



LANGUAGE EXPRESSIONS IN THE SELECTED RITUALS AND PRACTICES OF THE MANGALI SUB-TRIBE

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Abstract: Language is an integral part of culture. Like any other aspect of culture, language is an abstraction and may be studied by observation and analysis of human behavior particularly speech (Roldan and Panopio, 1980). Every ethnic group possesses a distinct culture which is concretely expressed through language.

Every language reflects the cultural background of its speaker and gives an indication of how they interpret their universe. The people use of language provides insight into their culturally patterned cognition (keeping 1916).

The study looks into the language expressions found in the selected rituals and practices of the Imangali Sub-tribe in Kalinga aiming to identify and document the rituals and practices of the Imangali along birth, identify the language expressions, and to determine the implications to education and socio-economic of the Imangali. The researcher will utilize the qualitative, descriptive, documentary, and historical method. Ethnographic method of participant, observation will be primarily used since the researcher is a native of Mangali and with help of the key informants through a guide questions of the interview. It was then found out that there are many undocumented rituals and practices with their unique language expressions for the Imangali tribe alone.

Keywords: *Culture, Language, expressions, rituals, practices, undocumented, Imangali*

INTRODUCTION

Language is an integral part of culture. Like any other aspect of culture, language is an abstraction and may be studied by observation and analysis of human behavior particularly speech (Roldan and Panopio, 1980). Every ethnic group possesses a distinct culture which is concretely expressed through language.

The view that influences culture is held by Edward Sapir and his student Benjamin Whorf (Heifer and freid 1949). They believed that language function not simply as a device for reporting experience for its speakers. They hold that one's perception of the world are subtly and unconsciously structured by grammatically forms that shaped his very thought or



that people are trapped by symbols in their language (Sapir and Hymen 1964:128) went on to say that language is a force and has tyrannical hold on a person's orientation and perception of his world.

Viewed upon the above perception about language and culture and language are intertwined or simply indispensable with each other.

Gabit (1983) pointed out, that to understand a people one must be able to understand their way of life. That is to say that to understand a people one must consider primary features that reveal the identity of the people. Two of these distinct features are their own culture and language.

In the words of Sir Edward Taylor, cited by Palispis (1985) culture refers to that complex whole which includes knowledge, beliefs, arts, morals, laws, customs and any other capabilities and habits acquired by man as a member of society. A factor responsible for its development is the development of symbolic language.

According to the book of Rolda and Panopio's (1986), they cited that in order to learn the vernacular tongue of a particular ethno linguistic tribe, one must learn the culture of the people. They further cited language as an abstraction and maybe studied by observation and analysis of human behavior particularly speech behavior is tied to social behavior so that to study language one has to study speech behavior, and this includes analyzing language in its social cultural context.

The study of language of an ethno linguistic group cannot be isolated from the study of ancestral heritage such as culture. The language must be really conscious that they have a distinct language and very rich in religious rituals, which they can be proud of that need to be perpetuated and rooted.

Similarly non-natives will catch a true perspective of the image of the province and its true-blue kalinga people such as the sub-tribe; Mangali. It is on the above accounts that this research was conducted with deep fervor.

The IMangali Tribe is rich in the language expressions in the selected rituals and practices from birth, marriage, to death. However, great bulk of these rituals and practices remain uncollected and undocumented. Their rituals and practices are preserved in their thoughts,



acts, rituals, which are passed from generation to generation. However, these are threatening to lose their meaning-giving attributes due to modern influences.

Thus, there is a need to document the language expressions in the selected rituals and practices among the IMangali in their life cycle to address the vanishing rich culture of the Mangali Tribe. The result of this study will serve to increase the awareness of the people especially the youth, on the importance of promoting values that can be derived from this study; and to preserve these Imangali selected rituals and practices for prosperity.

