marriage.

The Ata-Manobo word “ikam” which has an English translation of weaved Bed which means it is an interlacing strands out of abaca which is used as bed. The Ata-Manobo word “kuonon” which has an English translation of cooked rice which means these are starchy seeds of cereal grass (Oryza sativa) that are cooked and used for food. The Ata-Manobo word “moirob” which has an English translation of bolo which means a long heavy single-edged knife of Philippine origin used to cut vegetation and as a weapon. The Ata-Manobo word “baloy” which has an English translation of house which means a building in which a family lives. The Ata-Manobo word “tangkolo” which has an English translation of headdress which means a decorative covering for your head. The Ata-Manobo word “Kinabu” which has an English translation of cloth which means material that is made by weaving together threads of cotton, wool, nylon, etc. that is used to make clothes, sheets, etc.

Aside from the different terms used in the conduct of their marriage practices, this study also tries to analyze the words used as to their structure and form and how these words change when they inflected. These are some of the analyses.
Ata-Manobo words undergo different changes when they are transformed into their corresponding inflection in different forms such as **tenses of verbs**, **comparatives**, **superlatives**, and **pluralization**.

Ata-Manobo language has distinct characteristics. There is a big difference in transforming **tenses of verbs** in English from Ata-Manobo language. In English, we form the past tense of a certain word by adding a suffix –ed or d, or if it is an irregular verbs it will change the form and structure of the word. While in Ata-Manobo language, there is the adding of the prefix “nig-“ + the main form of the verb.

For example, the main Ata-Manobo word “palagoy” which has an English translation of to run can be transformed to its past tense by adding the prefix “nig“ + main Ata-Manobo word “palagoy” which created the new past tense “nigpalagoy” which means run. The main Ata-Manobo word “pinuo” which has an English translation of to sit can be transformed to its past tense by adding the prefix “nig“ + main Ata-Manobo word “pinuo” which created the new past tense “nigpinuo” which means sat.

And for **future tense in Ata-Manobo**, there is adding of prefix “ug-“ + the main form of the verb.

For example, the main Ata-Manobo word “palagoy” which has an English translation of to run can be transformed to its future tense by adding the prefix “Ug“ + main Ata-Manobo word “palagoy” which created the new future tense “Ugpalagoy” which means will run. The main Ata-Manobo word “pinuo” which has an English translation of to sit can be transformed to its future tense by adding
the prefix “Ug” + main Ata-Manobo word “pinuo” which created the new future tense “Ugpinuo” which means will sit.

In adjectives, there is a big difference in transforming comparatives and superlatives in English from Ata-Manobo language. In English, we form the comparative of a certain word by adding a suffix –er or r, or if it is a regular adjective it will not change the form and structure of the word, instead there is the adding of more for comparative and most for superlative. While in Ata-Manobo language, to form comparative there is the adding of the prefix “mas-“ + the main form of the adjective. And to superlative in Ata-Manobo, there is adding of prefix “pinaka-“ + the main form of the adjective.

In comparatives, For example, the main Ata-Manobo word “marudjow” which has an English translation of beautiful can be transformed to its comparative form by adding the prefix “mas” + main Ata-Manobo word “marudyow” which created the new comparative “mas marudyow” which means more beautiful. The main Ata-Manobo word “maruot” which has an English translation of ugly can be transformed to its comparative form by adding the prefix “mas” + main Ata-Manobo word “maruot” which created the new comparative “mas marudyow” which means uglier.

Superlatives, for example, the main Ata-Manobo word “marudjow” which has an English translation of beautiful can be transformed to its superlative form by adding the prefix “pinaka” + main Ata-Manobo word “marudyow” which created the new superlative “pinaka marudyow” which means most beautiful. The main Ata-Manobo word “maruot” which has an English translation of ugly can be
transformed to its superlative form by adding the prefix “pinaka” + main Ata-Manobo word “maruot” which created the new superlative “pinaka marudyow” which means ugliest.

