

Unveiling Indigenous Names: A Preservation of Culture

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Abstract

Onomastic as the study of name, has been of focus concerning the name of the names of Bagnen. This study focused on the practices, processes and the history of giving names or the naming system of Bagnen.

The present paper takes off on the viewpoints of the cultural connotations that were derived from the indigenous names and how these naming systems preserves the culture of Bagnen.

More importantly, this shows how the culture and tradition are applied on giving names embodied on Bagnen people's cultural values and cultural norms. It was found out that the meaning of some indigenous names is predictable but it's unpredictable to relocate the meaning.

Today, these indigenous names of Bagnen and their strategies of giving names are now vanishing because of the influence of today's generation. It is important for these indigenous names to be preserved as a marked of their culture and tradition that will continually be exist throughout.

Keywords: Onomastics; Indigenous Names; Naming Practices; Beday Naming System

1. Introduction

A. Background of the Study

Name is important in knowing someone's identity. By a person's name, someone can know his or her character. It is also possible that a person bears a particular name because of his background and other factors that can lead to something important.

Naming is a specific linguistic act that is connected to values, tradition and events in the lives of people. According to Rosenhouse (2000), names reveal the preferences of their owner in terms of real life, action, feature, and beliefs. This means that the naming of an individual in different places varies according to their culture, language, and religion. Therefore, having personal names are seen as an identity for every individual.

Personal names among the Bagnen people had served as a communication and a storehouse of their culture and the history of their community. They used their personal names to convey the cultural values and traditions of their daily experiences.

However, nowadays many of the Bagnen people are not aware of the meaning of their names. Some of them do not like the indigenous names that were given to them. It seems like the generation now doesn't treasure the unique naming culture that their forefathers had preserved. With the influence of Christianity, impacts of globalization, effects of being liberated or modern, and influence of the social media in giving names; people do not prefer to be named by these indigenous names. This have caused the fading of the naming system of the people of Bagnen.

Looking back at the history of Bagnen, even if the place was reached by the Spaniards and Americans and brought along with them their cultural values, the people still maintained and not abandoned their culture particularly in giving names. However, after so many years, the indigenous names of Bagnen are now starting to vanish.

Personal names are the main focus of this study. It was limited to the indigenous names of the Bagnen people and not the given or Christian names. This study covered the cultural connotations that were derived from the indigenous names through translation theory, narrative approach, and connotation. On this translation process, it renders the

meaning of a text from the source-language to the target-language. It is to translate the text into a language which almost everybody understands without depriving from the meaning of the original text.

Names have powerful bearing on the culture of language as it evolves over time. That is, names can provide an avenue to ascertain one's cultural or ethnic heritage. One of the results of colonization here in the Philippines was the name-giving basis of the Filipinos. The name of Filipinos is somehow mixed with historical events and beliefs. Today, after so many changes and influences on the name giving, Filipino parents are now conscious and picky regarding giving names. A Filipino parent makes sure that their child would be born with unique and compelling name. Rochman (2011) stated that way parents seek to reflect their child's uniqueness is by bestowing them with equally distinctive, sometimes weird names. Parents believe that a good name can add to the character of a child. Also, a name can have philosophical impact on the child's future. The parents try to make the first bit of the child's identity. And if a society looks on the span of names, they can see that people's name can influence the way they think about themselves, and others might think about them. This is similar to the idea of Wells (2016) that,

. . . naming your child is a huge responsibility. Go too toxic and exotic and they run the risk of being bullied at school, or resenting you. Go too bland and they may never shine or feel special, instead fading into the background and never being noticed.

A person's essence, status, gender can possibly be defined based on the nature of his name. Name is important in knowing someone's identity. By a person's name someone can possibly know his or her character. However, association of a person with a particular name differs from one another. Some may look at it positively while other people may don't. It is

likely that someone bear a particular name because of his background and other factors that lead to something important. In the article by Jose Mario B. Pineda entitled *Filipino Names: A Reflection of Culture and History*, it is stated that looking at someone's name may reflect to his interpersonal relationship to others.

