



# Pasil Survey Report, Kalinga Province

Ryn Jean Fe Gonzales

# **Pasil Survey Report, Kalinga Province**

Ryn Jean Fe Gonzales

SIL International®

2015

## **Abstract**

Pasil is one of the eight municipalities of Kalinga province in the northern Philippines. It has 14 villages or barangays that are grouped into seven subtribes who each speak their own variety of Pinasil, the collective name for the language spoken in Pasil. The sociolinguistic survey conducted in the area investigated the extensibility of materials in Lubuagan, a related variety, and the possibility of language development in a variety of Pinasil if Lubuagan is not acceptable. The survey team used four different sets of questionnaires, participatory tools, and a modified recorded text test (RTT) to gather data on language relatedness, attitudes, and language vitality.

It was very clear that Lubuagan materials would not be extensible to Pasil. Although Lubuagan has high lexical similarity with Pasil, the people consider it as a different language and would rather have materials in Pinasil. The level of vitality of Pinasil based on the EGIDS is 6a, vigorous. The current status of the language will be able to sustain its current use or even a higher level of use especially in education, health, and other bodies of knowledge should the community decide to pursue a community-based language development.

## **Contents**

### **Abstract**

#### **1 Introduction**

#### **2 Research purpose, goals, and questions**

#### **3 Methodology**

##### **3.1 Types of data collected**

###### **3.1.1 Bilingualism in Ilokano**

###### **3.1.2 Domains of language use**

###### **3.1.3 Language attitudes**

###### **3.1.4 Comprehension**

###### **3.1.5 Proficiency of children in the Pinasil language**

###### **3.1.6 Ethnolinguistic identity and makeup of the village**

###### **3.1.7 Government policy**

###### **3.1.8 Contact**

##### **3.2 Instruments**

#### **4 Results and discussion**

##### **4.1 Language vitality assessment using the Sustainable Use Model (SUM)**

###### **4.1.1 EGIDS level of Pinasil (EGIDS Level 6a: Vigorous)**

###### **4.1.2 FAMED conditions of Pinasil**

##### **4.2 Language development of Pinasil**

###### **4.2.1 Dialect perception of Pinasil**

###### **4.2.2 Comprehension**

###### **4.2.3 Contact**

###### **4.2.4 Prestige**

###### **4.2.5 Central dialect**

###### **4.2.6 Best location for development**

##### **4.3 Extensibility of Lubuagan materials**

#### **5 Conclusion**

##### **5.1 Language vitality**

##### **5.2 Language development of Pinasil**

##### **5.3 Extensibility of Lubuagan materials**

### **Appendix A: Pasil base map**

### **Appendix B: Decision Tree for the EGIDS**

### **Appendix C: FAMED conditions for sustainable language use**

### **Appendix D: Dialect mapping: Perception of similarity (steps 1–5 results)**

### **Appendix E: Dialect mapping: Rank order of understanding (step 6 results)**

### **Appendix F: Dialect mapping: Level of comprehension (step 7 results)**

### **Appendix G: Dialect mapping: Language use (step 8 results)**

### **Appendix H: Dialect mapping: Possible users of materials in XL (step 9 results)**

### **Appendix I: Dialect mapping: Standard variety choices (step 10 results)**

### **References**

# 1 Introduction

Pasil is one of the eight municipalities of the province of Kalinga in the Cordillera Administrative Region (CAR) in the northern Philippines (figures 1 and 2). It is bordered by the municipalities of Balbalan in the north, Tabuk in the east, Lubuagan in the southeast, Tinglayan in the south, by Mountain Province in the southwest, and by Abra Province in the west. Pasil became a separate municipality from Lubuagan in 1966 (Gieser 1987). At present, Pasil has 14 barangays or villages: Cagaluan, Ableg, Dalupa, Balinciagao Sur, Balinciagao Norte, Magsilay, Malucsad, Pugong, Guinaang, Galdang, Bagtayan, Dangtalan, Balatoc, and Colayo. (See appendix A for the Pasil base map.) These villages make up seven subtribes.

Map 1. Map of the Philippines showing CAR



Source: Wikipedia [www.wikipedia.org/wiki/Cordillera\\_Administrative\\_Region](http://www.wikipedia.org/wiki/Cordillera_Administrative_Region) CC BY-SA 3.0. (Accessed 30 October 2015.)

Map 2. Map of CAR showing Kalinga Province



Source: Wikipedia [www.wikipedia.org/wiki/Cordillera\\_Administrative\\_Region](http://www.wikipedia.org/wiki/Cordillera_Administrative_Region) CC BY-SA 3.0. (Accessed 30 October 2015.)

SIL was engaged in language development work in the municipality for around 30 years until the late 70s. Since then nothing has been known about the language situation in this municipality. With the current progress of language development work in the province of Kalinga, it was high time to revisit Pasil to find out if there has been any significant change in the sociolinguistic situation. If there has been, the survey will inform strategic actions by stakeholders should they want to do language development work.

Hence, a sociolinguistic survey was conducted in Pasil, in eight villages representing the seven subtribes of the municipality (refer to table 1 below for the list of subtribes). Guinaang subtribe initially reported some differences between the Upper Guinaang and Lower Guinaang varieties so each of the two variants of Guinaang was represented by one village from the area. In summary, the villages we visited in Pasil were Guinaang, Malucsad, Dangtalan, Magsilay, Ableg, Cagaluan, Balatoc, and Colayo.

Additional pertinent data from a pilot survey activity in the village of Balbalasang in Balbalan municipality was also included in the report. (See table 1 for more details on the survey location.) Linguistically, Balbalasang was categorized as part of the Guinaang-Balbalaang group. At the time of the grouping, Guinaang was still part of Lubuagan municipality (Busenitz, Gieser, and Ohlson 1974).

Table 1. Survey location

Subtribe	Component Villages	Survey Location
Pasil		
Cagaluan	Cagaluan	Cagaluan
Dalupa-Ableg	Dalupa, Ableg	Ableg
Magsilay-Balinciagao	Magsilay, Balinciagao Norte, Balinciagao Sur	Magsilay
Dangtalan	Dangtalan	Dangtalan
Guinaang	(Upper) Bagtayan, Galdang, Guinaang; (Lower) Pugong, Malucsad	(Upper) Guinaang (Lower) Malucsad
Balatoc	Balatoc	Balatoc
Colayo	Colayo	Colayo
Balbalan		
<sup>a</sup> Banao	Balbalasang, Pantikian, Talalang	Balbalasang

<sup>a</sup>Visited in March 2011 as part of the Kalinga Balbalan pilot survey trip.

## 2 Research purpose, goals, and questions

The purpose of the language survey was to determine the possible need for vernacular literature in Pinasil, the language spoken in Pasil, and if there is a need, which Pinasil variety should be selected for development. The major factors that influence the need for vernacular literature in Pasil are language vitality, bilingualism in Ilokano, and the extensibility of the related Lubuagan Kalinga materials to Pasil. Extensibility of materials pertains to comprehension and acceptability of materials in one particular language to another, usually between related language varieties. The factors that determine which variety should be used, if ever, are language attitudes and the relationship of the different Pinasil varieties. The goals of the research then, based on the purposes of the survey, were as follows:

1. To evaluate the vitality of the Pinasil language;
2. To determine which Pinasil variety should be chosen for development;
3. To evaluate the potential for Pinasil to use Lubuagan Kalinga materials.

## 3 Methodology

Prior to the survey, we arranged with contacts from the Local Government Unit (LGU). Our contacts from the LGU were the ones who coordinated with the respective leaders of the villages we planned to visit. We also made a courtesy call on the municipal mayor (during our second survey trip) who gave us letters of endorsement to the leaders of the last three villages we visited. But even with the mayor's endorsement we had to secure permission, not only from the leaders but also from the community through formal introductions and discussions in all villages. When the proper approvals had been secured, the leaders and the community helped us with the implementation of the survey plan, making sure that it was culturally appropriate. They also helped us with the scheduling of our activities based on the availability of the people whom we wished to interact with. The leaders were also the ones calling for participants for the survey activities.

A pilot test of the questionnaires and participatory survey tools was done in Guinaang village with speakers from Guinaang and the village of Malucsad in September 2010.

The actual survey was conducted April 1–12 and June 12–26, 2011. The team was composed of William Hall, Ph.D., (team leader), Rosario Vilorio, Henrietta Catadman, Amario Fabiosa, Jr., Juana Bannawe, Levi Cruz, and Ryn Jean Fe Gonzales. We visited three villages on each trip and spent at least four days in each location. The first three villages we visited were Cagaluan, Dangtalan, and Guinaang. On the second trip we went to Malucsad, Magsilay, and Ableg. There were two villages that were not

surveyed during this time because of a peace and order situation: Balatoc and Colayo. Finally, these villages were surveyed on April 8–15, 2014, completing the survey of the municipality of Pasil with Kimberly Ruth Magangat assisting in data gathering.

After the initial report was written, we returned to Pasil to give a report to the leaders and other stakeholders such as teachers and religious leaders in the municipal hall in March 2013. Through this event, we further verified the results of the survey. Also, in the process of community engagement, the LGU invited the team to help in community organizing for language development and encouraged us to present the report to all the villages of Pasil so that the people would better understand the results of language survey and be able to make appropriate decisions about their language.