The **pluralization** of words in Ata-Manobo is not formed with the usual inflections found in the English language. In English, you will form simple concepts of pluralization by adding s to a base noun or verb. But in the case of Ata-Manobo language, certain words are used to pluralise an Ata-Manobo word.

The Ata-Manobo word “mgo” signals an idea that the noun used is plural. In the first word in the table, the Ata-Manobo word “mgo” signals pluralization to the noun Ata-Manobo word “baloy” (house). In the second word in the table, the Ata-Manobo word “mgo” signals pluralization to the noun Ata-Manobo word “tangkolo” (headdress). In the third word in the table, the Ata-Manobo word “mgo” signals pluralization to the noun Ata-Manobo word “bolbol” (hair). In the fourth word in the table, the Ata-Manobo word “mgo” signals pluralization to the noun Ata-Manobo word “kinabu” (cloth).

It was also observed during the simulation that the Ata-Manobo participants used **code switching** wherein the participants alternate the use of Ata-Manobo and English and Cebuano.

Based on my observation, the primary reason for that linguistic phenomena which code switching was that most of the participants were able to have access to education. That is, because of their exposure to academic stimuli, the participants can integrate code switching in the communication process.
The Insights of Ata-Manobo on their Marriage Practices and Language. At this point, relevant readings and propositions from different authors and specialist supported the different themes of the Insights of Ata-Manobo on their Marriage Practices and Language.

It was revealed in the interview that there are certain effects of technology in the conduct of their different cultural practices most especially the conduct of their marriage. The continuing world-wide growth of access to internet is being mirrored by an equally discernible rise in its use by ethnic ideological and national groups anxious to assert their culture identity (Obiora; 2002). This is most apparent in the information obtained some of which reflect interest and goals. Snow White (pseudonym) pointed out that technology has brought many changes in their practices. Example, in their marriage, supposedly, the Datu will do the honor of blessing the two individuals making them unto one. Yet, due to the influence of technology, some of them prefer the father or pastor to do the task by all accounts done by the Datu.

Dora (pseudonym) accentuated that technology has also affected their courtship. Though, in Ata-Manobo they don’t have courtship because they practice arrange marriage, however they practice the conduct of dancing to show to the girl that the man likes her and if the girl will respond with a dance it means that the girl will accept him. Dora (pseudonym) confessed that nowadays, teenagers do the courtship through the use of their mobile phones instead of doing it in person.
It was common among the responses of the informants that they spoke about **constant practice and preservation of the language** since some of the Ata-Manobo are not anymore speaking using their language instead they used other language. Tuhus-Dubrow (2002) has observed that a language is considered endangered when it is no longer spoken by children, moribund by only handful of elderly speaker and left to extinct when it is no longer spoken. The number of language endangered vary but the average estimates from studies, according to Whalen (2002) are alarming with half of the world language struggling to survive.

That is, they emphasized that for them to preserve their language, Ata-Manobo should constantly practice their language. It is opinion of Walleh (2002) that a language should be preserved. This is because language recognizes people’s right to determination of their own fate. Any culture can be expressed in any language in some ways, but the nature language is most effective. Through this, they can raise awareness among other Ata-Manobo on the importance of preserving their language to take part of their identity.

The informants believed that **loving and being proud of the culture** should be the primary responsibility of every Ata-Manobo. Mini (pseudonym) cited that Ata-Manobo must be proud of who they are, where they come from, what they do, and of what are their practices. She pointed out “We are here because of our Ata-Manobo culture.

We are brought up in this very same culture, we have lived with it all our lives, and these cultures are what define our nation to the outside world. If we
stand today as the patriotic youth of this country we shall find taking pride in our culture a choice. This is the only definite thing that binds us; to love the country is to love its culture (King, 1997).

It was confessed by the participants of the interview that even though there were already laws laid down to address discrimination among ethnic groups, they still continue to struggle against ethnic discrimination. Some of these discriminatory acts were degrading their personalities, flaws of other people were sometimes associated to them and using the word “Ata” as an offensive expression. These affected their self-concept and self-esteem because they feel humiliated and shame towards themselves.