In the Philippines, naming a child is often a difficult decision. For many Filipinos, individuality is an important factor, with many choosing unconventional first names. Filipinos place serious importance of finding unique names for their children most of them injected with a large dose of Philippine humor Toms (2006).

Helleland (2012), argues that there is an intimate relationship between place and place name, and discusses how place names may reflect or give rise to feelings of individual and collective identity attached to a place. He also gives an example of the identity role of some place names from his childhood.

In the study of Sacerheim (2008), he said that basing official naming on local tradition and thus contributing to identity has a strong commitment. Quite a few elements from the dialect appear in the names, reflecting that the names are part of the local culture, due to the fact that the dialect is unique. All the above studies and discussions can all be summed up with the idea of Algeo (2000), as cited by Oluchukwu and Nzuanke (2014), that "the used of names is generally central to human and human activity." With this, we can say that onomastics is interconnected with other disciplines such as history, literature, anthropology, etc.

In Australia, specifically in New South Wales, Attorney General Hatzistergos (2007), who reminds parents that a child's name is their identity, and that "A person's reputation will forever be linked to it and would remind parents of this special significance when choosing a name for their child."

Also, according to a child psychologist, Greenfield (2005), of Australia, a name can affect a child from childhood right through the adulthood. An undesirable name can even sometimes lead to depression.

B. Conceptual Framework

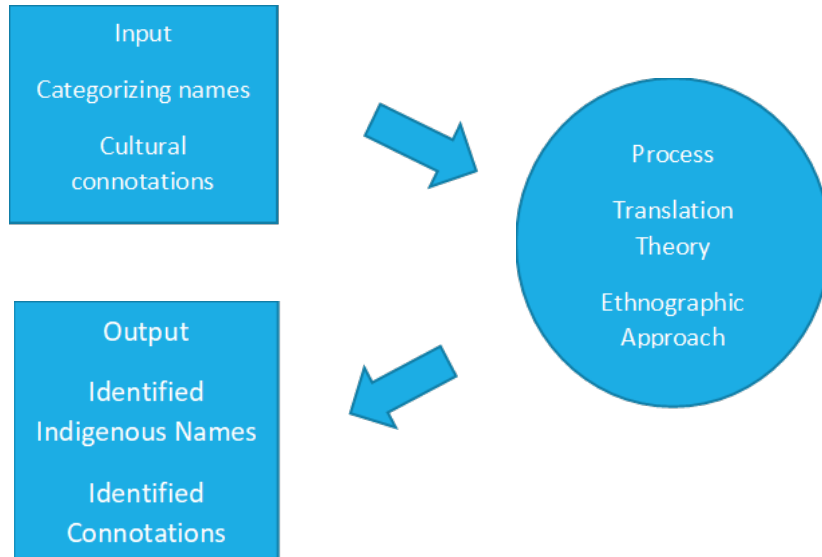
This study was anchored on cultural analysis using qualitative research methods of the arts, humanities, social sciences, in particular ethnography and anthropology, to collect data on cultural representations and practices; in an effort to gain new knowledge or understanding through analysis of that data and cultural processes. This is particularly useful for understanding and mapping trends, influences, effects, and affects within cultures.

Culture analysis is usually invoked to understand the behaviour and thought patterns of groups, only individuals can learn culture and individuals are not the only sources of cultural data (Handwerker, 2001, p. 10). Therefore, any definition of culture must begin by acknowledging that human beings possess it and identify how individual human beings learn and processes information. However, since culture is learned primarily through other people, it is also the result of other social interaction and so is shared collectively by members of groups. Given this, culture is understood to be something that is both socially and individually constructed. We can therefore define culture as the shared information that results from social-learning and interaction among a group of people. This shared information influences their behaviours and beliefs. Culture is molded by feedback from the individuals' own experiences, which they use to modify their beliefs and behaviours, thus resulting in a revision of information they pass on socially in dynamic feedback (Mathews, Brown, & Kennedy 2018).