### **3.1 Types of data collected**

#### **3.1.1 *Bilingualism in Ilokano***

Do the people of Pasil, who call themselves Ipasil, understand Ilokano adequately to read and use materials written in Ilokano.

#### **3.1.2 *Domains of language use***

What is the extent and depth of use of the Pasil language, also referred to as Pinasil by the speakers of the language. These data show how much the Ipasil use their language compared with other languages in the home, community, school, church, etc. to reveal if there is evidence of language shift.

#### **3.1.3 *Language attitudes***

Would the people support the development of their language and will they continue to teach it to their children? This also shows what other language the community wants to learn or use and their motivations for doing so.

#### **3.1.4 *Comprehension***

How well do the Ipasil understand the different varieties of Pinasil and the other Kalinga varieties in other municipalities. This is important in deciding what variety would be best understood in order to be used as a standard for written materials if ever Pinasil were to be written.

#### **3.1.5 *Proficiency of children in the Pinasil language***

Will the children in the next generation still be speaking Pinasil. If chances are high, then it means that language development will be beneficial and worthwhile for the community.

#### **3.1.6 *Ethnolinguistic identity and makeup of the village***

How stable is the language community. When there are many migrants, this has a negative effect on the solidarity of the speakers, the implementation of language programs, and the language use of the community.

#### **3.1.7 *Government policy***

Government policies could be supportive of or a hindrance to the development of a language. What are the current policies implemented by the government that support the use of the vernacular language.

### **3.1.8 Contact**

Who are the people/tribes the Ipasil are relating to? This will give an idea of what language(s) the Ipasil would understand and know how to speak.

## **3.2 Instruments**

We used several instruments in data collection.

We orally administered specifically designed sociolinguistic questionnaires (SLQs) to individuals (16 years old and above), village leaders, church leaders, and teachers based on RAID by Nahhas, Kelsall, and Mann (2006). Three participatory tools were also used during group discussion with the community. These were Dialect Mapping, Bilingualism-Venn Diagram, and Domains of Language Use-Venn Diagram, which were developed by Hasselbring et al. (2011). In addition, a modified Recorded Text Test (RTT) of Lubuagan was also conducted. The RTT helped in finding out how well the Ipasil understand Lubuagan. We also collected additional information from informal interviews and observations to validate the reported and self-reported data we gathered.

The same set of survey instruments was used in all locations except in Balatoc and Colayo where we did not administer sociolinguistic questionnaires nor facilitate a discussion on bilingualism because we learned in the previous fieldwork that the discussion using the Dialect Mapping and Domains of Language Use tool, specifically for Pasil, yielded the same information that we need to assess the sociolinguistic situation. However, in addition to finding Colayo's attitude towards Lubuagan, we asked the community about Kalinga Butbut (also a Tinglayan variety like Colayo) and Mallango (Southern Kalinga variety) that already have written materials.

## **4 Results and discussion**

### **4.1 Language vitality assessment using the Sustainable Use Model (SUM)**

#### **4.1.1 EGIDS level of Pinasil (*EGIDS Level 6a: Vigorous*)**

The data collected were used to answer the diagnostic questions on the Decision tree for the EGIDS (Lewis and Simons, in preparation) in appendix B.

As described on this level, all generations speak the different Pinasil varieties in Pasil. The children learn Pinasil as their first language in the home. Pinasil is used as the medium of instruction (MOI) from preschool even up to high school. There were materials translated in the Guinaang variety but they are no longer available. Most people who knew about the materials (mostly in their 50s and above) have negative opinions on the orthography that was used so it is basically not used. By default, most people write their language in the conventions of the Filipino alphabet and they vary a lot. The lack of standard writing system and materials for teaching literacy makes the language use basically oral. Hence, the EGIDS level is 6a, a sustainable level of use.

In addition, at EGIDS level 6a, Pinasil is categorized as “safe” based on the UNESCO framework. UNESCO describes a language that is safe when the language is spoken by all generations, meaning that the language is transferred from one generation to the next (Brenzinger 2007).

#### **4.1.2 FAMED conditions of Pinasil**

Following is the assessment of the sustainable use of Pinasil based on the FAMED conditions (refer to appendix C for the scale).



### *Function*

Pinasil is spoken by all generations and is used in core domains both in the home and in the community. There are several songs and Bible stories recorded in some varieties of Pinasil. There were portions of Scriptures translated in Guinaang but these are no longer in circulation and are seldom, if ever, used. Most of the written materials in the different varieties of Pinasil are church materials and songs but the people use the Filipino alphabet by default since there is no standard alphabet for Pinasil yet. Though Pinasil is used as an MOI and literacy materials are now being developed, the lack of standardized orthography poses a big challenge in expanding its function to other domains.

### *Acquisition*

The acquisition level of Pinasil is at level 3, corresponding to EGIDS level 6a (vigorous, sustainable orality). This means that Pinasil is being used orally in all core domains in the home and in the community, and therefore, children have full access to the language in their immediate environment. Parents are teaching their children Pinasil as their first language. Most, if not all, children in the community are proficient in Pinasil.

### *Motivation*

A majority of the Ipasil knows the value of knowing how to read and write their language, mainly for cultural identity and preservation. However, not everyone sees literacy in the language as something that would benefit them economically, especially when the language of work (outside Pasil) is Ilokano and other major languages. Hence, Pinasil is at motivation level 2.

### *Environment*

The issuance of DepEd Order 74, s. 2009 puts the Pinasil language in a very supportive national environment for its growth because it institutionalized the use of the vernacular language in literacy and instruction. This was initially implemented in 2012 through the DepEd Order 16, s. 2012 in eight major languages and four other *lingua franca*. But it is the implementation of the K–12 program in all schools that prompted schools even in remote places like Pasil to develop orthography and instructional materials. In addition, the LGU is also supporting this endeavor and is finding ways of helping raise and augment resources for language development. Therefore, Pinasil is at environment level 1.

### *Differentiation*

The Ipasil, the speakers of Pinasil, share the norm that they speak Pinasil, their own variety, to one another, and with other Kalinga speakers. We have heard this on many occasions. However, we have also gathered from the responses that parents are now open to their children speaking other languages in the home. These languages include Ilokano, Tagalog, and English. They think that learning to speak these languages will prepare their children to interact with the wider world outside their community. And since there are not many written materials in Pinasil, materials written in these languages are being used. With this, the differentiation level of Pinasil is probably at level 3.

In summary, Pinasil's FAMED condition levels are shown in table 2.

Table 2. FAMED condition of Pinasil

LEVEL OF USE	CONDITION FOR LANGUAGE USE				
	F	A	M	E	D
4: Educational (Sustainable Literacy)				1. Official gov't policy encourages the dev't of this language.	
5: Written (Incipient Literacy)			2. Majority have strong social and identificational motivations but not all.		
6a: Vigorous (Sustainable Orality)	3. The language is spoken by all ages in the core domains.	3. Language is taught to children in the home and is widely spoken in the community.			3. The oral use of Pinasil and other languages are differentiated.

## 4.2 Language development of Pinasil

### 4.2.1 Dialect perception of Pinasil

Dialect perception data was collected using the dialect mapping tool and interview schedule. Dialect mapping was done in eight villages of Pasil. Also included in the analysis is the dialect mapping data from the village of Balbalasang in Balbalan municipality.

#### 4.2.1.1 Village, people, and dialect names (Dialect Mapping Tool)

The first part of the dialect mapping session was to ask participants the name of the people living in their place and the language spoken there. Below are the responses for each village where we elicited information. Note that on the subtribe level, Malucsad people are Guinaang and speak Guinaang.

Table 3. Name of people and language used by participants

Village	Name of people	Name of language
Balbalasang	Banao	Banao
Dangtalan	Idangtalan	Dinangtalan
Guinaang	Iguinaang	Guininaang
Malucsad	Imalucsad	Nimalucsad/Minalucsad
Magsilay	Imagsilay	Nimagsilay/Minagsilay
Ableg	Iableg	Inableg
Cagaluan	Icagaluan	Kinagaluan
Balatoc	Ibalatoc	Binalatoc
Colayo	Icolayo	Kinolayo

Note: I am using the conventional spelling of people and language names based on the village name.

#### 4.2.1.2 Varieties perceived as similar

Using the dialect mapping tool and questionnaires, the respondents were asked about the name of the villages that speak their language or speak the same as they do. They were also asked to name the languages that are similar to their language. They identified languages inside Pasil, neighboring municipalities, and even from other provinces that speak the same as they do with varying degrees of similarities. Varieties thought to be more similar with each other were grouped together. This was done in all nine villages tested. Refer to appendix D for the detailed perception of similarity in different locations.

