

## Unveiling the culture of cogtonganon through Timori: A coded native dialect

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### ABSTRACT

*Timori*, a coded dialect used by the Cogtonganons, has long been a subject of interest in the study. Despite its prominence among the Cogtonganons, it is being endangered of becoming obsolete due to various social and environmental changes. This study aims to amplify the relevance of the *Timori* as a cultural body and analyze its profound influence on the Cogtonganons' identity as speakers of this distinctive linguistic code. Ethnography is used to collect and analyze data from eight key informants aged 55 and above through in-depth interviews. The key informants are natural, born in barangay Cogtong, and considered native residents. Interview data were then recorded and transcribed for the analysis. Using a thematic analysis, five themes emerged: the Spanish era, elders' wisdom through wit and tradition, cultural narrative on folk survival, whispers of community in strengthening social bonds, and closely-knit nature. These themes exemplify that the Timori dialect has been a significant element in the culture of the Cogtonganons as they mark their collective identity. Cogtonganons have demonstrated a strong connection between their language and cultural practices, as evidenced by the preservation of traditions and the transmission of knowledge across generations, and even in far places, they still recognize their being Cogtonganons. *Timori*, with its nuanced expressions and deep-rooted symbolism, serves as a unifying force, transcending geographical boundaries and fostering a sense of shared belonging among the Cogtonganon community.

### 1. Introduction

The Philippines is known for its thousands of islands or archipelago, with various cultures, over 150 languages, and dialects by regions and locals. Each dialect carries the distinction of its local, embodying wisdom, values, and worldviews. Cogtonganon's coded dialect, known as *Timori*, is considered a treasure by most speakers. Its value limits communication use and contributes to the country's historical and cultural landscapes.

*Timori*, as a coded dialect, has its vocabulary, syntax, and pronunciation, capturing the authenticity of the country's heritage by highlighting its unique linguistic coding elements. Moreover, the dialect has its narrative origin, in which stories are based on important historical events by our brave native heroes. According to R.A No.11444, known as *Legacies of Dagohoy*, *Timori* is a coded language that emerged during the Spanish colonial period amidst the rebellion led by the Boholano revolt leader Francisco Dagohoy, is deeply rooted in the legacies of Dagohoy himself (Supreme Court, 2029). This coded language fortified the unity among

Dagohoy's adherents, allowing them to communicate and coordinate their efforts covertly in the face of Spanish colonial oppression (Balo et al., 2024). This suggests that such coded dialect may have been a common strategy employed by Filipino rebel groups to assert their identity and resist colonial rule. The piece of information from "Dagohoy's Legacy" has been vital in uncovering the narrative origins of *Timori*, giving importance to its contribution to the rich literary and historical landscapes of Cogtong and Bohol during the Spanish colonial period (Supreme Court, 2019).

In a recent study by Balo et al. (2024), an informant expressed concern that some elementary school children in Barangay Cogtong are gradually losing familiarity with the *Timori*. The informant noted that during elementary years, the informant could understand and speak *Timori* coded language, but now most of the younger generation can no longer understand it. This unique linguistic tradition, integral to local culture, is at risk of extinction. This situation threatens to erase a significant part of our heritage, causing the story behind this coded language to fade and lose its value. However, this recent local study focuses only on integrated interdisciplinary measures. It underscores the urgent need to document, preserve, and revitalize the *Timori* dialect to ensure that it would be maintained, taught, and not forgotten.

While the elders are making efforts and strategies to pass down the *Timori*-coded dialect from generation to generation, this paper aims to amplify the relevance of *Timori* as a cultural body for the speakers and for the next generations to appreciate it. By documenting the folk narratives of the *Timori*, the young generation of Barangay Cogtong will understand the importance of protecting this endangered dialect. This paper allows future generations to explore the past and preserve its value and identity.

It was generally theorized that a language with no proper documentation would die with no trace and would be unable to be restored. The case of the *Timori* in Barangay Cogtong reflects a similar pattern, indicative of a broader trend, where indigenous ecological knowledge and cultural practices risk becoming obsolete due to various social and environmental changes (McCarter et al., 2014). In the case of the *Timori* dialect, which is dying little by little, the speakers' concerns for their culture and historical aspects were overwhelming - considering the possible outcome if the language dies, wondering what will happen to the culture the natives and ancestors valued. The valuable story of this coded dialect will aid in preserving the country's cultural and historical heritage, which is central to the identity of every Cogtonganon.