This study unveils the history of the individual's names; currents patterns and practices

of naming as well as the connotations that are derived from the indigenous names.

Figure 1. Paradigm of the Study



C. Statement of the Problem

This Research aimed to study the meaning of indigenous names of Bagnen people, their etymology or origin, and how they are used in their own culture. Therefore, it seeks to answer the following questions:

1. What are the indigenous names that are observed in Bagnen?
2. What cultural connotations are derived from the indigenous names?

II. Design and Methodology

A. Research Design

This research made use of ethnographic approach under qualitative research that employed personal interviews and direct observation with the people of Bagnen.

B. Population and Locale

The study was conducted at Bagnen, Mountain Province particularly Barangay Bagnen Oriente and Bagnen Proper. Bagnen Oriente has a population of 752 and Bagnen Proper has 734 a total of 1,486 this was determined by the 2020 census. The study was conducted to 40 respondents mostly elders.

C. Data Gathering Instrument

The researcher used varied tools in this study. One is the interview guide which guided the researcher in gathering important information from the respondents. Along with the interview guide is the personal interview which help the researcher produced factual information and content of the study. Translation theory was also employed since most of the informants used their dialect “Kankana-ey” in responding to questions. Another tool that was used was a narrative approach, this gives more emphasis on the meaning of all the information collected. Lastly was the voice recorder and camera to document everything and for evidence purposes.

D. Data Gathering Procedure

The researcher prepared all the needed data, these were checked by the researcher’s instructor. After which a letter of permission to conduct was given to the Barangay captain of Bagnen Oriente and Bagnen Proper. Another letter of permission was also submitted to the office of National Commission on Indigenous People (NCIP) for approval.

The process of this research was an informal interview. During the gathering of data, the researcher has to go to the house of the chosen respondent as early as 6 in the morning or 7 in the evening because most of the Bagnen people are workaholic. They go to their fields to work at a very early time and they will go home very late.

E. Treatment of Data

The data that were gathered during the interview were analysed through historical and cultural analysis. It is a method of discovering, what happened in the past and how does it affect the future. Cultural analysis on the other hand is understanding how culture varies form one culture to another and how does people practice and value it in their lives.

III. Result and Discussion

A. The Indigenous Names

Giving name is the number one task of Bagnen people to give someone an identity. Respondent 17 from Bagnen Oriente mentioned that it is easier to call someone by his name. she also said that they have come to realize the important of giving names when Bagnenians started to go to other places outside Bagnen. Parents are often called by their first child's name for example; the name of the first child is Langigit then the parents will be called "inan" Langigit or "aman" Langigit. If other people will mention these names outside Bagnen something bad will happen to Langigit. He will suffer from severe headache, stomachache or sometimes the illness cannot be identified unless you will call help from someone who is called "mentulong or men sip-ok" a person who is gifted by God with supernatural powers.

Below are the lists of the indigenous names that are observed in Bagnen, Bauko Mountain

Table 1. The Indigenous in Bagnen, Bauko

Column A	Column B	Column C
Kinaw	Paplaak	Olowan
Tompiyek	Pandek	Kilayan

Kitongan	Okmingan	Bassit
Langigit	Sigluten	Payapey
Walasen	Alisto	Badbaden
Batting	Kapusen	Sog-ed
Talna-en	Ay-en	Lebwaten
Aludos	Tikeden	Kopap-e
Ay-ayo	Palikew	Sikwayan
Payutpot	Lagsak	Talog
Pingew	Degla-en	Kulin
Matengyad	Ista	Binaten
Tekga	Nadnaden	Tapaya
Gayamen	Alikop	Tonggid
Gayapon	Anggon	Adika
Inggay	Bon-es	Kasamay
Dammay	Osibey	Manding
Bengdan	Pinda	Masinay
Ngalatan	Masnan	Moyaen
Yapeng	Kusipit	Balalong
Balalong	Likwan	Lingayen
Ellay	Lala-an	Milin
Kuman	Kal-awan	Bata-ec
Dumaan	Singko	Bingbing
Padiwakan	Namanman	Ay-ay