1. As expected, the different varieties of Pinasil were grouped according to subtribe. Malucsad, however, subdivided the Guinaang subtribe and considered the Lower Guinaang subtribe, Malucsad and Pugong, to be speaking differently from the upper Guinaang villages.
2. Dangtalan was grouped with the Guinaang subtribe in Balatoc, Colayo, and Balbalasang while in Magsilay it was grouped with Dalupa-Ableg. In the past, Dangtalan used to be a part of the Guinaang subtribe but was later separated and became a lone subtribe.
3. Balbalasang grouped Guinaang, Malucsad, Pugong, Galdang, Bagtayan, Dangtalan, Cagaluan, Dalupa, and Magsilay as one. They call the variety spoken in all the villages they mentioned as Guinaang. Guinaang, apparently, is the most well known language variety of Pasil.
4. The Banao variety was not distinctly established as different from other varieties spoken in the municipality of Balbalan but it was clear that there is a distinct Banao group in Balbalan (Balbalasang, Pantikian, and Talalang) and in the province of Abra specifically from Bangilo, Daguioman, and Malibcong. It is important to note that there were also villages that consider the variety spoken in Balbalan Proper to be similar with Banao. In Balbalasang they reported that the Balbalan Proper variety resembles Gubang, a variety spoken in Abra. They also said that they might have migrated from Gubang.
5. As much as 40 percent of respondents from villages that are a subtribe on their own, like Dangtalan, Cagaluan, and Ableg, considered other villages which belong to another subtribe to be speaking similarly with them.
6. Balatoc and Colayo are the varieties of Pinasil that were commonly perceived as different. Other varieties considered as different were from other municipalities. Lubuagan and its varieties were perceived as different.

7. Balatoc speakers perceived their language to be similar with the language spoken in Amti and Danac. These are villages in the municipality of Boliney in Abra province. Balatoc speakers also consider Colayo as very similar to their language. History says that the people in Abra are migrants from Balatoc. There were also reports that Balatoc have descended from the Tulgao of Tinglayan municipality.
8. On the other hand, the Colayo speakers only consider the Tulgao tribe of Tinglayan as the group that speaks the same as them. The Tulgao tribe has been considered as the mother tribe of the people of Colayo as evident in their shared ancestral domain. The people of Colayo originated in Tinglayan according to records and stories of the elders. The mayor of Pasil, who is from Colayo, called the Tulgao people as his 'tribemates' in his press release in Facebook on connection with his accident on April 27, 2014.
9. Lubuagan and its varieties were considered as distinctly different from the Pinasil varieties.
10. There were two villages that mentioned Calaccad, a language spoken in Tabuk. They said that of all the Kalinga languages, this is the only one that they cannot understand. On one DepED activity in Tabuk, we went to a village called Calaccad and there I learned that the people in Calaccad are not speaking Kalinga but Ga'dang [gdg]. The people in Calaccad are migrants from Parecelis, Mt. Province.

#### **4.2.2 Comprehension**

Using the dialect mapping tool, participants were asked to rank each variety they mentioned according to their level of understanding and how much they comprehend or understand a particular variety. Refer to appendix E for the detailed ranking of understanding of the different varieties in different locations.

##### **4.2.2.1 Most understood variety**

1. The three most understood varieties by five out of the eight Pasil villages visited, from the highest to lowest ranking, were lower Guinaang, upper Guinaang, and Dangtalan. The lower Guinaang variety ranked higher because Malucsad differentiated itself and Pugong from the upper Guinaang variety contrary to Guinaang's perception of similarity of the whole Guinaang subtribe. Other subtribes also did not make any distinction between the upper and lower Guinaang varieties. Dangtalan's grouping with Guinaang earned it its top spot.
2. For Colayo, its most understood varieties, except for Balatoc (2nd) were from Tinglayan-Dananao (3rd) and Butbut (4th). Tulgao, which is considered as the other name for the language of Colayo, is also a Tinglayan variety. See table 4 for the summary of results of which is the most understood variety of Pinasil.

Table 4. Rank order of understanding of related varieties

Rank	Chosen as	Variety
1	1,1,2,2,3,3	Lower Guinaang (Malucsad, Pugong)
2	1,2,2,2,3,3	Upper Guinaang (Guinaang, Galdang, Bagtayan)
	1,2,2,2,3,3	Dangtalan
3	1,2,2,2,2	Ableg, Dalupa
4	1,2,2,2	Cagaluan
5	1,2,2,3	Balinciagao Norte, Balinciagao Sur
6	1,2,2	Magsilay
7	2,3,3	Lubuagan
8	1,1	Colayo
9	1,2	Balatoc
10	2,3	Binalbalan, Balbalan Proper (*Banao)

#### 4.2.2.2 Level of comprehension of the different varieties

The participants identified which varieties they “understand completely,” “understand most,” “understand half,” or “understand little” using markers. Refer to appendix F for the detailed level of comprehension of the different Kalinga varieties cited in different locations.

1. Six out of the eight survey locations in Pasil claim that they understand completely the different varieties of Pinasil in the lower Pasil (river) area (upper Pasil area being Colayo and Balatoc). Cagaluan and Ableg, two of the eight Pasil survey locations, claim that they only understand completely their own varieties and only understand most the lower Pasil varieties.
2. Of the upper Pasil river varieties, Balatoc is more understood than Colayo because three villages claim that they understand most of it. Dangtalan even claims to understand it completely. As for Colayo, two villages claim understanding half of it while the two others only understand a little of it. Ableg considered Colayo as unrelated by not mentioning it as a related variety.
3. Lubuagan in general is understood completely by villages bordering it, Dangtalan and Balatoc. Even Colayo claimed to completely understand Uma, which is a variety of Lubuagan. Dangtalan, actually, got the highest score on the Lubuagan RTT while Balatoc and Colayo got average scores. However, since the villages that claim to understand Lubuagan completely are the villages closer to it, this may be due to the higher amount of contact they have with Lubuagan. It is very interesting that the RTT also showed that the comprehension of Lubuagan increases with age. This may be attributed to the change in social patterns when roads were built connecting Pasil directly to Tabuk (provincial capital) and the center of commerce, education and religion was moved to Tabuk from Lubuagan. This means that the younger generation did not have to go to Lubuagan and have the same amount of exposure like the elders to Lubuagan with the result that they have lower comprehension of the Lubuagan story.
4. Balatoc claimed to understand completely all the other varieties they mentioned: all the Pinasil varieties, Lubuagan and of course, the Amti and Danac of Abra, which is very similar to their language.
5. Colayo also claimed to understand completely all the varieties of Pinasil, Tinglayan, and Lubuagan varieties they mentioned except the Mabungtot and Tanglag (Lubuagan), which they only understand half.

6. Balbalasang, on the other hand, claimed to completely understand the Banao that is spoken in three villages of Balbalan (Balbalasang, Talalang, and Pantikian) and in three areas in Abra (Daguioman, Malibcong, and Bangilo). They also claimed to understand at the same level the Banao spoken in two areas in Tabuk. Further, Balbalasang claimed to understand most of Guinaang, Dangtalan, Magsilay, and Cagaluan and also the Salegseg variety of Balbalan. They only claimed to understand half the varieties in northern Balbalan-Ibuaya and Mabaca (also in Abra). Lubuagan is not mentioned in Balbalasang.

### **4.2.3 Contact**

#### **4.2.3.1 *Language use with other Kalinga variety speakers***

As previously reported, we witnessed how different Kalinga speakers speak their own varieties to each other at an event in Pasil attended by different tribes and municipalities of Kalinga and other neighboring provinces. The Pinasil speakers used their own varieties when speaking with people from Balbalan, Limos, and Abra. They also use their language with the Lubuagan, Tanudan, and Tinglayan speakers although some people in Guinaang claimed that Tinglayan sometimes use Ilokano. Some speakers in Ableg even claimed to have used their language with Bontoc speakers but this needs further proof.

Participants in the dialect mapping sessions from all nine villages we visited also gave very clear evidence that they speak their own variety with speakers of other Kalinga varieties. However, there might be an exception in Pasil. Respondents from Dangtalan, Guinaang, and Magsilay said that the people from Colayo would sometimes use Kinorayu mixed with Ilokano or both of them would switch to Ilokano to understand each other. However, the Colayo respondents said they only use their variety with other speakers of Pinasil (refer to appendix G for the whole language use data).

#### **4.2.3.2 *Travel within area/among dialects***

The most frequented village in Pasil is Guinaang based on the answers given by 18.8% of the respondents. Pugong follows at only 8.7%. Meanwhile, the main purpose for traveling within the municipality is to attend special occasions at 73%. Transactions at the LGU, which includes visits to the health centre, falls to second place but was cited by a meager 5.7% of the respondents.

Guinaang being the town center is where most religious activities are held. Since schools are also in Guinaang, school events also bring the rest of Pasil to this town. Other occasions also include traditional activities like thanksgiving (posipos) and municipal/community events like trainings, meetings, and seminars.

### **4.2.4 Prestige**

Consistently, every respondent claimed that their variety and the variety spoken in their village or in all villages belonging to the same subtribe is the best.

#### **4.2.4.1 *Speakers who can use the variety written in the different Pinasil varieties***

The dialect mapping tool gave us a deeper and broader idea of who else (speakers of other varieties) can use the respondents' own variety if it would be written. Refer to appendix H for the tabulated results of who can use materials developed in the different varieties using the dialect mapping tool.

1. Respondents from all survey locations in Pasil claim that the whole municipality, even Lubuagan, Tinglayan, Tanudan, Naneng (Tabuk), and the Banao villages, Balbalan Proper and Salegseg of Balbalan, could use materials developed in their own variety.