CONCEPTUAL FRAMEWORK

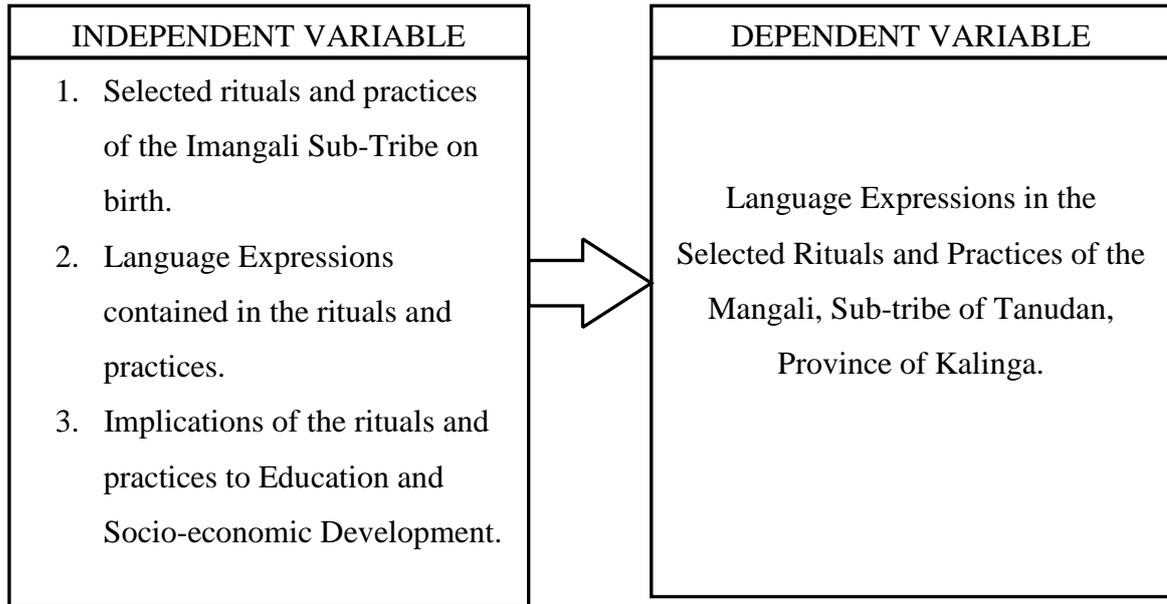
Every language reflects the cultural background of its speaker and gives an indication of how they interpret their universe. The people use of language provides insight into their culturally patterned cognition (keeping 1916). Further keeping adds the language is the best explored and mapped segment of culture which provides a set of social clues as to how human beings think and believe.

The above forceful concept about language encompasses the researcher's view that rituals are practically dead without language. They can never perform any rituals without it. It would be impossible to imagine how the "dandannag" is performed without choral recitation of the summoned elderly people.

In a nutshell book language is the ultimate tool for the expression of culture as manifested in the performances of rituals among the people of or particularly in the celebration of each life cycle such as birth.

The indispensable function of language in the ritual performances is the anchor by which the researcher framed the paradigm of the study of this research work. In a functional linguistic concept, the researchers view that rituals and practices are communicative tasks no words, no prayers, no incantations, no rituals are performed (Suma-al 2008).

The paradigm illustrates the conceptual framework and shows the direction of the study. The independent variables are the selected rituals and practices of the IMangali Tribe on birth, marriage, and death. Significant language expressions contained these rituals and practices and their implication to education and socio-economic development. The dependent variables are the language expressions of the selected rituals and practices of the Mangali Sub-tribe in Tanudan.



The conceptual paradigm of the study

OBJECTIVES

The study looks into the language expressions found in the selected rituals and practices the natives Mangali, Tanudan, Kalinga.

Specifically, it sought to answer the following.

1. To identify, describe, and document the rituals and practices of the Imangali Sub-Tribe along birth.
2. To identify the significant language expressions contained in these selected rituals and practices on birth.
3. To determine the implications of these selected rituals and practices to education and socio-economic development of the Imangali Sub-Tribe.