## 2. Theoretical basis

### 2.1. Dialect marks cultural and historical identity

Dialects are markers of historical identity, revealing the influences of migration, social class, and regional history. Specific linguistic features, such as pronunciation and vocabulary, often trace back to historical events and cultural exchanges, helping us understand communities' roots and evolution. By examining dialects, we can uncover people's unique narratives and histories, highlighting how language reflects and preserves cultural identity over time.

The theory of Sociolinguistic variation, as Labov (2010) discussed in *Principles of Linguistic Change: Social Factors*, emphasizes that dialects reflect social structures and histories shaped by factors such as geography and class. Similarly, Social Identity Theory (Tajfel & Turner, 1979) posits that individuals derive part of their self-concept from their memberships in various social groups. According to Labov (1972), language communicates ideas and helps individuals express their belonging to particular communities. Distinctive dialect features,

encompassing unique vocabulary, pronunciation, and grammatical structures, signify regional or social affiliations.

Dialects are essential linguistic variations within specific geographical or social groups, functioning as vital markers of identity and culture. They encapsulate the historical, social, and cultural contexts of the communities where they are spoken. This literature review explores how dialects influence cultural formation and the reasons for their existence within groups, integrating key theoretical frameworks and empirical findings. Dialects significantly shape cultural identity, a powerful indicator of social affiliation. Kroch (1978) highlights that these local and social affiliations of language can evoke a sense of pride among speakers, reinforcing their group identity. For many, speaking a particular dialect fosters a strong connection to cultural heritage, providing a sense of continuity and belonging within their community.

Dialects act as linguistic signals of in-group membership, facilitating social ties and mutual understanding among speakers. Moreover, Meyerhoff and Nagy (2021) discuss how dialects function within social networks, enhancing group cohesion and cultural solidarity. This is further supported by Ochs (1992), who notes that dialects reflect and maintain cultural values and practices, influencing how narratives and traditions are communicated. Specific dialectal expressions often carry unique cultural meanings that resist easy translation into standard language, thereby preserving the distinctiveness of a community's cultural heritage.

The historical and geographical contexts also play a crucial role in the development and persistence of dialects. Rickford (1990) argues that geographical isolation can lead to the emergence of distinct dialects as communities diverge linguistically over time. Historical events such as migrations, conquests, and trade have significantly influenced the introduction of new linguistic elements, facilitating contact between different language speakers. Kroch (1987) emphasizes that socio-political changes, including urbanization and shifts in economic power, contribute to the evolution of dialects. These dialects often reflect the dynamic interplay between language and social structures, revealing how external factors influence linguistic development. In the modern era, the impact of media and technology on dialects is increasingly significant. Gee (2005) discusses how digital communication platforms have enabled the exchange of dialects across geographic boundaries, facilitating the hybridization of linguistic forms. This phenomenon has profound implications for cultural identity, as speakers may adopt features from multiple dialects, leading to new artistic expressions.

However, this trend raises concerns about the potential erosion of distinct dialects. Crystal (2022) points out that the dominance of standardized language forms in media can overshadow local dialects, prompting vital discussions about language preservation and maintaining linguistic diversity. This scenario indicates a broader trend, where indigenous ecological knowledge and cultural practices risk becoming obsolete due to various social and environmental changes (McCarter et al., 2014). Language loss, driven by the dominance of more widely spoken languages, is a key concern in many communities across the Nusantara region (Septiyana, 2018). Espino et al. (2021) concur that the Philippines' linguistic richness is also under threat, as some native tongues are facing extinction due to the dominance of more prominent languages like English and Tagalog as well as the impact of government policies and social factors that have contributed to the erosion of Indigenous linguistic traditions. Preserving the Philippine's linguistic diversity is crucial, as it represents a valuable cultural heritage that embodies the country's rich history, traditions, and collective identity (MacFarland, 2004). By uncovering the origins of the coded dialect, the younger generation will be able to appreciate our

history and continue passing it on. The historical narrative behind Timori must be shared with children, as they are the keepers of our country's historical, cultural, and artistic identity. Timori, a dying dialect, must be honored and celebrated as it carries the legacy of our ancestors.

In conclusion, dialects are integral to cultural formation and identity within social groups. They serve as powerful symbols of belonging, reflect historical and geographical influences, and are shaped by social dynamics and technological advancements. Understanding the existence of dialects provides insights into the complexities of human interaction and cultural expression, highlighting the importance of linguistic diversity in an increasingly globalized world. Thus, this research highlights the assumption that language marks its speakers' historical and cultural identity.