2. Balbasang said that the materials in Banao could be used only by Banao speakers in the three villages of Balbalasang, Pantikian, and Talalang in Balbalan, and by the Banao speakers in Malibcong and Daguioman in Abra. The migrant communities of Banao in Tabuk would also be able to use the materials produced in Banao.

#### 4.2.4.2 Language choices for written materials

In each survey location, the group was asked to pick and make their top three choices of varieties that they would like to use as a written standard with letters A, B, and C, in descending level of preference. Every group picked its own variety as their top choice. An overall tally of the choices made in nine locations revealed that Guinaang was picked by most villages followed by Magsilay-Balinciagao and Dangtalan, which have the same number of picks (refer to table 5 for the tally).

Table 5. Varieties of choice for written materials

Rank	Chosen as	Variety	Location
1	A,A,B,C,C,C	Guinaang	Guinaang, Malucsad, Balatoc, Balbalasang, Magsilay, Dangtalan
2	A,B,B,B,C	Magsilay-Balinciagao	Magsilay, Guinaang, Malucsad, Cagaluan, Balbalasang
	A,B,B,B,C	Dangtalan	Dangtalan, Magsilay, Ableg, Balatoc, Balbalasang
3	A,B,B,C,C	Ableg-Dalupa	Ableg, Magsilay, Dangtalan, Malucsad, Balbalasang
4	A,C,C	Cagaluan	Cagaluan, Ableg, Balbalasang
5	A,A	Colayo	Colayo, Balatoc
6	A,B	Balatoc	Balatoc, Colayo
7	C,C	Lubuagan	Guinaang, Balatoc
8	A	Banao (Balbalan)	Balbalasang
8	A	Turgaw (Tinglayan)*	Colayo
8	A	Amti, Danac (Abra)	Balatoc
9	B	Balbalan Proper (Balbalan)	Balbalasang
10	C	Dananao (Tinglayan)*	Colayo
11	C	Mabungtot, Tanglag (Lubuagan)	Cagaluan

Note: The order of the letters in the column 'Chosen as' corresponds to the order of who picked it in the 'Location' column.

Worth noting was Balbalasang picking Guinaang as its third choice. This is in a way showing a positive acceptance and understanding of the Guinaang variety among the Banao as previously noted in earlier surveys. It is possible that Balbalasang will be able to use materials developed in Guinaang based on this result.

On the other hand, Colayo's preference is leaning towards the Tinglayan varieties (refer to table 5). Guinaang only comes as Colayo's fifth choice after Balatoc (2nd), Dananao (3rd), and Butbut (4th). Therefore, materials developed in Guinaang is not as acceptable to Colayo as with the rest of Pasil. The apparent difference of Colayo from the rest of Pasil is something worth considering in developing orthography and materials for the whole Pasil especially that Colayo prefers to use related Tinglayan varieties which are more similar to their language. See appendix I for the tabulated results of language choices for written materials using the dialect mapping tool.

#### **4.2.5 Central dialect**

To ensure the extensibility of a written standard in a situation where there are different varieties of the language spoken, the central dialect needs to be identified. For this part, since each group of speakers feels so strongly about their own variety, we needed to use a set of criteria to identify which could possibly be the central variety based on other information we have collected from the community besides language attitudes. Variety is central if it has more speakers, institutional infrastructure, and therefore, more prestige, some literature, and so forth than its neighbors.

Based on these criteria, the central variety of Pinalil would be the Guinaang variety. It has the largest population, as it is spoken in five villages of Pinalil. The Guinaang area is the location of most, if not all, institutional infrastructures. This includes the LGU, Health Center, Pinalil National High School (Annex), Pinalil Central School, Philippine National Police (PNP), and the Roman Catholic Convent. Guinaang is also the center for transportation and communication. It is accessible by the existing transport system that goes straight to Amdalao where the institutional infrastructures are. It is also closer to Dangtalan, another *barangay* accessible by vehicle from another route. If there would be roadblocks or landslides along the national road going to the interior of Pinalil, Guinaang would still be accessible from Lubuagan through Dangtalan.

In addition, most literature written in the past was in the Guinaang variety (refer to section 1.3.3). This part of Pinalil's history is very prominent and is known throughout the municipality and even beyond. And as was stated in section 4.2.4.2, Guinaang was the top choice as a standard variety.

#### **4.2.6 Best location for development**

##### **4.2.6.1 Ethnolinguistic make-up of the village**

Considering Guinaang as the variety to be developed, Brgy. Guinaang would be the best location for development since it is at the center of other Guinaang-speaking villages. A language development team could be based in Guinaang proper where the former language workers stayed. Compared with Sitio Amdalao, where the LGU is located, this area is dense with Guinaang speakers, knowledgeable elders and with people who are familiar with language development activities.

##### **4.2.6.2 Accessibility**

As mentioned in section 4.2.4.2, there are infrastructures in place. There is regular supply of electricity, and internet connection is possible through wireless broadband which allows communication possible outside of Pinalil as fast as in most areas in the city. Generally, all Guinaang villages have a good signal except for Bagtayan due to its isolated location. Guinaang is also accessible by motor vehicle so transportation is not as challenging as in other areas. Usually, there is public transportation going to Guinaang from Tabuk twice daily.

##### **4.2.6.3 Security**

Guinaang is generally peaceful. It has no known conflict with any tribes. The Philippine National Police is also stationed in Guinaang so should there be peace and order problems that would arise there is already a police force to handle them.

#### **4.3 Extensibility of Lubuagan materials**

Extensibility of materials depends on many complex factors not just linguistics. Walker (1988) listed nineteen criteria, which are basically similar to the criteria set by Nahhas, Kelsall, and Mann (2006) in RAID for predicting acceptability of literature. In addition to sociolinguistic factors, Hasselbring (2005) also mentioned that a language development team's (LDT) decisions and activities would influence



acceptance and acceptability given the time. Taking all these factors together, they impact comprehension and acceptability. Social networks and dialect perception affect comprehension while power, prestige, security and the degree of unity within the ethnic group are considerations for acceptability (Hasselbring 2005).

Below are some of the reasons why Lubuagan materials are not extensible to Pasil based on the criteria cited above.

1. Pinasil speakers consider Lubuagan as a different ethnic group that speaks a different language. The Pasil community is almost homogenous so social cohesion and sense of identity is very strong. Hence, the use of Lubuagan materials would seem like a cultural betrayal.
2. It is well accepted that the Ipasil can understand spoken Lubuagan at varying levels depending on the age, gender, and location. Apparently, there is no compelling need for the Pinasil speakers to learn a related language like Lubuagan because communication is possible using their own language. Further, there are no political, educational, economic, or social pressures that are imposing on the Ipasil to speak or read Lubuagan. The government is even supporting the development of the mother tongue.
3. The Ipasil are open to change. They want to have literatures written in their language, not in the Lubuagan variety.
4. Based on the dialect mapping discussions (refer to section 4.2.4.2), there were only three villages that considered Lubuagan and its varieties, Tanglag and Mabungtot, as their 3rd choice for a written standard. Basically, the use of Lubuagan over other Pinasil varieties as a written standard is not acceptable to the majority of the Pinasil speakers.

## **5 Conclusion**

### **5.1 Language vitality**

In conclusion, our data showed that the Pinasil language is at the level of stable orality, and this was affirmed by all villages of Pasil we have reported to. Children are learning the language in the home from their parents. There are also incipient written, mostly religious materials but currently no standard orthography is used. However, the language is being used as a medium of instruction from preschool even up to the high school level to facilitate comprehension of lessons not only in Filipino but also in other subjects. A majority of the population is bilingual in Ilokano at varying levels. Bilingualism has been increasing but there is a clear differentiation in its use. Ilokano is only used in the community with Ilokano visitors and with some local government workers. Written church materials in Ilokano are also being used.

