

ON THE BOAK TAGALOG OF THE ISLAND OF MARINDUQUE

By

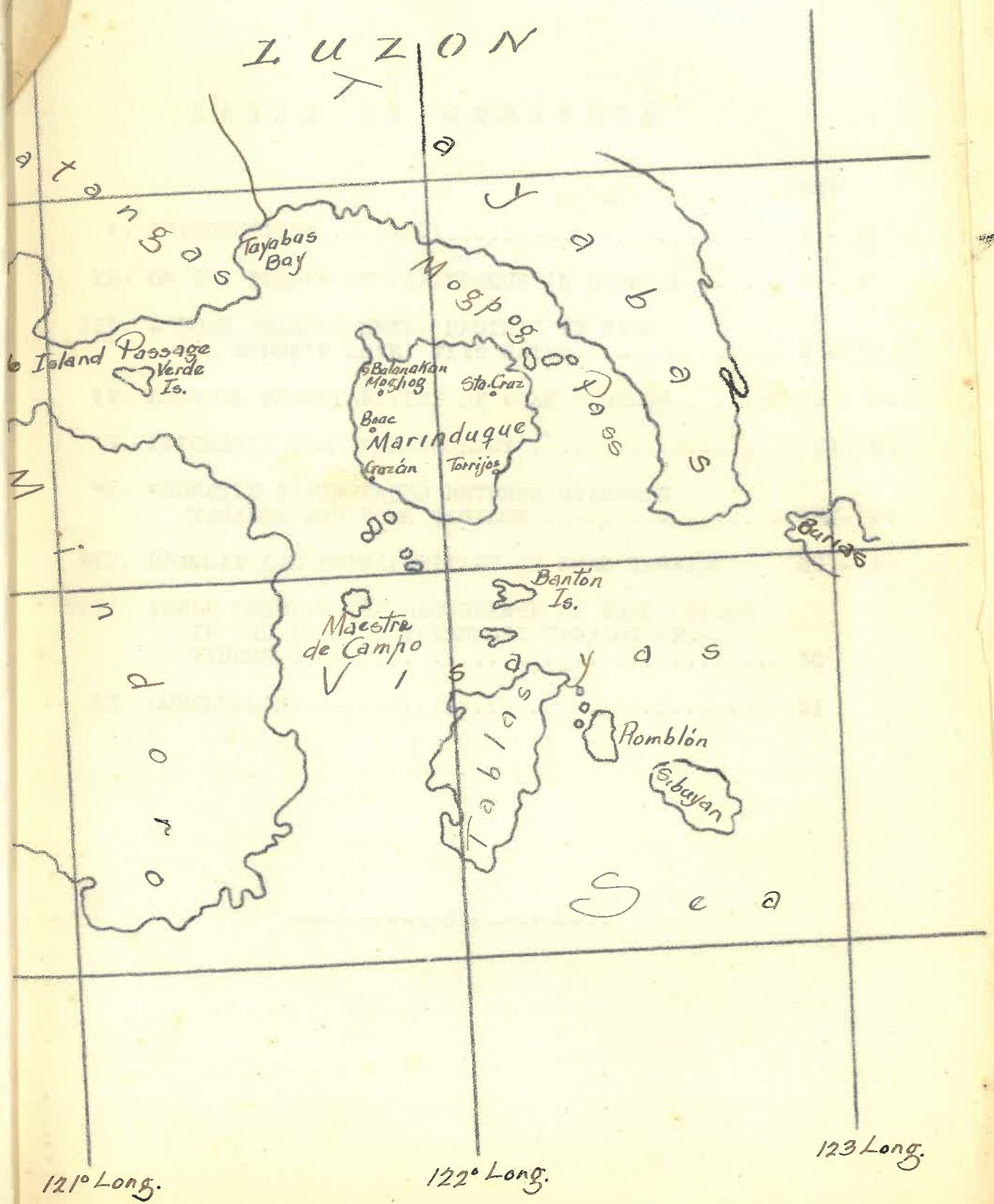
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*Texts & other material should  
be made available in micrographing*

Map showing the insular position  
of Marinduque



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## I. INTRODUCTION

Professor Brandstetter, in his 'Tagalen und Madagassen', after pointing out the limited knowledge we possess of the dialects spoken on the island of Madagascar, says: 'In speaking simply of Tagalog, one uses to refer to the language of the country around Manila; of the dialects of Tagalog we know even less'.

The desire for a more extended knowledge of our language to be inferred from this remark of the eminent Indonesian scholar has been an inducement for me to make one of the provincial forms of Tagalog an object of comparative study, and to present the results of my investigation in the following paper.