## ***2.2. Dialect shapes culture***

Language shapes and creates our cultural identity and social experiences. A language's unique narratives and expressions reflect and actively construct its speakers' values, practices, and belongingness. When we communicate in our native tongue, we are not just exchanging information but also building a significant culture, which transpires the shared sense of identity and belonging within the community.

This idea is rooted in Linguistic Relativity, or the Sapir-Whorf hypothesis, which suggests that a language's structure and vocabulary shape how its speakers perceive the world and interpret cultural realities (Leavitt, 2010). In this context, dialects carry distinct cultural references, values, and social norms, influencing how people perceive their surroundings and engage with others. McWhorter (2001) emphasizes that dialects embody unique historical and social narratives contributing to cultural identity. Moreover, sociolinguistic studies, such as those by Holmes (2013), highlight how dialects foster group cohesion, strengthen bonds within a group, and distinguish between different social communities.

Dialects are not merely regional or social variations of a language but fundamental components of cultural identity and social structure. Defined as variations characterized by pronunciation, vocabulary, and grammar differences, dialects arise from complex historical, geographical, and social interactions (Wolfram & Schilling, 2019). These variations reflect the linguistic diversity within a language community, illustrating how language evolves in response to specific cultural contexts. The relationship between dialect and social identity is particularly significant. Research indicates that dialects are identity markers, allowing speakers to signal group membership and foster a sense of belonging (Hickey, 2020). This phenomenon is rooted in the sociolinguistic principle that language is crucial to social interaction and community cohesion (Bucholtz & Hall, 2020). Individuals can strengthen their ties to a community by using a particular dialect, differentiating themselves from outsiders, and reinforcing group solidarity. This function of dialects is especially evident in marginalized communities, where language variation can serve as a form of resistance and empowerment (Wong, 2020).

Historically, dialect development is influenced by migration, trade, and colonization. As groups move and settle in new areas, their languages interact with other linguistic influences, resulting in distinct dialects (Ferguson, 2022). This process illustrates how dialects encapsulate the experiences and histories of their speakers, preserving cultural narratives and local traditions. Thus, Dialects become repositories of community memory, transmitting cultural knowledge across generations (Smith, 2021). Moreover, dialects are dynamic entities that adapt to societal changes, reflecting contemporary experiences and cultural shifts. This adaptability ensures that

dialects remain relevant in a rapidly changing world. For instance, globalization and digital communication have introduced new linguistic forms and vocabulary, demonstrating how dialects can evolve while maintaining their cultural significance (Crystal, 2022). The interplay between dialect and modern influences highlights the resilience of language in adapting to new contexts and technologies. Social stratification also plays a critical role in dialect formation. Socioeconomic status, age, and ethnicity significantly influence which dialects gain prestige and which are stigmatized (Bucholtz & Hall, 2020).

Research has shown that speakers of socially prestigious dialects often have more significant social mobility, illustrating the power dynamics inherent in language use. In contrast, dialects associated with marginalized groups may face discrimination, leading to complex social hierarchies based on language variation (Wong, 2020). In summary, dialects are integral to forming cultural identity and community cohesion. They arise from historical, social, and environmental contexts, serving as tools for self-expression, cultural transmission, and social interaction. Hence, it is assumed that understanding the role of dialects offers valuable insights into the intricate relationship between language and culture, highlighting how dialects reflect and shape the identities of their speakers.

### **3. Methodology**

This qualitative study employs ethnography for data collection and analysis. It aims to explore the folk narratives of Timori among the participants from Barangay Cogtong to underscore its cultural significance to the local people.

Snowball sampling was used to determine the key informants with the approval of the Barangay captain of Cogtong. There were fifteen key informants in the study whose ages were 55 and above, who were native barangay residents, lived with their grandparents, and who were native speakers of *Timori*.

The researchers started the data gathering using semi-structured interviews. With the approval of the consent of the participants, the responses were then recorded via voice recording. The researchers asked about their prior knowledge of the narrative, the purpose of the dialect, their understanding of how different speaking the dialect from other neighboring barangay who are non-speakers, and how they express cultural identity as speakers of the dialect. Follow-up questions were asked to extract the necessary details of the dialect.

Thematic analysis was subsequently applied, identifying key points and themes based on four essential questions. The study followed six stages: familiarization with the data, formulation of initial codes, generation of themes, review of themes, defining and naming themes, and forming the final report (adapted from Braun and Clarke, 2006).