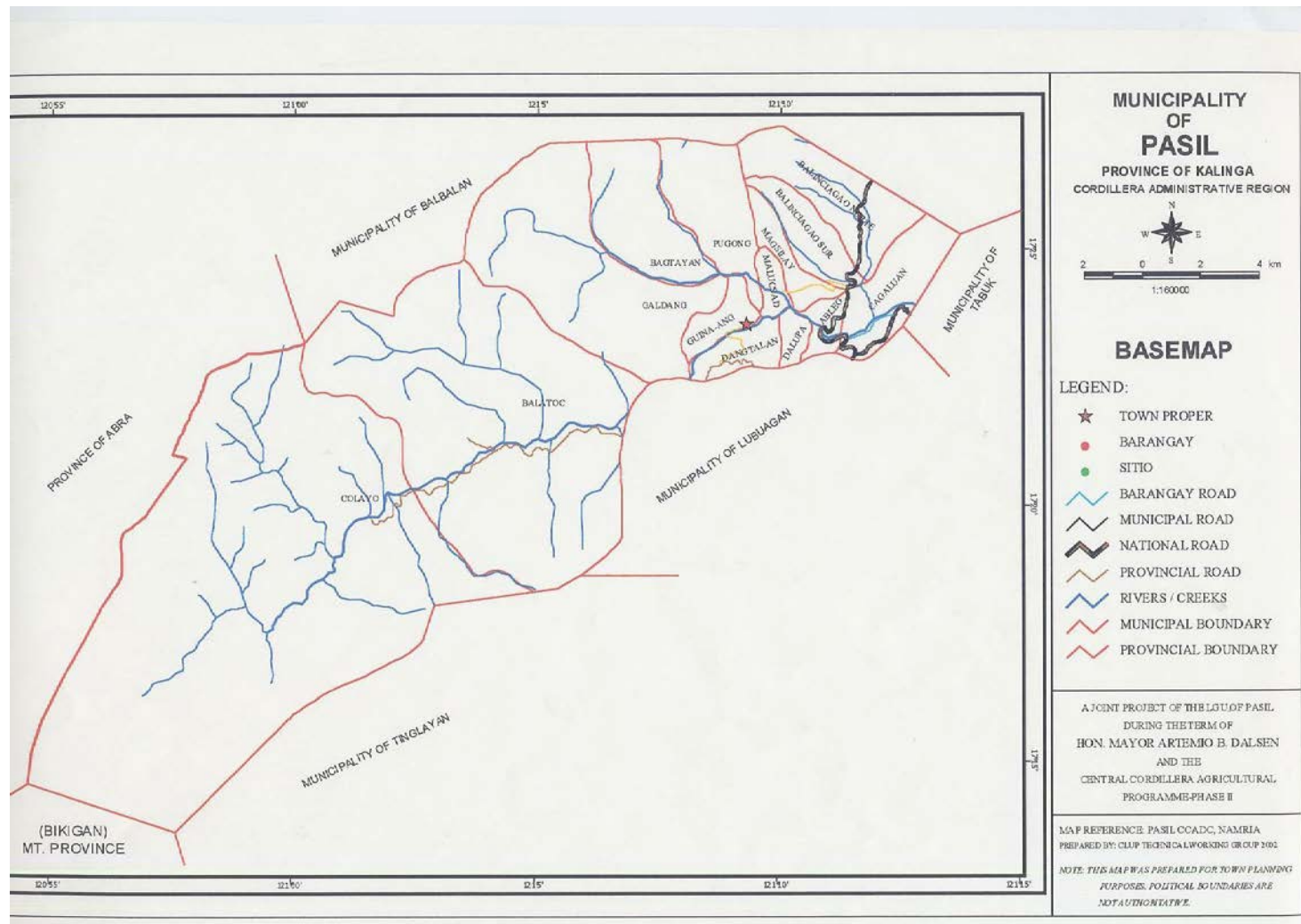
### **5.2 Language development of Pinasil**

Since Lubuagan materials are not extensible to Pasil, any language development in the municipality would have to be in a variety or varieties of Pinasil. Each subtribe we visited showed strong preference for their variety to be used as basis for written standard. However, based on some criteria for extensibility of materials to other varieties, Guinaang would be the best choice as the basis for a written standard for Pinasil speakers except for Colayo. For Colayo speakers, it seemed that they would need separate materials from the rest of Pasil because of their linguistic differences and their preference of Tinglayan varieties.

### **5.3 Extensibility of Lubuagan materials**

Pasil and Lubuagan are historically the same except for some villages in Pasil that were originally part of the Balbalan municipality when the municipality of Pasil was created. However, Pasil's comprehension of Lubuagan varies significantly with location, age and even gender. It is also considered a different group and language. Pasil's attitude towards the use of Lubuagan materials is negative. Pasil desires to have its own language development.

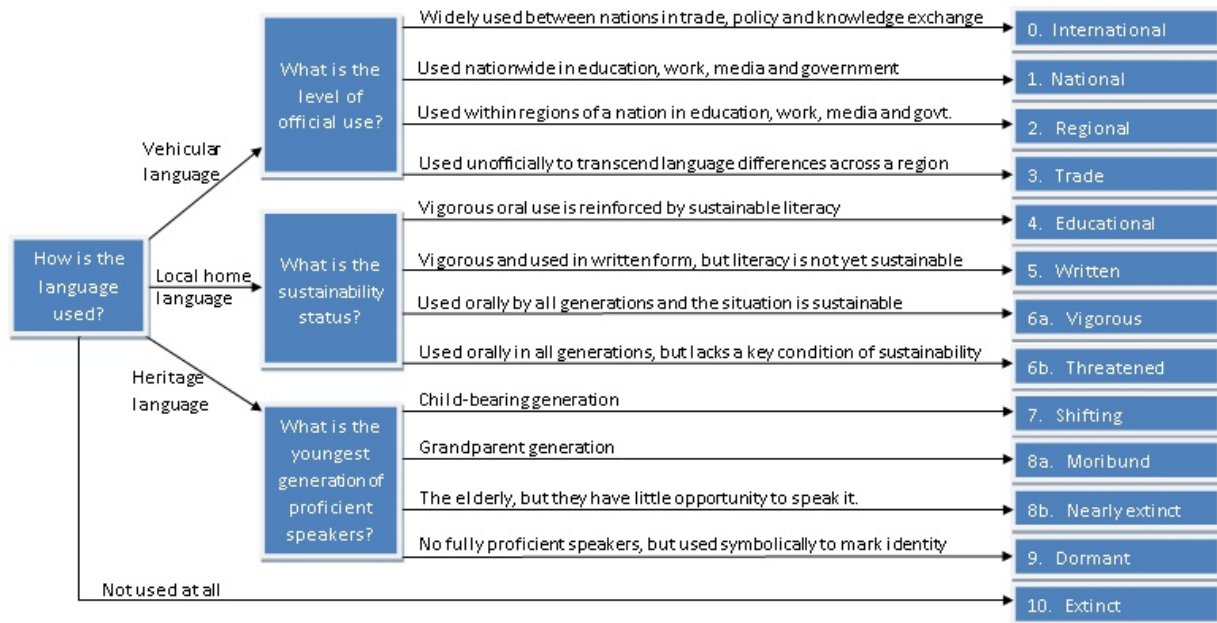
## Appendix A: Pasil base map



Map from the Municipality of Pasil. Public domain.

## Appendix B: Decision Tree for the EGIDS

### Decision Tree for the Expanded Graded Intergenerational Disruption Scale



Source: Lewis and Simons. In preparation.

## Appendix C: FAMED conditions for sustainable language use

### Sustainable use model for language development

Language use in a minority language is sustainable, if and only if, the five FAMED conditions hold. In planning for language development, identify the current level for each condition, and then pursue activities that raise all five indicators to the level required for the target level of language use					
<i>Level of Use</i>	<i>Functions</i>	<i>Acquisition</i>	<i>Motivation</i>	<i>Environment</i>	<i>Differentiation</i>
<b>4: Educational (Sustainable Literacy)</b>	1. Adequate vernacular literature exists in every domain for which vernacular writing is desired.	1. Vernacular literacy is being taught by trained teachers under the auspices of a sustainable institution.	1. Members of the language community perceive the economic, social, religious, and identificational benefits of reading and writing in the local language.	1. Official government policy calls for the cultivation of this language and cultural identity and the government has put this policy into practice by sanctioning an official orthography and using its educational institutions to transmit local language literacy.	1. Members of the language community have a set of shared norms as to when to use the local language orally and in writing versus when to use a more dominant language.

<i>Level of Use</i>	<i>Functions</i>	<i>Acquisition</i>	<i>Motivation</i>	<i>Environment</i>	<i>Differentiation</i>
<b>5: Written (Incipient Literacy)</b>	2. Enough literature exists in some domains to exemplify the value of vernacular literacy.	2. There are adequate materials to support vernacular literacy instruction and some members of the community are successfully using them to teach others to read and write the language.	2. Some members of the language community perceive the benefits of reading and writing their local language, but the majority still do not.	2. Official government policy encourages the development of this language.  3. Official government policy has nothing to say about ethnolinguistic diversity or language development and thus raises no impediment to the use and development of this language.	2. Members of the language community have a set of shared norms as to when to use the local language orally versus when to use a more dominant language, but for writing, some members of the language community use the local language in written form for particular functions while others use a more dominant language for many of the same functions.
<b>6a: Vigorous (Sustainable Orality)</b>	3. Adequate oral use exists in every domain for which oral use is desired (but there is no written use).	3. There is full oral transmission of the vernacular language to all children in the home (literacy acquisition, if any, is in the second language).	3. Members of the language community perceive the economic, social, religious, and identificational benefits of using their language orally, but they perceive no benefits in reading and writing it.	4. Official government policy affirms the oral use of the language, but calls for this language to be left in its current state and not developed.	3. Members of the language community have a set of shared norms as to when to use the local language orally versus when to use a more dominant language, but they never use the local language in written form.