HYPOTHESES OF THE STUDY

1. There is a need to identify, describe, and document the rituals and practices of the Mangali Tribe along Birth, Marriage, and Death.
2. There is a need to identify the significant language expressions contained in these selected rituals and practices on Birth, Marriage, and Death.
3. There is a need to determine the implications of these selected rituals and practices to education and socio-economic development of the Mangali Tribe.



METHODOLOGY

This chapter presents the research design, locale and population of the study, data gathering instrument, validity and reliability of the research instrument, and the data gathering procedures.

Research Design

The researcher utilized the qualitative, descriptive, documentary method of research on the selected rituals and practices of the Mangali sub-tribe along birth, marriage, and death.

The researcher also used the historical method and traced the old rituals and practices that are currently done by the Imangali.

Moreover, the ethnographic method of participant observation is primarily used since the researcher herself is a native of Mangali.

Locale and Population of the study

The respondents of the study are the Imangali natives residing in Tabuk City, Kalinga whose age ranges from 50 and above. Their ideas, thoughts and experiences were used to collaborate, validate, and clarify and support the readings and information that the researcher will gather.

The key informants were selected based on their criteria of age, length of stay in the municipality, actual involvement in the performance of customs and traditions, their rich knowledge and wisdom on the Mangali cultures as well as their position in the community.

Purposive sampling was used in determining the total number of respondents.

This study covers the selected rituals and practices of the Mangali Tribe in Tanudan, Kalinga. It was however limited only to the language expressions in the selected rituals and practices on birth, marriage, and death. The significant language expressions inherent in these selected rituals and practices and their implication to education and socio-economic development.

The data is delimited to the results of the interview with the key informants.

Data Gathering Instrument

The researcher used a combination of documentary analysis, observation, and interview guide of key informants as the techniques of gathering information needed in the study. The results of the study will be recorded and transcribed later.



In order to validate the result of the interview, the researcher used the participation and observation approach.

Validity and Reliability of the Research Instrument

The questions in the interview guide used by Suma-al (2008) whose study dealt on the language expressions in the selected rituals and practices of the Ilubo Tribe in Tanudan, Kalinga was adopted in answering the objective posed in the study. Thus, the instrument is valid and reliable.

Data Gathering Procedure

The researcher used the following procedures in order to gather authentic data:

1. Community Immersion. The researcher gathered the first-hand information of the language expressions in the selected rituals and practices of the Mangali Sub-tribe. The researcher has an actual participation and conscientious observation during the ritual, actual events, or occasions.
2. Interview. The interview is extensively use. Most of the time, it is expected that the interview is informal with structured interview guide as the instrument.
3. Photography. The researcher took photographs of actual performance of the rituals and practices.
4. Key Informants Approach. The key informants was selected based on the criteria of age, length of stay in the municipality, actual involvement in the performance of customs and traditions and their rich knowledge on the Imangali culture.
5. Internet. The researcher surf the internet in gathering useful ideas of the past researches.

RESULT AND DISCUSSION

Rituals and Practices on Birth

1. AGANGYAYAWAN

After the mother gives birth, there should be a basket full of moma/ betel nut in the house so that the people who will pay visit to the baby will use it.

2. KONTAD IN THE ANCIENT TIMES



If a woman gives birth, they will cook a chicken for the nursing mother to eat so that her breast will produce more milk. It is a part of the Imangali practice not to put salt on it so that the baby will not be prone to scabies. This is what they call the “**Kontad**”. Even if they cook only one chicken, the father of the baby will go house to house to invite the village people for the **kontad** of his baby. This is done so that the people will know that his wife gave birth. It is “**paniyaw**” for the young men and young women to attend the **kontad**.