B. Name Categories

In Barangay Bagnen, the main purpose of naming is to provide an individual's identification and is usually historically constructed and socially maintained. People of Bagnen uses strategies to give a unique and meaningful; name. they have a very strong beliefs in the spirits of anito, and they also have practice of "Pasagong" this is one of the important reasons why they have to name their child from the names of their old folks for the reason that the dead will still be remembered and to maintain their clan membership. There is also a possibility that if the child will die, the old folks will let him come back alive if they believe that this child has not yet fulfilled his mission on earth.

Parents also name their child according to the child's place of birth but naming a child will not stop there. Along the journey as the child is growing up her or his indigenous name can still be change because of some unusual circumstances he or she may encounter along the way. Most of the names of Bagnen people form a story that describes their simple lives, their beliefs, and sometimes their names denote the things that happens to their family or in the community. It is also a common practice among Bagnen people to name their son in law that is to be patterned to the name of his father-in-law. The main reason of them doing this is to welcome the son in law as a new member of the family and for the son in law to show respect to the family of the woman he married. The people called this "beday" this is a naming system that was started by the elders a very long time ago and is being practice until now.

A person from Bagnen can have three or more names depending on his/her situation or as long as she/he likes to have some more.

There were four identified categories of indigenous names in Bagnen, namely; names from ancestors, names from physical appearance, names from place of birth and names from their beday naming system.

C. Names from Ancestor

These names are given to a child at birth or as the child grow up. For example: Kinaw, the owner of this name possesses good characteristics and was admired and honored by other people, the parents will name their child Kinaw as they believed that the child will inherit the good personality of his grandfather Kinaw through his name. Bagnen people also believed that, if you were named from the names of your ancestors, you will be taken care of by

them and they will help you achieve your dreams in life as if they are still alive. Most of the Bagnen people who were named from their ancestor's names are not aware of the meaning of their names because according to them the meaning is not important for as long as they can recognize which clan did, they came from through these indigenous names.

"Pasagong", this is another practice of Bagnen people that gives them the reason why they have to name their child with their ancestor's name. many years ago, in Bagnen, someone who is already dead came back alive because of this practice. Mostly elders have the right to perform process.

"Pasagong", happens if someone is dead especially in a very young age and the parents cannot accept the death of their child, they can ask help from the elders to perform the "Pasagong" this is to bring back the life of the dead. The process of "pasagong" is the elders will shout the name of the child as many times as they can. But they have to look for the right place to do this like on top of the highest mountain. This accompanied by a prayer. As the name of the child is being shouted many times, many believed that the dead grandmother or grandfather of the child who carries the same name can hear it. They will be the one to look for the dead child in heaven and they will let the spirit of the child come back here on earth.

Iking was a man who was named through his ancestor's name. on his death, the elders of the place performed "pasagong" to let him comeback alive and it really happened that his life was retrieved and woke up from being dead.

Table 2. Names from Ancestor

Column A	Column B	Column C
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Kinaw	Paplaak	Olowan
Tompiyek	Pandek	Kilayan
Angtod	Piksoy	Okmingan
Intugay	Bangyod	Matengyad
Alunay	Degla-en	Kasamay
Dumaan	Kapnay	Kogaid
Pingawan	Tonggid	Tap-eg

D. Names from Physical Appearance

A very long time ago, Bagnen has a very simple way of living. Going to school is only a waste of time for them. The young ones are forced by their parents to go work to the fields. At young age they are trained to do handworks in order to survive that is why some children became sickly and weak and some became malnourished.

Because of the lack of medication in Bagnen, they used names to cure or to stop the illness of a child. That is why some children are named based from their physical appearance. This is not to make fun with the kid but to help the kid in becoming well and healthy. This is the reason why they consider names are magical.