The gathered data from the interview were transcribed and analyzed, revealing the significant themes. The method of analysis emerges the historical and cultural knowledge of the Cogtonganons about the spoken dialect, which will also serve as baseline data in the conduct of broader research of this dialect in other localities in Bohol and Cebu to find its enrich and preserve knowledge about this Philippine native dialect.

### **4. Result and discussion**

The study results must be clear and concise. Use an appendix or additional documentation if needed.

## 4.1. Result

### 4.1.1. The Spanish Era

The first question is: *What earliest folk narratives do native Cogtonganons recall from their earliest encounter with the Timori from their ancestors?* The following testimonies from the key informants support the emerging theme. Informant 1 emphasized that *Gikan sa mga ninuno panahon sa kastila* (From the ancestors during the Spanish period), while Informant 7 highlighted that *Sauna pag anhi sa mga Kastila* (Wayback in Spanish colonization in the Philippines). The responses indicate that the history of the Timori dialect among the Cogtonganons can be traced back to the era of Spanish colonization in the Philippines. The testimonies of the key informants revealed that the Timori dialect is firmly embedded in the colonial past when the Spanish language and policies dominated the archipelago (Abreu, 2017). The Spanish colonizers restricted the use of languages other than Tagalog or Spanish, prompting the Cogtonganon people to creatively develop the Timori dialect as a means of secret communication, shielding their communicative practices from the colonial authorities. The Philippines' linguistic richness is also a product of its colonial history, as the introduction of Spanish and English has shaped the evolution of the country's various languages (Asuncion-Lande, n.d.).

### 4.1.2. Elders' Wisdom Through Wit and Tradition

The second question is, “*Who are the key figures or characters in the narrative, and what roles did they play in spreading the Timori dialect?*” informant three stated, “*Mga Katiguwangan. Gigamit ni nila pinaagi sa joke-joke*” (The elders. They used it humorously). The Timori dialect, a unique linguistic treasure, has been passed down through generations, with the elders playing a pivotal role in its preservation and dissemination. According to the testimonies of the informants, the elders utilized a humorous and engaging approach to transmit the knowledge of the Timori dialect to the younger generation. The testimony of informant 3 indicates that the elders employed wit and playful language to make the learning process more enjoyable and memorable for the youth. This approach was likely practical in ensuring the continued use and preservation of the Timori dialect, as the younger generation would be more inclined to engage with and retain the language when presented lightheartedly and entertainingly (Nesi & Tube, 2020). Informant 7 added, “*Ang mg Katiguwangan nagtudlo sa mga bata nga magmemorize sa mga codes*” (Our ancestors taught the youngsters to memorize the dialect). Furthermore, the response of informant 7 underscores the intentional and systematic efforts of the elders to ensure the transmission of the Timori dialect to the next generation. This systematic approach, which involved memorizing alphabetic codes and other linguistic elements, demonstrates the elders' dedication to maintaining the cultural and linguistic heritage of the Timori people.

### 4.1.3. Folk Survival and Cultural Memory

The third question, “*From your understanding, what was its original purpose or significance to its people?*” highlighted K4, K5, K6, and K8 answers. Informant 4 emphasized that “*Di ra ang Cogtong ang naay kaugalingon nga pinulongan, naa sad sa mga silinganang barangay ug lungsod (Tambongan, Carmen). Gigamit ni nila sa panahon sa Kastila, kay naay mga muslim nga gitawag ug “moros” nga mang-kidnap ug mga bata arun ituwa sa tirong (gold mine) arun dili makasabot ang mga muslim kung unsay ilang gi storyaan kay kasagaran sa mga moros, mga Bisaya.*” (Coded dialects are not only be found in Cogtong. The neighboring towns of Tambongan and Carmen also used it. They established these dialects during the Spanish

colonial period when Muslim “Moros,” who happened to be Bisaya speakers, roamed around night in the province to kidnap children for them to be fed by the gold mine “strong.” Hence, they used these coded languages to confuse the Moros and for the children to be saved). Informant 5 also explained that “Di ra sa Cogtong ang timori. Naa sad sa Tambongan. Pero naay kalahian ang timori sa Tambongan ug Cogtong. Ang sa Tambongan, mas lisud kaysa sa Cogtong kay ang timori, gi timori pajud. Ang sa Tambongan, mas nilisud kay naay added nga coding from Cogtong’s timori and the Eskaya Tribe of Guindulman. Gigamit ni nila nga dialects as a secret weapon arun ilang ma protektahan ang ilang mga kaugalingon sa mga bag-ong nahimamat nga mga tawo.” (Timori is not only heard in Cogtong; the people of Tambongan also used it. But there’s a vast difference between the two. The Tambongan’s timori is way more complicated than Cogtong’s because there were added codes from Cogtong’s timori and the Eskaya Tribe of Guindulman’s native dialect. It was used as a secret weapon to protect them from strangers through coded language). According to Informant 4, these coded languages were not exclusive to Cogtong but were also utilized by the neighboring towns, particularly during the Spanish colonial era. The informant explains that the use of these coded dialects was a response to the presence of “Moros,” or Muslim individuals, who were known to kidnap children and take them to the gold mines, known as “tiring.” To confuse the “moros” and protect the children, the local communities developed these coded languages, which Informant 5 describes as even more complex in the town of Tambongan, where they incorporated elements from Cogtong’s Timori and the Eskaya Tribe of Guindulman’s native dialect.