NGILIN ON THE KONTAD

If ever there is a “**Luso**” or snail viand. A snail is a small organism with a coiled shell and a retractable muscular foot on which it crawls.

All those who attended the **kontad** were prohibited to eat the kontad meat, rice, and snail at once because it will be “**gumagatol**”.”**Gumagatol**” comes from the root word “**gatol**” which means itchy. It is believed that it may cause someone to have an irritating sensation on the body that provokes someone to scratch the skin. “**Gagatol**” is a type of skin disease.



3. MASAMA/KABATIN/BOBBOLOK

As soon as the baby is born, the family will observe 3 to 7 days of seclusion from visitors with the belief that evil spirits that suck the baby’s blood might come along with them. Not all visitors are prohibited to see the baby only those who are “**ansayasayap**” or those who keep on roaming around the forest, farm, lakes or any places where the “**paniyaw**” lived.



After five days, the “**kabalyan**” or family members of the “**ummanak**” will make a “**decot**” and butcher a pig. The “**ummanak**” refers to the lactating mother or the one who gave birth. Neighbors and close relatives within the barrio are invited to the celebration. This ritual is done as a sign of thanksgiving and warm welcome to the newly born. After this ritual, the family of the woman can now eat pork on any occasion. The ritual of the “**kabatin**” is performed only to the first child either boy or girl but the **kontad** ritual is performed in all babies that were being born. It is “**paniyaw**” for the young men and young women to attend the **kontad**.



SIPAT

They will put a small piece of mutit (musang) or wild cat tale and a small piece of ginger on the wrist of the baby as his/her bracelet which serve as his/her protection to the unseen spirits especially if the parents will take the baby on their travel. The sipat will prevent the baby from **Doknal**. “**Doknal**” means when an unseen spirit speaks to the baby, the baby will keep on crying without any cause. She/he will be very uncomfortable.

If it's the first time of the baby to be travelled to other places, they will cover her/him with anahaw leaves. They will bring an “isna” or cooked rice or “decot” and “purdus”. Purdus is a piece of runo ridge. When they pass through a creek, they will put a small amount of cooked rice or decot in a well-shaped flat stone and put the purdus above it pointing the direction of where they came from. This kind of ritual is done to mislead the unseen spirits who smelled the baby.

TAYU-TAYU/ SALDOY

The tayu-tayu or saldoy is ritual uttered by the one holding the baby when they are on travel. It is an utterance spoken to the unseen aerial or environmental spirits for them not to look and speak at the child. Example “tayu-tayu tubun di kayu adikayu angudu gudu, tubun di bogaw adi kayu anpokapokaw, adipun maila ikimit yu da ata yu adi kayu gumima-



u” it means “tayu-tayu leaves of the trees don’t whisper, leaves of the grasses don’t shout, unseen spirits close your eyes”

PASAP-UY

If the baby is delayed to walk and speak, the parents will take the baby to the great grandparents of the baby to do the pasap-uy. The great grandparents of the child will blow an air, touch the body of the child and bless him/her with a prayer. “anginga ginga ka, an-ayaayag ka, anla-ay ka, annodtoddak ka, natnatnatton ka ta anodtoddak kad paway, awatom bilog ni ugsa.” It means “may you walk straight, may you be a hospitable and approachable, may you run as fast as a deer”.



DOMANG/UMAPU

It is a prestigious feast where the relatives of both mother and father of the child come together for a celebration. Before the actual celebration, the paternal grandparent of the child are informed that their grandchild is coming for a formal visit. This information is disseminated to the entire relative in order to get ready for the forthcoming occasions. At the same time, the maternal family of the child prepares to cook “inandila”. They will pour water in a 2 to 3 cans decot and stock it for an hour. They will invite all the women in the village to join the “**tampuk/bayu**” pounding of the decot to make it powderlike. They will cover it in a banana leaves and cook it. When it is cooked, they will put it in a langaya. The excess decot will be distributed equally to all those who work for their family to taste it. The tasks will be divided by the women themselves. Some of them will carry the langaya filled with “inandila” and bring it to the house of the child’s paternal grandparents. Upon arrival, the child is received with great joy by everybody. (Salibad and Nagoy, 2012).