As it was stated by respondent 6 of Bagnen Proper

“Nu abes masaksakit nan unga da dat kanan sukatan tako san nagan tusa adipay sukatan da, nu ilan da ket mayat, mayat adi tay way nu adi na et layden san na ipangadan un una. Isunga sya et nan pag balaan di adu la amin adiyay. Nu nuk-a dadat kanan menbigot tapnu kuwa, into pay eman nu kuwa dat mayat sunga aped masamsamak nan aped maipangadngadan isnan nasasakit ay unga. Tay saken kanu id kasin, masasasakitak isunga da dat ipangadan kanu nan Tekga, nan tekga sya nan tumobtubo igid ti tababan ya isnan igid di ketang, sh nan bitibit, et sya

kanu di et nay ay mayat met. Nan ikakam sya nan ipangadan da ken sika ta syan gumawisam”.

This statement was similar to the statement of respondent from Bagnen Oriente. The name of the child is Kudangi meaning “nakukulasiyan” in English it has a lot of flaws. The child bearing this name was so sick and can’t even eat properly so he became weaker and weaker, as they tried to cure him with known medication still, he was not cured so the elders decided to change the name. A name that is far from his current name. They named the child Pasiking which means a traditional back pack made from bamboo. Bagnen people called it “sangi”. Kudangi as the old name and Pasiking as the new name has no connection with each other but the spirit of the child accepted the name Pasiking and he became well.

When a child is weak and very skinny, they will give the child a name that describes his/her physical appearance so that his/her soul will respond positively.

Table 3. Names from Physical Appearance

Names	Meaning
Bigot	Skinny
Payutpot	Needlelike
Talog	Big baby
Betlag	Big eyes
Pandek	Short
Bassit	Small
Kitungan	Wide forehead
Olowan	Big head
Kudangi	Not flawless
Ansisit	Very small

E. Names from Place of Birth

Some parents name their children according to the child’s place of birth for remembrance or a reminder that their child was born in such place. Giving birth in

the fields, mountains, or in any place is an unforgettable experience for the mother and was consider a wonderful thing that ever happen. It gives the mother a good memory that in her life she became strong and courageous woman who gave birth without the doctor's help or assistance. For her, giving the name of the place where she gave birth to her child as her child's name makes her child so special.

Table 4. Names from Place of Birth

Names	Place of Birth
Pingew	Was born in Pingew
Kulin	Was born in Makuling

These two babies have the same case and story. The parents were about to bring them in a hospital located in Abatan, Bauko, Mountain Province due to hardship of mobilization, the mother was not able to make it to the hospital. They would not do otherwise but to bore the baby. The mother of Pingew gave birth at Pingew and the mother of Kulin gave birth at Makuling.

F. Names from Beday Naming System

The "beday" naming system of Bagnen has a great contribution in the formation of names among the Bagnen people. This is a traditional practice of the elders that was strictly implemented a very long time ago and still being practice until now. However, it can't be denied that the true meaning of doing this is being forgotten and is being taken as a funny matter for some in today's generation.

Beday can only be applied for the son in law whether you are from Bagnen, Ilocos, Manila, United States of America etc. There are some important reasons why elders started this practice. The first one is to welcome the son in

law as part of the family, secondly is for the son in law to show respect, love and care to the woman he loves and of course to her family.

The “beday” naming system often forms or tells an interesting story about the daily life, activities, and livelihood of the Bagnen People. Some names are patterned on how they perform their traditional practice on “senga”, this is done when a family calls for a celebration or someone died in the family. Names are also patterned on how they plant or harvest their plantings.

I. The Beday Naming Pattern of Alipot Family

There was a father whose name was Alipot, Alipot means to put a rope around something. When the first daughter got married, they named her husband Badbaden meaning to tie a rope tightly. When another daughter got married, they named her husband Kapusen meaning to keep it calm by touching. The next daughter’s husband was named Talna-en meaning to stay put or stop from moving and the last husband was named Lebwatan meaning ready to go.