Informant 6 also added that “Sa Cogtong. Gigamit ni sa mga katiguwangan sa Cogtong for their privacy kung molangyaw sila sa laing dapit” (Leaders of Cogtong used it as a privacy protection when they move into another place). Informant 6 further narrates these coded dialects in Cogtong, stating that the community’s elders employed them to maintain privacy when traveling to other areas. In contrast, informant 8 added that *Sa panahon sa kastila gigamit pd ni Dagohoy Aaron makaikyas cjas mga Kastila, muagi ejag mga langob unja mustorya ejag Timori aron d mailhan* (During the time of Spaniards Dagohoy used it as a way to confuse the Spaniard). The testimony about Dagohoy, the longest revolt leader, indicates historical evidence of how this coded dialect was instrumental in escaping the horrible colonization of Boholanos by the Spaniards.

#### 4.1.4. Whispers of Community in Strengthening Social Bonds

The fourth question, “How does the use of Timori differentiate Cogtong from other neighboring barangays?” generated the testimonies of informants K2, K4, and K6. Informant 2 stated that “Maka libak ang taga Cogtong sa taga ubang barangay kay wa man sila kasabot unsa nang timori” (Cogtonganons can gossip about other people who find the timori dialect a stranger to them). At the same time, informant four also mentioned that “Usahay naa tay gustong isulti nga dili angay ma dungan sa uban, maong nindot ang timori kay maka assure kay secrecy.” (Sometimes, we have thoughts that should be expressed confidentially and not for everyone to hear/understand it, that’s why timori is nice because it assures us of secrecy). The testimonies of informants K2, K4, and K6 explained the significance of the Timori dialect in fostering a unique sense of community among the residents of Cogtong. Informant K2 highlights the ability of Cogtonganons to gossip about others using the dialect. This suggests that using Timori creates a sense of in-group identity, allowing residents to communicate in a way that excludes outsiders. Moreover, informant K4 emphasizes Timori’s ability to “secrecy” when expressing thoughts that should not be shared openly. This highlights how the dialect enables Cogtonganons to engage in confidential discussions and avoid potential conflicts with others.

#### 4.1.5. Closely-Knit Nature

The fifth question is, “*In what ways do community members express their cultural identity through the Timori dialect.*” Informants K2, K4, and K5 provide supporting statements in which informant 2 mentioned that. “*Inig makakita ug taga Cogtong sa laing barangay*” (*When you see a Cogtonganon outside Cogtong*). Informant 2 highlighted the significance of recognizing a person from Cogtong based on their use of the local language, *Timori*, even outside their home community. Informant 4 added that *Kon Makadungog magstorya makington tag Taga Cogtong jud kay nag Timori man* (*Hearing someone speaking Timori in other places, one can recognize that a person is from Cogtong*). Similarly, Informant 4 noted that hearing someone talk to *Timori* in other places would immediately identify them as a Cogtonganon, underscoring the strong association between language identity as part of the community. The scenario is evidence of Cogtonganon’s strengthened bond because of the dialect. This strong association between language and identity depicts the influence of *Timori* on the identity of Cogtonganon as speakers of the dialect.

### 4.2. Discussion

The *Timori* dialect remains widely spoken throughout the village, with most Cogtonganon people continuing to embrace the culture passed down by their ancestors. Based on the thematic analysis, it strengthens the bond among Cogtonganons by embracing the resiliency brought by the battle of the past, forming social bonds and familial identity.