<i>Level of Use</i>	<i>Functions</i>	<i>Acquisition</i>	<i>Motivation</i>	<i>Environment</i>	<i>Differentiation</i>
<b>6b: Threatened</b>	4. Adequate oral use exists for some domains for which oral use is desired (but not for all).	4. The language is used orally within all generations but only some of the child-bearing generation are transmitting it to their children in the home.	4. Members of the child-bearing generation perceive the benefit of using their language orally for some purposes, but for others find more benefit in shifting to a more dominant language.	(as above)	4. Some members of the child-bearing generation use the local language orally for functions that were traditionally reserved for the local language, while others use a more dominant language for many of the same functions.
<b>7: Shifting</b>	5. There are entire generations that no longer have full oral use of the language.	5. The only transmission of the languages is for identificational use (often in institutional settings rather than the home).	5. The child-bearing generation finds no practical benefit in speaking the language, though they may still find sentimental benefit.	(as above)	(as above)
<b>8a: Moribund</b>					
<b>8b: Nearly extinct</b>					

<i>Level of Use</i>	<i>Functions</i>	<i>Acquisition</i>	<i>Motivation</i>	<i>Environment</i>	<i>Differentiation</i>
<b>9: Dormant (Sustainable Identity)</b>	6. Enough oral use exists to symbolize the identity of the group (but not for full communication).  7. Adequate documentation of the language exists so that revitalization would be possible.	(as above)	6. Members of the language community have a strong sentimental attachment to their language, but are no longer able to speak it regularly.	(as above)	5. The only remaining domain of local language use is identificational.
<b>10: Extinct (Sustainable History)</b>	8. Enough documentation of the language exists to ensure the historical identity of the people.	5. There is no transmission of the language.	7. Descendants of the language community have abandoned all use of their heritage language and do not regret it.	5. Official government policy is hostile toward ethnolinguistic diversity and calls for the elimination or suppression of this language.	6. Descendants of the language community use the dominant language for all functions (oral and written).
<b>(Forgotten)</b>	9. No records of the language exist				

Source: "Level of Use" follows EGIDS (Extended Graded Intergenerational Disruption Scale): M. Paul Lewis and Gary F. Simons, *ms.* "Assessing Endangerment: Expanding Fishman's GIDS." To appear in *Revue Roumaine de Linguistique*. Online preprint: <http://www.sil.org/~simonsg/preprint/EGIDS>.



# Appendix D: Dialect mapping: Perception of similarity (steps 1–5 results)

VARIETIES PERCEIVED AS SIMILAR		SURVEY LOCATION								
		Balbalasang	Guinaang	Malucsad	Magsilay	Dangtalan	Ableg	Cagaluan	Balatoc	Colayo
LUB	LUBUAGAN		c	b	c	b	a	a	a	
	Inuma/Uma				c					h
	Mabungtot							b		a
	Tanglag							b		b
TIN	Tinongrayan		b	a	b	a				c
PASIL	Kinolayo/Tinorgaw (Colayo)		a	c	d	c		c	b	d
	Finaratok (Balatoc)		d	d	e	d	b	d	b	e
	Kinagaluan (Cagaluan)	a	e	e	f	e	c	e	c	f
	Dinangtalan (Dangtalan)	a	f	f	g	f	d	f	d	g
	Dinalupa (Dalupa)	a	g	g	g	g	e	g	e	h
	Inableg (Ableg)		g	g	g	g	e	g	e	h
	Minagsilay (Magsilay)	a	h	h	h	h	f	h	f	i
	Binalinciagao (Balinciagao Norte)		h	h	h	h	f	h	f	i
	Binalinciagao (Balinciagao Sur)		h	h	h	h	f	h	f	i
	Guininaang (Malucsad)	a	i	i	i	i	g	i	d	g
	Guininaang (Pugong)	a	i	i	i	i	g	i	d	g
	Guininaang (Guinaang)	a	i	j	i	i	g	i	d	g
	Guininaang (Bagtayan)	a	i	j	i	i	g	i	d	g
	Guininaang (Galdang)	a	i	j	i	i	g	i	d	g
BALBALAN	BALBALAN			k	k	k				
	Binalbalan/Banao* (BalbalanProper)	b	j				h	j		
	Sinalegseg (Poblacion or Salegseg)	c	k				i	k		
	Banao (Balbalasang)	d						l		
	Banao (Pantikian)	d						l		
	Banao (Talalang)	d						l		
	Banao (BALBALAN) <sup>2</sup>		l	l	j		i			
ABR	Banao (ABRA) <sup>1</sup>		l				j	l		

<b>LEGEND:</b>	<b>LUB</b> Lubuagan	<b>PAS</b> Pasil	<b>TIN</b> Tinglayan	<b>BON</b> Bontoc
	<b>TAN</b> Tanudan	<b>BAL</b> Balbalan	<b>ABR</b> Abra	<b>TAB</b> Tabuk

### Notes

- Varieties are grouped according to similarity (designated by similar letters) in each location.
- \*-'Banao' was used by Balbalasang only.
  - <sup>1</sup>-Could be referring to the varieties enumerated in Balbalasang and Cagaluán namely, Balbalasang, Pantikian, and Talalang
  - <sup>2</sup>-Could be referring to the varieties enumerated in Balbalasang namely, Bangilo, Malibcong, and Daguioman.
- Below are other varieties perceived as similar and mentioned only once during the survey.

### Balbalasang:

<b>BAL</b>	c. Sinalegseg (Gawaan)	<b>BAL</b>	h. Dao-angan (Maling)
<b>BAL</b>	c. Sinalegseg (Balantoy)	<b>BAL</b>	i. Dao-angan (Ababa-an)
<b>ABR</b>	e. Ibanao or Ibangilo (Bangilo)	<b>BAL</b>	i. Poswoy (Poswoy)
<b>ABR</b>	e. Imalibcong (Malibcong)	<b>BAL</b>	j. Ibuaya (Buaya)
<b>ABR</b>	f. Banao (Daguioman)	<b>BAL</b>	k. Imabaca (Mabaca)
<b>TAB</b>	g. Banao (Brookside, Bulanao)	<b>PIN</b>	l. Linimos (Limos)
<b>TAB</b>	g. Banao (?) - Masablang	<b>ABR</b>	m. Mabaca in Mataragan
<b>BAL</b>	h. Dao-angan (Dao-angan)		

### Magsilay:

<b>LUB</b>	c. Inuma (Uma)
<b>TAB</b>	k. Ninanong
<b>TAN</b>	l. Tinaluktok
<b>TAN</b>	l. Nimangali
<b>TAN</b>	l. Niluvu
<b>BON</b>	m. Vinuntoc

### Guinaang:

<b>TAN</b>	m. Tinanudan
------------	--------------

### Cagaluán:

<b>PAS</b>	m. Dao (Cagaluán)
------------	-------------------

### Colayo:

<b>TIN</b>	d. Tulgao East
<b>TIN</b>	d. Tulgao West
<b>TIN</b>	i. Basao
<b>TIN</b>	j. Bangad
<b>TIN</b>	k. Sumadel
<b>TIN</b>	k. Mallango
<b>LUB</b>	l. Lubuagan Proper
<b>TIN</b>	m. Butbut
<b>TIN</b>	n. Dananao

### Balatoc:

<b>ABR</b>	b. Amti
<b>ABR</b>	b. Danac

## Appendix E: Dialect mapping: Rank order of understanding (step 6 results)

VARIETIES PERCEIVED AS SIMILAR		Survey Location								
		Balbalasang	Guinaang	Malucsad	Magsilay	Dangtalan	Ableg	Cagaluan	Balatoc	Colayo
PASIL	Dinalupa (Dalupa)		2		2	2	1	2		
	Inableg (Ableg)		2		2	2	1	2		
	Guininaang (Malucsad)		1	1	2	3		3	2	
	Guininaang (Pugong)		1	1	2	3		3	2	
	Guininaang (Guinaang)		1	2	2	3		3	2	
	Guininaang (Bagtayan)		1	2	2	3		3	2	
	Guininaang (Galdang)		1	2	2	3		3	2	
	Dinangtalan (Dangtalan)		2	3	2	1		3	2	
	Kinagaluan (Cagaluan)		2		2		2	1		
	Binalinciagao (Balinciagao Norte)		2		1		3	2		
	Binalinciagao (Balinciagao Sur)		2		1		3	2		
	Minagsilay (Magsilay)		2		1			2		
	Finaratuk (Balatoc)								1	2
	Kinorayu/Tinurgaw (Colayo)								1	1
LUB	LUBUAGAN		2		3				3	
BAL	Binalbalan/Banao* (Balbalan Proper)	2			3					

### Legend:

1	First	TAN	Tanudan	BAL	Balbalan
2	Second	TIN	Tinglayan	TAB	Tabuk
3	Third	PAS	Pasil	ABR	Abra
		LUB	Lubuagan	BON	Bontoc

**Notes:**

- 1 Ranking: On a scale of 1 to 3, 1 is the most understood and 3 is the least.
- 2 \*-'Banao' was used by Balbalasang only.
  - <sup>1</sup>-Could be referring to the varieties enumerated in Balbalasang and Cagaluang namely, Balbalasang, Pantikian, and Talalang
  - <sup>2</sup>-Could be part of the general Banao spoken in Abra mentioned in Guinaang, Ableg, and Cagaluang.
- 3 Below are other varieties that are understood best but mentioned only once during the survey.