These names are patterned on how they get pig from the pig pen when they perform “senga”, First was Alipot will put a rope around the pig to pull it up from the pig pen. Badbaden will now secure the rope very tight. Here comes Kapusen to touch the pig to keep it calm and it happens, that the pig stops from moving (Talna-en) so it’s ready for Lebwatan to carry the pig to bring it home without so much burden.

II The Beday Naming pattern of Agamiden Family

Agamiden means to arrange something. Anasiw means to carry rice grains using “assiw”, and Tikeden means to hike a mountain. These names are patterned on how the people of Bagnen harvest rice grains from Balew Rice

Terraces. First Agamiden will arrange all the harvested grains and put it on the “assiw”, if it’s already set Tikiden will now carry the rice grains and will hike the mountain to bring it home.

G. Cultural Connotations that are Derived from the Indigenous Names

Culture and society are related with each other. Culture consists of beliefs, values and behaviors and a society is consisting of people who share this common culture. Through culture, people living in a particular place define themselves. According to the informants, Bagnen people have strong cultural bond and because of their culture they help and care for each other.

Naming a child from ancestor’s names, from their physical appearance, from their place of birth, and from their “beday” naming system is part of their culture. These are closely related to the claim of Bremer (2011) who confirms that “the globalized world of today contains a treasury of names from all languages that should be seen as a shrine of cultural features being passed on to future generations”.

With the study of cultural connotations, it was analyzed that the multidimensional aspects or proper names are artistic and also considered as cultural artifacts.

IV. Conclusion and Recommendation

Conclusion

Based on the findings, the following are concluded:

Bagnen is different from other parts of Bauko, Mountain Province in terms of giving indigenous names. Bagnen people follow different patterns. They use unique strategies to give meaningful names. There were four identified categories

of giving names in Bagnen, namely: names from ancestors, names from physical appearance, names from place of birth and names from their beday naming system. The people of Bagnen treasures their culture and it's always been part of everything they do. Their culture is what defines them and it is what makes them as one.

Recommendations

Based on the results of this study, the following are recommended.

he naming practices of Bagnen, Bauko should still be continued as it was observed that these naming practices have importance not only to the individual named but also to the community. Parents from Bagnen should still practice the indigenous name giving even though they are being influenced by the modern world because it is the thing that defines them and the place.

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The researcher would like to express her sincere appreciation and gratitude to all those who shared their cooperation for the success and completion of this study:

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To sir Mars Micua Agnawa for sharing the correct format of IMRAD.

To the elders of Bagnen for their full-time cooperation during the gathering of data.

To the Barangay Captain of Bagnen Oriente and Bagnen Proper, Mr. Arthur Liis and Mr. Primo Aligo for their approval to conduct the study.

To the University of the Cordilleras for giving me the opportunity to conduct and

publish this study.

For my family and friends, who provided me financial support and motivation to accomplish this work; and finally,

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blessings, thus making this research possible.

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Appendix A. Sample Instrument

Research Title: Unveiling Indigenous Names: A Preservation of Culture

Statement of the Problem:

1. What are the Indigenous names that are observed in Bagnen, Bauko, Mountain Province?
2. What cultural connotations are derived from the indigenous names?

My research instrument would be an Interview Guide Questions:

1. What is your name?
2. Why are you named like that?
3. Do you like your name?
4. Who uses your name other than you? Are you related to them?
5. Does your name mean anything?
6. Does it have any cultural connotations?
7. Does your name have something to do with your physical appearance? Why?
8. Will your name influence you to have a good life?
9. In your opinion, is it better to have these indigenous names?
10. What were common indigenous names in your grandparent's generation?
11. Is naming someone from the names of ancestor helpful?
12. If you are born to certain place, is it necessary that your name will be anchored to the name of that place?
13. How important is having an indigenous name?
14. Do you like your name? or you don't have any choice?
15. What is Beday? How important is Beday to the Bagnen people?
16. Do you still practice these kinds of naming pattern nowadays? Why?