It depends on the financial capability of the baby’s paternal grandparents if they can afford to slaughter a carabao or a big pig. This rite is only applicable in the first child who is 6 years old and below.



AWIL

The “inandila” is distributed particularly to the relatives, who in return give gift to the child. The gift may compose of live chicken, money, or kalinga beads. This is a traditional practice of the Imangali which signifies their love and affection to the child.

SIPAT

As a part of the domang, the grandfather of the child will give sipat. Sipat is a bracelet made of lumyang or addongan. These are precious kalinga beads. Not only the grandparents of the child will give a sipat but even the relatives or any of the village people can voluntarily give sipat if they have.

SALAW-AT

The one who carried the child will be given an ulos/oban or blanket. The women who carried the decot will be given money or a small pig.

BOKBOK-UT

Among the village people who attended the celebration of domang, there are those who will give chicken. They will make a small poultry where they will place all the chicken otherwise known as bokbok-ut. These chickens will serve as pet that child will raise. “Dagup” means contribution. It is not only the grandparents of the child will shoulder all the expenses but even their relatives will contribute anything that they can heartily give. There are two types of contribution, the one to be given to the child and the one to be given to those who carried the decot and accompanied them.

MAPANIYAWAN

If it is the first time of the nursing mother to enter in the house of the baby’s aunche and it happen that he has no means or no chicken to slaughter, they will touch the baby to the “iddanuman” or earthen jar so that it will not be mapaniyawan. Mapaniyawan according to the elders means so that they baby will not feel any sickness.

SIBIT

This is almost similar with the domang only that in the domang it was the paternal grandparents of the child will perform it but in the sibat the grandparents of the child on both side can perform the sibat. In some cases, the first male child can be granted a sibat on his mother’s parents and the first born female child can be granted a sibat on her father’s parents. There are also instances that both the paternal and maternal grandparents can



perform the ritual. The grandparents who will perform the sibat will butcher a pig and invite all the village people to join the celebration. Likewise with the domang rite, They will put a bracelet made of addongan or lumyang to the child as his/her sipat. In the domang, all the people who carried the decot and all those who accompanied the child will be given a salawat but in the sibat only those who carried the decot will be given. There is no awil it means the relatives of the grandparents are not required to give anything. They can just attend the celebration. The domang is more expensive because it needs a lot of people to work and it is a bigger occasion.

POLOT

It refers to the first haircut of the first male child. It is a traditional practice of the tribe that before they cut the baby's hair, they will cook a rooster so that the baby will grow strong and brave. Rooster is the only animal that can be cook in the polot not a hen because it is believed that there is a possibility of the little boy to be a gay.

NGILIN NI UMABENG/ VILLAGE RESTRICTIONS ON THE NBURSING MOTHER

1. DAPDAPUR/ASHES

This ritual is applicable only to the nursing mother. In the ancient times, there was no faucet or bathroom. The people go to the creek to take a bath, wash their clothes, and wash their dishes. If it is the first time of the nursing mother to take a bath in the creek, she must bring "dapur" or ashes with her. She will "walwalliwi" or scatter it on her way. It is believed that the bad spirits who smell the bloody new born baby will be "mabulaw"/ _____rheum_____. The ashes in their eyes will mislead them so that they cannot follow the **ummabeng**.

2. AMTI/ DEADLY NIGHT SHADE



It is a traditional practice that the **ummabeng** must not eat amti for one month because the hair in her head and vagina will slowly fall/ uprooted.