The rights of the Philippines indigenous peoples are legally protected under Indigenous Peoples’ Rights Act (IPRA) which is cited as the first of its kind in Southeast Asia. The law enabled them to acquire titles to their ancestral domains. However the indigenous people continue to experience some extent and degree of discrimination and are described by cultural anthropologist Nestor Castro that “They still cannot identify with the so-called mainstream society or culture.” Indigenous people particularly experience marginalization in urban areas (Junker, 2000).

Implications in Language Teaching

The result of the analyses in the linguistic features (phonology, morphology, semantics and syntax) could be used for teaching on the influence of language in social context. It could also be helpful in explaining how subgroups in society could develop their own language to communicate with
each other. This will also be helpful on explaining how language is affected by situations and how words could be associated to form new words.

The results would also concretize the structure of Ata-Manobo language. This will also motivate other learning institutions in the country to study the Ata-Manobo language that developed in Talaingod. They could use the classifications made on each linguistic feature as reference in conducting their own study.

It further facilitates teachers on how they must instruct their students on the cultural background of language usage. If one teaches language without teaching about the culture in which it operates, the students are learning empty or meaningless symbols or they may attach the incorrect meaning to what is being taught. The students, when using the learnt language, may use the language inappropriately or within the wrong cultural context, thus defeating the purpose of learning a language.

**Implication for Further Research**

The results in the focus group discussions have given an overview on how diverse and distinctive Ata-Manobo are when it comes to their culture and language. Its evolution and change can be traced back on the stream of influence from the community where it is being used. Ata-Manobo language defines being the identity of an Ata-Manobo. It gives a sense of identity for an ethnic group who even though already being protected by law but still longs for respect from a society where they belong. The study of Ata-Manobo and their
language is much deeper and should be given credit by conducting further studies.

A larger community as the setting for further research would be relevant to give wider perspective as to how it evolves in the society. The informants could be upgraded to Ata-Manobo belonging to the professional class. Finding out on how Ata-Manobo used their language from those who were working in establishments, companies and high esteemed professions. It would also be beneficial to find out how Ata-Manobo are treated in communities to find whether this affected on their usage of Ata-Manobo language. Another study could be attributed on the linguistic features of Ata-Manobo in different areas whether they are distinctive or similar.

In general, these suggestions only prove the diversity of topics to be considered for research on Ata-Manobo. Ata-Manobo is rapidly changing. Researchers should take the opportunity to keep up with its swift development. It is likely that paying attention to Ata-Manobo would strengthen more the acceptance of Ata-Manobo in the society in general.

Concluding Remarks

As I was conceptualizing my master’s thesis title, I found myself in a complete emptiness and vacuum. I could not think of anything that would interest me. Then I happened to converse with these students of mine. I have observed that they are talking in different language. However, I have already noticed that it is Ata-Manobo.
I have to be honest. The way I perceive these people before is really very different now. I don’t go to these people before because some of them are filthy. But when I reached college, my conceptions towards them changed when we were already studying their culture. Until I already started teaching in a private school and I happened to have Ata-Manobo students, I began to know them better. Fate has its own way of teaching me about these lively people. When I applied at Deped, I was assigned at Datu Jose A. Libayao Memorial National High School wherein majority of the students of this school are Ata-Manobo. That opportunity paved way for me to deepen my awareness about their culture, customs and traditions.

I took time to study some of their words and expressions so at least, I can interact with them using their language. They even laughed at me if I can’t pronounce their words correctly. They even jokingly told me that I should learn their language so they can’t gossip against me.

I was inspired of their distinctiveness and peculiarity. And that time on, I was already convinced to study about the culture of Ata-Manobo. Their colorful and lively customs and traditions are what make it even interesting. However, one sad fact still remains, some of them still experienced discrimination even as of this time. I hope this study will bring forth awareness and respect among Ata-Manobo tribe. I am hoping that this study would leave a mark on those who will read and consider this masterpiece that is worthy of sincerity.
REFERENCES


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