The Cogtonganon people developed the *Timori* dialect to confuse and evade the Spanish colonizers. This clever tactic became a symbol of their heritage, preserving the wisdom and traditions of their elders through history. Notably, resistance leader Francisco Dagohoy used *Timori* to mislead Spanish authorities, utilizing a local cave for concealment and deception. Today, *Timori* plays a role in the cultural narrative of survival, reflecting the Cogtonganon’s resilience. Known for their close-knit community and the use of *Timori* in discreet communication, Cogtonganon were often called “gossipers by nature,” as the dialect enabled them to exchange information and spy on the Spaniards secretly. This practice strengthened their social bonds and reinforced their indigenous identity. The use of *Timori* within and beyond their barangay is a powerful symbol of the community’s unique culture and its role in shaping their distinct identity.

The analysis results in parallel studies on the emergence of contact varieties in the Philippines, where linguistic minorities often adapted their languages to navigate the colonial landscape and preserve their cultural identity (Camlian & Leon, 2022). The testimonies of the participants paint a picture of the elders as the gatekeepers and champions of the *Timori* dialect, utilizing their wisdom and wit to ensure its continued use and preservation (Camlian & Leon, 2022). This aligns with the findings from other studies on elders’ role in preserving endangered Indigenous languages and cultural knowledge, where elders are often the primary sources of information and the key figures in transmitting this knowledge to younger generations (Renganathan & Kral, 2018). The use of these coded dialects, as evidenced by the testimonies, was a strategic response to the challenges faced by the local communities during the colonial period, allowing them to maintain their privacy, protect their children, and even facilitate resistance against the Spanish authorities (Mirasol, 2021). This trend of language shift results from a complex interplay of social, economic, and political factors, including the legacy of colonization and the perceived prestige of more prominent languages (Pérez-González, 2017).

The *Timori* dialect serves as a linguistic marker that differentiates Cogtong from neighboring barangays, creating a shared identity and sense of belonging among its residents. Camlian and Leon (2022) suggest that preserving indigenous languages is crucial in maintaining cultural identity, particularly in the face of globalization. Indigenous identity is closely tied to a community's unique culture and practices, a concrete basis for their identity. The Cogtong community's use of the *Timori* dialect as a means of recognition and connection within and outside their barangay is a testament to the role of language in shaping cultural identity. The role of language in shaping cultural identity has been well-documented in various studies. In indigenous communities, preserving their native languages is crucial for maintaining their distinct cultural practices and traditions (Luza, 2023). For example, the Tausug people of the Philippines have deeply rooted their cultural identity in their language, which is used in various aspects of their daily lives, from home communication to online interactions and cultural events (Camlian & Leon, 2022). Similarly, in Timor-Leste, the Portuguese language, despite being an official language, is not widely spoken outside of the classroom, with local languages and Tetum often taking precedence in daily communication (Ramos & Carmo, 2020). Additionally, the current study's focus on the role of language in shaping cultural identity echoes the findings of the survey of the health ritual of "Pag-aanito" among the Aetas of Nabuclod, Pampanga, which highlights the importance of traditional knowledge and practices in the cultural identity of a community (Jose & Pilar, 2023).

In addition to its communicative function, language also plays a crucial role in fostering social cohesion and mutual understanding within a community (Saleem, 2022). Language acts as a "viaduct" for expressing beliefs, customs, rituals, and behaviors, constituting an individual's cultural identity (Adhikary, 2020). How individuals use language, including the choice of words and the tone of voice, can significantly impact the quality of interpersonal interactions and the sense of belonging within a community.

The findings of this research, with the existing literature on code-switching and code-mixing, are described in the work of Ningsih and Luthfiyati (2020). In multilingual communities, the development of varied linguistic codes can serve as a means of navigating complex social dynamics and a form of protection, as observed in the case of the Tanjungsari Market in Su (Fadlilah & Sari, 2021).

Much has been said, but the study only gathered data from the perspective of elders aged 55 and above, with no respondents aged 55 or below. Additionally, this study was only conducted at Barangay Cogtong, where the dialect is widely spoken, yet it has been mentioned that *Timori* was also used in neighboring towns across Bohol. The researcher recommends that future researchers go beyond and explore the effect of what will happen to the culture body if one of its parts ceases specifically its language or dialect.

## 5. Conclusions & recommendations

The *Timori* dialect, deeply rooted in the Cogtonganon's ancestral traditions, is a powerful medium for transmitting cultural values and preserving historical narratives. The richness of the *Timori* dialect in its historical narratives also includes the richness of the Cogtonganon's collective identity and heritage. The *Timori* dialect, with its nuanced expressions and deep-rooted symbolism, serves as a unifying force, transcending geographical boundaries and fostering a sense of shared belonging among the Cogtonganon community.

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