<b>1</b>	<b>Balbalasang:</b>
BAL	d. Banao (Talalang)
BAL	d. Banao (Pantikian)
TAB	g. Banao (Brookside, Bulanao)
TAB	g. Banao (?) - Masablang
ABR	e. Imalibcong (Malibcong) <sup>2</sup>
ABR	f. Banao (Dagiuoman) <sup>2</sup>
BAL	d. Banao (Balbalasang)
<b>2</b>	
ABR	e. Ibanao/Ibangilo <sup>2</sup>

<b>3</b>	<b>Guinaang:</b>
PAS	d. Finaratok (Balatoc)
PAS	a. Kinolayo/Tinorgaw (Colayo)
TIN	b. Tinongrayan

<b>3</b>	<b>Magsilay:</b>
LUB	c. Inuma (Uma)

<b>1</b>	<b>Balatoc</b>
ABR	b. Amti
ABR	b. Danac

<b>1</b>	<b>Colayo:</b>
TIN	d. Tulgao East
TIN	d. Tulgao West

<b>3</b>	<b>Balbalasang:</b>
BAL	c. Sinalegseg- Balantoy
BAL	c. Sinalegseg-Gawaan
BAL	c. Sinalegseg-Poblacion

<b>3</b>	<b>Colayo:</b>
TIN	n. Dananao

## Appendix F: Dialect mapping: Level of comprehension (step 7 results)

VARIETIES PERCEIVED AS SIMILAR		SURVEY LOCATION								
		Balbalasang	Guinaang	Malucsad	Magsilay	Dangtalan	Cagaluan	Ableg	Balatoc	Colayo
PASIL	Kinagaluan (Cagaluan)	UM	UC	UC	UC	UC	UC	UM	UC	UC
	Dinangtalan (Dangtalan)	UM	UC	UC	UC	UC	UM	UM	UC	UC
	Dinalupa (Dalupa)	UM	UC	UC	UC	UC	UM	UC	UC	UC
	Inableg (Ableg)		UC	UC	UC	UC	UM	UC	UC	UC
	Minagsilay (Magsilay)	UM	UC	UC	UC	UC	UM	UM	UC	UC
	Binalinciagao (Balinciagao Norte)		UC	UC	UC	UC	UM	UM	UC	UC
	Binalinciagao (Balinciagao Sur)		UC	UC	UC	UC	UM	UM	UC	UC
	Guininaang (Malucsad)	UM	UC	UC	UC	UC	UM	UM	UC	UC
	Guininaang (Pugong)	UM	UC	UC	UC	UC	UM	UM	UC	UC
	Guininaang (Guinaang)	UM	UC	UC	UC	UC	UM	UM	UC	UC
	Guininaang (Bagtayan)	UM	UC	UC	UC	UC	UM	UM	UC	UC
	Guininaang (Galdang)	UM	UC	UC	UC	UC	UM	UM	UC	UC
	Finaratok (Balatoc)		UM	UM	UM	UC	UH	UL	UC	UC
	Kinolayo/Tinorgaw (Colayo)		UH	UL	UM	UH	UL		UC	UC
	<b>LUBUAGAN</b>		UM	UM	UM	UC			UC	
LUB	Mabungtot						UM			UH
	Tanglag						UM			UH
	Inuma (Uma)				UM					UC
	<b>Tinongrayan (TINGLAYAN)</b>			UL	UM	UH				UC
BALBALAN	<b>BALBALAN</b>			UM	UM	UH				
	Binalbalan/ Banao* (Balbalan Proper)	UC	UM				UH	UH		
	Sinalegseg in Poblacion	UM	UH				UH	UL		
	Banao (BALBALAN) <sup>1</sup>		UM	UM	UM			UH		
	Banao in Balbalasang	UC					UC			
	Banao in Pantikian	UC					UC			
	Banao in Talalang	UC					UC			
TAB	Caladcad (TABUK)		UL		UL					

**Legend:**

<b>UC</b>	Understand completely	<b>TAN</b>	Tanudan	<b>BAL</b>	Balbalan
<b>UM</b>	Understand most	<b>TIN</b>	Tinglayan	<b>TAB</b>	Tabuk
<b>UH</b>	Understand half	<b>PAS</b>	Pasil	<b>ABR</b>	Abra
<b>UL</b>	Understand little	<b>LUB</b>	Lubuagan	<b>BON</b>	Bontoc

**Notes:**

- 1 \*-'Banao' was used by Balbalasang only.  
<sup>1</sup>-Could be referring to the varieties enumerated in Balbalasang and Cagaluang namely, Balbalasang, Pantikian, and Talalang  
<sup>2</sup>-Could be part of the general Banao spoken in Abra mentioned in Guinaang, Ableg and Cagaluang.
- 2 Below are comprehension of other language varieties mentioned only once during the survey.

<b>UC</b>	<b>Balbalasang</b>
ABR	e. Ibanao or Ibangilo (Bangilo)
ABR	e. Imalibcong (Malibcong)
ABR	f. Banao (Dagiuoman)
ABR	g. Banao (Brookside, Bulanao)
ABR	g. Banao (?) - Masablang

<b>UC</b>	<b>Colayo</b>
TIN	d. Tulgao East
TIN	d. Tulgao West
TIN	i. Basao
TIN	j. Bangad
TIN	k. Sumadel
TIN	k. Mallango
LUB	l. Lubuagan Proper
TIN	m. Butbut
TIN	n. Dananao

<b>UC</b>	<b>Balatoc</b>
ABR	b. Amti
ABR	b. Danac

<b>UM</b>	<b>Magsilay</b>
TAB	k. Ninanong
TAN	l. Tinaluktok
TAN	l. Nimangali
TAN	l. Niluvu

<b>UM</b>	<b>Guinaang</b>
ABR	l. Banao (Abra2)

<b>UM</b>	<b>Cagaluang</b>
PAS	a. Dao

<b>UH</b>	<b>Balbalasang</b>
BAL	j. Ibuaya (Buaya)
BAL	k. Imabaca (Mabaca)
ABR	m. Mabaca in Mataragan

<b>UL</b>	<b>Magsilay</b>
BON	m. Vinuntoc

## Appendix G: Dialect mapping: Language use (step 8 results)

VARIETIES PERCEIVED AS SIMILAR		SURVEY LOCATION								
		Balbalasang	Guinaang	Malucsad	Magsilay	Dangtalan	Ableg	Cagaluan	Balatoc	Colayo
PASIL	Kinagaluan (Cagaluan)	RG	RG	RG	RG	RG	RG	RR	RG	RG
	Dinangtalan (Dangtalan)	RG	RG	RG	RG	RR	RG	RG	RG	RG
	Dinalupa (Dalupa)	RG	RG	RG	RG	RG	RR	RG	RG	RG
	Inableg (Ableg)		RG	RG	RG	RG	RR	RG	RG	RG
	Minagsilay (Magsilay)	RG	RG	RG	RR	RG	RG	RG	RG	RG
	Binalinciagao (Balinciagao Norte)		RG	RG	RR	RG	RG	RG	RG	RG
	Binalinciagao (Balinciagao Sur)		RG	RG	RR	RG	RG	RG	RG	RG
	Guininaang (Malucsad)	RG	RR	RR	RG	RG	RG	RG	RG	RG
	Guininaang (Pugong)	RG	RR	RR	RG	RG	RG	RG	RG	RG
	Guininaang (Guinaang)	RG	RR	RR	RG	RG	RG	RG	RG	RG
	Guininaang (Bagtayan)	RG	RR	RR	RG	RG	RG	RG	RG	RG
	Guininaang (Galdang)	RG	RR	RR	RG	RG	RG	RG	RG	RG
	Finaratok (Balatoc)		RG	RG	RG	RG	RG	RG	RR	RG
	Kinolayo/Tinorgaw (Colayo)		RG		RG	RG				
			RY	RG	RY	RY		RG	RR	RR
LUB	Mabungtot							RG		RG
	Tanglag							RG		RG
	Uma				RG					RG
	LUBUAGAN		RG	RG		RG		RG	RG	
TIN	Tinongrayan (TINGLAYAN)		RY							
			RG	RG	RG					RG
BALBALAN	BALBALAN			RG	RG	RG				
	Sinalegseg (Poblacion or Salegseg)	RG	RG				RG	RG		
	<sup>1</sup> Banao (BALBALAN)		RG	RG	RG		RG			
	Banao (Balbalasang)	RR						RG		
	Banao (Pantikian)	RR						RG		
	Banao (Talalang)	RR						RG		
	Binalbalan/ Banao* (Balbalan Proper)	RG	RG				RG	RG		
TAB	Caladcad (TABUK)		YY		YY					

**Legend:**

<b>RR</b>	We speak my language
<b>RG</b>	I speak mine, they speak theirs
<b>RY</b>	I speak mine, they speak another
<b>YY</b>	We use another language

<b>TAN</b>	Tanudan	<b>BAL</b>	Balbalan
<b>TIN</b>	Tinglayan	<b>TAB</b>	Tabuk
<b>PAS</b>	Pasil	<b>ABR</b>	Abra
<b>LUB</b>	Lubuagan	<b>BON</b>	Bontoc

**Notes:**

- 1 \*-‘Banao’ was used by Balbalasang only.
- 2 <sup>1</sup>-Could be referring to the varieties enumerated in Balbalasang and Cagaluang namely, Balbalasang, Pantikian, and Talalang  
<sup>2</sup>-Could be part of the general Banao spoken in Abra mentioned in Guinaang, Ableg, and Cagaluang.
- 3 Below are language used by speakers of XL with other Kalinga speakers (mentioned only once during the survey).