This implies that the new and lactating mother must be very careful on her health. She must be aware of the effect of food she takes. An **Amti** is a wild plant that belongs to the night shade family that contains alkaloid. Its scientific name is *Solanum Nigrum* Linn. It is a plant that if you stock it for one night all the leaves will fall. According to Bridget Sandorford, the reason that nightshades can be potentially problematic for a lot of people is that **they contain alkaloids, which can be toxic** in varying degrees to those who eat them. (However, some alkaloids have been shown to have protective properties.) The alkaloid found in nightshades, solanine, has been found to inhibit the production of enzymes in muscle tissues, which may contribute to inflammation.

3. NAPOLOTAN AK IYOG AND GASSELANG/COCONUT MILK AND CAMOTE ROOTCROPS



All foods with coconut milk will be prohibited to be serve as a food for the **ummabeng** because it will prevent her breast from producing more milk for the infant. Her breast is still capable of producing milk but limited only. "**Napolotan**" means any food that has coconut milk extract. Coconut milk, not to be confused with coconut water, is obtained primarily by extracting juice by pressing the grated coconut white kernel or by passing hot water or milk through grated coconut, which extracts the oil and aromatic compounds. It has a total fat content of 24%, most of which (89%) is saturated fat, with lauric acid as a major fatty acid. The coconut milk is rich in protein.



"**Gasselang**" means camote root crops. The **ummabeng** must not eat camote root crops because it will also reduce the production of her breast milk.

"Fishes are also prohibited. The lactating mother must not eat any **anlangsi** for one month"



4. KARNIN NI LUWANG KAN BAKA/CARABAO'S MEAT AND COW'S BEEF

“Luwang” means carabao meat and “Baka” means beef or cow’s meat. The **ummabeng** must not eat carabao or cow’s meat for one to three months because it is “**Bumognat**” or it will cause relapse. If someone performed the “**Apugid**”, the **ummabeng** will go to the one who is in charge in the kitchen and said “antayaak ud ak anngilinan ni”.



The “**Apugid**” means re-strengthening rite. It is a ritual done by the Imangali in order to ask “Kabunian”(Heavenly Creator) to renew the strength of the sick person. A cow or a carabao is butchered. The liver is roasted and a part of it is given to the sick person. They will invite all their relatives far and near to visit the sick old man or old woman. The sick is made to sit down and brought outside to be entertained by the family and visitors. They believed that the sick will be miraculously healed if she/ he saw his/ her relatives. This is done also so that they will visit the sick while she/ he is still alive. In her/his old age it is his/her last time to see his/her relatives and love ones. The **apugid** is also known as **pusipus** in other kalinga subtribes. The word of the ummabeng who said “antayaak ud ak anngilinan ni” means that “I am asking a portion of the meat so that we can start eating cow or carabao’s meat.” They will give her small amount on the different parts of the meat such as a small portion of “**bagis**” intestine, “**agtoy**” or lungs, and small part of the meat. They will “**dawis**” or burn it directly to the charcoal and when it is cooked they will take a small part and touch it to the lips of the newly born. After doing such, the **ummabeng** can now eat a cow or carabao’s meat.



5. LIDOY/TARO



The new mother should avoid itchy or scratchy foods like **lidoy/ taro** because oboy/ vagina will be very itchy. She may eat **lidoy** when her inner organ returns to normal. Based on research, the **lidoy** contains calcium oxalate which produces a burning sensation and sometimes swelling in the mouth, throat, and vagina.

IMPLICATIONS

- Children are the most precious gem to the Imangali, that's why when a baby is born a celebration follows right away as a way of thanking the Giver of life. As they always say "the more children you have, the richer you are."
- The Imangali are very protective of their children specially the newly born baby from any harm in the surroundings.
- They envision their children to a successful future that's why they do all the rituals for the children not to encounter any untoward incidents.
- The value of close relationship from both families of the couple is evident.
- The respect between the families of both sides of the couple is truly evident.
- It is expensive on the part of the couple and their families too.
- Stressful because of the many preparations

CONCLUSION

Based from the result of the study, it was found out that there are a lot of language expressions in the selected rituals and practices of the Imangali along birth alone.