Appendix B. Sample Instrument

Names will be categorized according to the 4 identified features

Names from Physical Appearance	Names from Ancestors	Names from Place of Birth	Names from Beday Naming System
1.	1.	1.	1.
2.	2.	2.	2.
3.	3.	3.	3.
4.	4.	4.	4.
5.	5.	5.	5.
6.	6.	6.	6.
7.	7.	7.	7.
8.	8.	8.	8.

Appendix C. : Letters



College of Teacher Education

December 5, 2023

ATTY. WILSON K. KALANGEG
Provincial Officer
National Communities of Indigenous People
Bontoc, Mountain Province

Dear Sir:

Greetings!


The undersigned is a graduate student taking up Master in Education major in English Education at the University of the Cordilleras-College of Teacher Education. She is currently undertaking research on "**UNVEILING INDIGENOUS NAMES: A PRESERVATION OF CULTURE**" as a partial fulfillment for the course Research Design and Methodologies.

In this connection, the undersigned would like to request permission from your good office to allow her to publish the said study in an international publication.

Anticipating your approval of this request.


Thank you very much and God bless.

Respectfully yours,


MAE SANDRA B. WAGTINGAN
Researcher

Noted by:


DONNA MARIE A. OYAM, PhD
GPC


RAMIR S. AUSTRRIA, PhD
Dean, College of Teacher Education



December 5, 2023

PRIMO B. ALIGO
Barangay Captain
Bagnen Proper Bauko, Mountain Province

Dear Sir:

Greetings!

The undersigned is a graduate student taking up Master in Education major in English Education at the University of the Cordilleras-College of Teacher Education. She is currently undertaking research on "UNVEILING INDIGENOUS NAMES: A PRESERVATION OF CULTURE" as a partial fulfillment for the course Research Design and Methodologies.

In this connection, the undersigned would like to request permission from your good office to allow her to gather data by interviewing the elders from your barangay. Rest assured that all information obtained will be solely for the purpose of this research.

Anticipating your approval of this request.

Thank you very much and God bless.

Respectfully yours,


MAE SANDRA B. WAGTINGAN
Researcher

Noted by:


DONNA MARIE A. OYAM, PhD
GPC


RAMIR S. AUSTRIA, PhD
Dean, College of Teacher Education

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College of Teacher Education

December 5, 2023

ATTY. WILSON K. KALANGEG
Provincial Officer
National Communities of Indigenous People
Bontoc, Mountain Province

Dear Sir:

Greetings!

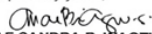
The undersigned is a graduate student taking up Master in Education major in English Education at the University of the Cordilleras-College of Teacher Education. She is currently undertaking research on "UNVEILING INDIGENOUS NAMES: A PRESERVATION OF CULTURE" as a partial fulfillment for the course Research Design and Methodologies.

In this connection, the undersigned would like to request permission from your good office to allow her to gather data by interviewing the elders of Barangay Bagnen Oriente and Bagnen Proper. Rest assured that all information obtained will be solely for the purpose of this research.

Attached are the letter to the research participants and a copy of the interview guide for your perusal.

Thank you very much and God bless.

Respectfully yours,


MAE SANDRA B. WAGTINGAN
Researcher

Noted by:


DONNA MARIE A. OYAM, PhD
GPC


RAMIR S. AUSTRIA, PhD
Dean, College of Teacher Education



December 5, 2023

ARTHUR D. LIIS
Barangay Captain
Bagnen Oriente Bauko, Mountain Province

Dear Sir:

Greetings!

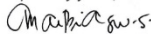
The undersigned is a graduate student taking up Master in Education major in English Education at the University of the Cordilleras-College of Teacher Education. She is currently undertaking research on **"UNVEILING INDIGENOUS NAMES: A PRESERVATION OF CULTURE"** as a partial fulfillment for the course Research Design and Methodologies.

In this connection, the undersigned would like to request permission from your good office to allow her to gather data by interviewing the elders from your barangay. Rest assured that all information obtained will be solely for the purpose of this research.

Anticipating your approval of this request.

Thank you very much and God bless.

Respectfully yours,


MAE SANDRA B. WAGTINGAN
Researcher

Noted by:


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