<b>RR</b>	<b>Colayo</b>
<b>TIN</b>	d. Tulgao East
<b>TIN</b>	d. Tulgao West

<b>RR</b>	<b>Balatoc</b>
<b>ABR</b>	b. Amti
<b>ABR</b>	b. Danac

<b>RG</b>	<b>Balbalasang</b>
<b>BAL</b>	c. Sinalegseg (Gawaan)
<b>BAL</b>	c. Sinalegseg (Balanoy)
<b>ABR</b>	e. Ibanao or Ibangilo (Bangilo)
<b>ABR</b>	e. Imalibcong (Malibcong)
<b>ABR</b>	f. Banao (Dagiuoman)
<b>TAB</b>	g. Banao (Brookside, Bulanao)
<b>TAB</b>	g. Banao (?) - Masablang
<b>BAL</b>	h. Dao-angan (Dao-angan)
<b>BAL</b>	h. Dao-angan (Maling)
<b>BAL</b>	i. Poswoy (Poswoy)
<b>BAL</b>	i. Dao-angan (Ababa-an)
<b>BAL</b>	j. Ibuaya (Buaya)
<b>BAL</b>	k. Imabaca (Mabaca)
<b>ABR</b>	m. Mabaca in Mataragan

<b>RG</b>	<b>Guinaang</b>
<b>ABR</b>	l. Banao (Abra2)

<b>RG</b>	<b>Cagaluang</b>
<b>PAS</b>	a. Dao

<b>RG</b>	<b>Colayo</b>
<b>TIN</b>	n. Dananao
<b>TIN</b>	m. Butbut
<b>TIN</b>	i. Basao
<b>TIN</b>	j. Bangad
<b>TIN</b>	k. Sumadel
<b>TAN</b>	k. Mallango
<b>LUB</b>	l. Lubuagan Proper

<b>RG</b>	<b>Magsilay</b>
<b>LUB</b>	c. Inuma (Uma)
<b>TAB</b>	k. Ninanong
<b>TAN</b>	l. Tinaluktok
<b>TAN</b>	l. Nimangali
<b>TAN</b>	l. Niluvu
<b>RG</b>	<b>YY</b>
<b>BON</b>	m. Vinuntoc



## Appendix H: Dialect mapping: Possible users of materials in XL (step 9 results)

VARIETIES PERCEIVED AS SIMILAR		SURVEY LOCATION								
		Balbalasang	Guinaang	Malucsad	Magsilay	Dangtalan	Ableg	Cagaluan	Balatoc	Colayo
PASIL	Kinagaluan (Cagaluan)		x	x	x	x	x	x	x	x
	Dinangtalan (Dangtalan)		x	x	x	x	x	x	x	x
	Dinalupa (Dalupa)		x	x	x	x	x	x	x	x
	Inableg (Ableg)		x	x	x	x	x	x	x	x
	Minagsilay (Magsilay)		x	x	x	x	x	x	x	x
	Binalinciagao (Balinciagao Norte)		x	x	x	x	x	x	x	x
	Binalinciagao (Balinciagao Sur)		x	x	x	x	x	x	x	x
	Guininaang (Malucsad)		x	x	x	x	x	x	x	x
	Guininaang (Pugong)		x	x	x	x	x	x	x	x
	Guininaang (Guinaang)		x	x	x	x	x	x	x	x
	Guininaang (Galdang)		x	x	x	x	x	x	x	x
	Guininaang (Bagtayan)		x	x	x	x	x	x	x	x
	Finaratok (Balatoc)		x	x	x	x	x	x	x	x
	Kinolayo/Tinorgaw (Colayo)		x	x	x	x		x	x	x
LUBUAGAN	LUBUAGAN		x	x		x	x		x	
	Mabungtot							x		x
	Tanglag							x		x
	Inuma (Uma)				x					x
TIN	Tinongrayan (TINGLAYAN)		x	x	x	x				x
BALBALAN	BALBALAN			x	x	x				
	Sinalegseg in Poblacion or Salegseg		x		x			x		
	Binalbalan/Banao* (Balbalan Proper)	x	x				x	x		
	<sup>1</sup> Banao (BALBALAN)		x	x	x		x			
	Banao (Balbalasang)	x						x		
	Banao (Pantikian)	x						x		
	Banao (Talalang)	x						x		

**Legend:**

<b>x</b>	Can use same materials
<b>PAS</b>	Pasil
<b>LUB</b>	Lubuagan

<b>TAN</b>	Tanudan
<b>TIN</b>	Tinglayan
<b>BAL</b>	Balbalan

<b>ABR</b>	Abra
<b>TAB</b>	Tabuk
<b>BON</b>	Bontoc

**Notes:**

- 1 \*-‘Banao’ was used by Balbalasang only.
- 2 <sup>1</sup>-Could be referring to the varieties enumerated in Balbalasang and Cagaluang namely, Balbalasang, Pantikian, and Talalang
- 3 Below are varieties whose speakers could probably use materials produced in XL. Mentioned only once during the survey.

**Balbalasang**

<b>ABR</b>	e. Ibanao or Ibangilo (Bangilo)
<b>ABR</b>	e. Imalibcong (Malibcong)
<b>ABR</b>	f. Banao (Dagiuoman)
<b>TAB</b>	g. Banao (Brookside, Bulanao)
<b>TAB</b>	g. Banao (?) - Masablanc

**Magsilay**

<b>LUB</b>	c. Inuma (Uma)
<b>TAB</b>	k. Ninanong
<b>TAN</b>	l. Tinaluktok
<b>TAN</b>	l. Nimangali
<b>TAN</b>	l. Niluvu

**Colayo**

<b>TIN</b>	d. Tulgao East
<b>TIN</b>	d. Tulgao West
<b>TIN</b>	n. Dananao
<b>TIN</b>	m. Butbut
<b>TIN</b>	i. Basao
<b>TIN</b>	j. Bangad
<b>TIN</b>	k. Sumadel
<b>TIN</b>	k. Mallango
<b>LUB</b>	l. Lubuagan Proper

**Balatoc**

<b>ABR</b>	b. Amti
<b>ABR</b>	b. Danac

**Guinaang**

<b>TAN</b>	m. Tinanudan
------------	--------------

## Appendix I: Dialect mapping: Standard variety choices (step 10 results)

VARIETIES PERCEIVED AS SIMILAR		SURVEY LOCATION								
		Balbalasang	Guinaang	Malucsad	Magsilay	Dangtalan	Ableg	Cagaluan	Balatoc	Colayo
PASIL	Guininaang (Malucsad)	C	A	A	C	C			B	
	Guininaang (Pugong)	C	A	A	C	C			B	
	Guininaang (Guinaang)	C	A	A	C	C			B	
	Guininaang (Galdang)	C	A	A	C	C			B	
	Guininaang (Bagtayan)	C	A	A	C	C			B	
	Dinangtalan (Dangtalan)	C			B	A	B		B	
	Minagsilay (Magsilay)	C	B	B	A			B		
	Binalinciagao (Balinciagao Norte)		B	B	A			B		
	Binalinciagao (Balinciagao Sur)		B	B	A			B		
	Dinalupa (Dalupa)	C		C	B	B	A			
	Inableg (Ableg)			C	B	B	A			
	Kinagaluan (Cagaluan)	C					C	A		
	Finaratok (Balatoc)								A	B
	Kinorayu (Colayo)								A	A
TTN	Tulgao East									A
	Tulgao West									A
	Dananao									C
ABR	Amti								A	
	Danac								A	
BAL	Banao (Balbalasang)	A								
	Banao (Pantikian)	A								
	Banao (Talalang)	A								
	Binalbalan/Banao* (Balbalan Proper)	B								
LUB	LUBUAGAN		C						C	
	Mabungtot							C		
	Tanglag							C		

### Notes

1. \*-‘Banao’ was used by Balbalasang only.
2. Varieties not mentioned here are not among the top three choices.

### Legend:

A	1st choice	TIN	Tinglayan	ABR	Abra
B	2nd choice	LUB	Lubuagan		
C	3rd choice	BAL	Balbalan		

## References

- Brenzinger, M. 2007. Indicators for assessing language vitality. In M. Brezinger (ed.), *Language endangerment throughout the world*, ix–xii. Berlin: Walter de Gruyter.
- Busenitz, Robert, Richard Gieser, and Dave Ohlson. 1974. Kalinga survey report. Manila, Philippines.
- Fabiosa, Amario Jr, Sue Hasselbring, Mila Mata, and Rosario Vilorio. 2011. A participatory assessment of Kinamayo: A language of eastern Mindanao. SIL Electronic Survey Reports 2011-035. <http://www.sil.org/silesr/abstract.asp?ref=2011-035>.
- Gieser, Richard, compiler. 1987. Guinaang Kalinga texts. *Studies in Philippine Linguistics*. Philippine Texts No.4.
- Hasselbring, Sue. 2005. Assessment of the extensibility of written standards. No publisher.
- Lewis, M. Paul, and Gary Simons. 2013. In preparation. Perspectives on community-based language development. Dallas, Texas: SIL International.
- Nahhas, R., J. Kelsall, and N. Mann. 2006. Research and Instrument Design Tool (RAID).
- Pasil LGU. 2012. Pasil Comprehensive Land Use Plan (updated 2010).
- Simons, Gary, and M. Paul Lewis. 2010. Sustainable use model for language development.
- Walker, Roland. 1988. Predicting the acceptance of vernacular literacy. *Notes on Literacy* 54:18–45.