1. There are various rituals and practices of the Imangali being done or celebrated from the time of birth and on ward as he/she grows.



2. The rituals and practices are expressed meaningfully through the use of their own native language.
3. There are implications of the different rituals and practices of the Imangali along birth.

RECOMMENDATIONS

1. The language expressions should always be used for particular rituals and practices to retain its proper use and for Imangali identity.
2. These language expressions are introduced and described properly according to its proper usage in the mother tongue subjects or an integration of these in the different subjects as needed.
3. The butchering of animals to the different occasions specially carabao be lessened.
4. The rituals and practices where values are reflected should be preserved and continued as an identity of the Mangali people.

Informants:

No.	Names	Address	Age
1	Dawangon Anggaco	Anggacan, Mangali, Tanudan	63
2	Sabit Galwagaw	Anggacan, Mangali, Tanudan	89
3	Lumingit Dalnadan	Anggacan, Mangali, Tanudan	70
4	Maingga Paga	Anggacan, Mangali, Tanudan	88
5	Labagu Sumail	Anggacan, Mangali, Tanudan	89
6	Arangka Tawagon	Anggacan, Mangali, Tanudan	62
7	Pedro "Apingaw" Dayawon	Anggacan, Mangali, Tanudan	61
8	Sumoldaw Sucliyao	Anggacan Sur, Mangali, Tanudan	89
9	Severo Dulawon	Anggacan Sur, Mangali, Tanudan	92
10	Hilario Longan	Anggacan Sur, Mangali, Tanudan	88
11	Elisa Baliyang	Anggacan Sur, Mangali, Tanudan	75
12	Moway Dinnayan	Anggacan Sur, Mangali, Tanudan	84
13	Sonia Dawagan	Anggacan Sur, Mangali, Tanudan	62
14	Benito Anggaco	Anggacan Sur, Mangali, Tanudan	60
15	Talima Pasil	Anggacan Sur, Mangali, Tanudan	61
16	Benito "Giyaan" Songday	Mangali, Centro, Mangali, Tanudan	83
17	Dewag Diwag	Mangali Centro, Mangali, Tanudan	86
18	Kogay Wangnison	Mangali Centro, Mangali, Tanudan	86
19	Pablo "Liyaban" Banasan	Mangali Centro, Mangali, Tanudan	74
20	John "Tumanao" Bitalan	Mangali Centro, Mangali, Tanudan	60
21	Julio "Wanason" Dumalleg	Mangali Centro, Mangali, Tanudan	78
22	Marcelo Gumolda	Mangali Centro, Mangali, Tanudan	72
23	Lumaptan, Palicas	Lower Mangali, Mangali, Tanudan	89



24	Iwos Dumawing	Lower Mangali, Mangali, Tanudan	87
25	Maldiyam Dumawing	Lower Mangali, Mangali, Tanudan	85
26	Peter Maduli	Lower mangali, Mangali, Tanudan	61
27	Antonio "Gisubon" Dumalan	Lower Mangali, Mangali, Tanudan	78
28	Alberto "Patawtaw" Dumalan	Lower Mangali, Mangali, Tanudan	72
29	Gannoyac Magallis	Poblacion Mangali, Mangali, Tanudan	78
30	Dominga Sibac	Poblacion Mangali, Mangali, Tanudan	80
31	Amay Dumalleg	Poblacion Mangali, Mangali, Tanudan	73
32	Unaya Campilis	Poblacion Mangali, Mangali, Tanudan	84
33	Esteban Calwing Sr.	Poblacion Mangali, Mangali, Tanudan	88
34	Linda "Dunga" Diwayan	Poblacion Mangali, Mangali, Tanudan	64
35	Pablo "Dinanug" Dumalleg	Poblacion Mangali, Mangali, Tanudan	75

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