Generally speaking, we Tagalog inhabitants of the central part of Luzon do not recognize any special Tagalog 'dialect'. Similar to other peoples all over the world, we distinguish our richly developed literary language, as to be found in such classical works as 'Florante at Laura' by F. Balagtas, 'Wilhelm Tell ni Schiller' by Rizal, 'Pagsusulatan nang dalawang binibini' by P. Modesto Castro, from the plainer forms of our colloquial speech. Even when born or residing in Manila, we look upon the Tagalog used in the Province of Bulakan, north of Manila, as upon the best spoken Tagalog, while we easily recognize certain individuals by their intonation - 'punto' or 'puntillo', as we call it - as belonging to this or that other specific region or locality. Yet we may go pretty far afield in almost all directions where our language is at home, without encountering any real difficulty in conversing with our peasants, mountaineers, or coast dwellers.

With all this, there are found in the Tagalog provinces certain peculiarities of expression which, while not constituting a special dialect, contrast with what has just been indicated as 'Standard Tagalog', and are worth being investigated by the linguist.

In order, now, to gain for my attempt in that direction the greatest likelihood of peculiar local developments without leaving Tagalog territory, I have gone the greatest possible distance away from Manila and taken up the study of that form of Tagalog which is spoken in Boac on Maringugue, an island situated at the southernmost confines of our language.

I could have wished to present a more accomplished record of the speech-variety in question than a few months

intercourse with a family from Marinduque now residing in Manila has enabled me to prepare. (1) I intended however, to expand the preliminary insight here given by a later more comprehensive paper to which the present one,

(1) I gladly avail myself of this opportunity to express to the family of Mrs. Nieva of Boac, with whom I have lived, and to Dr. A. Lecaros, my gratitude for the information and help so readily given me during my study of Boak Tagalog.

written for the class in Philippine Linguistics of the University of the Philippines, will stand in the relation of an advance report.

After some general remarks on the island of Marinduque, I present here, as a foundation for present and future studies, a popular story taken down by me from the mouth of Dr. Alfonso Lecaros, of the College of Veterinary Medicine of our University, and a native of Boac. I accompany this story with a translation into English, designed by me not at all as a model of literary English, but, on the contrary, so as to render the original text as literally as it is at all possible, and with a number of notes helping to a better comprehension of some expressions that seemed to require an explanation. The story is followed by chapters on which I deal with such peculiarities of Boak Tagalog vocabulary, phraseology, phonetics, and grammar as have come so far under my observation during the course of my study.

## II. ON THE ISLAND OF MARINDUQUE IN GENERAL

The island of Marinduque, as may be seen from sub-joined sketch-map, is situated off the coast of Tayabas province, Luzon, and is separated from it by the Mogpog Pass, while in the west it has the large island of Mindoro for a neighbor. It is round in shape, about 23 miles in diameter, and has a population of 56,876 inhabitants. The island is hilly and covered with evergreen grass and shrubs. The climate is agreeable, and an abundance of rice, coconuts, and abaká ('Manila hemp') is produced. Cattle, firewood, and sinamay (a texture woven of abaká and silk) are exported to Tayabas, while sugar-cane, rice, and corn are raised for local use. Gold, zinc, lead, and copper are found in the island. The chief markets are Boac and Santa Cruz. (Data taken from 'Census of the Philippine Islands, 1918, Vol. I)

As regards the population, this is, with exception of a short number of immigrants from other parts, purely Tagalog as may be gathered from the fact that, according to the Census of 1903, Vol. II, of the five towns on Marinduque four show a predominance of Tagalog of 99%, while the remaining town is 100% Tagalog.

In Vol. I of the same Census we find the following account of the general culture of the people of Boac:

"The residents of Bóac and Gazán ... are rivals for the supremacy in education, agriculture, and commerce, this wish constituting a noble pride, because its final objective point is the distinction of the municipality to which they belong. A genteel but not a luxuriant appearance, even among the lowest country men and women, a life of economy, but not of penury, the proscription of great vices, no gambling or smoking on the part of the women, education above everything - these are the praiseworthy conditions observed among the people of this island.

It is certainly very pleasing to see towns like those cited where the persons most prominent by reason of their position and degree of education do not attend the cockfights, unfortunately a general vice throughout the country. This is so true that there is no cockpit in Bóac, because it has never been able to do a profitable business, and in Gazán the contractor was obliged to attempt to open his cockpit three times without having been able to give consecutive fights during the course of a year."

A few words may here be said regarding the derivation of the name Marinduque, a word around which the same kind of regrettable, because superficial and erroneous etymology and inventive story-telling has sprung up which is indulged in, nowadays, by only too many of my countrymen who seem to have allowed themselves to be guided away from that historical sincerity which true patriotism should dictate to them. The name in question has nothing to do with a Mary, and a Spanish duke (duque), but can be shown to be derived from the name of a high and particularly steep mountain on the island, called Malindig.

In old chronicles the name of the island occurs in such varying forms as Malinduc, Marinducq, Marinduc, Malindic, and Malindig, forms quite evidently to be analyzed into the well-known 'adjectival' prefix ma- denoting chiefly existence, and a radical word, or stem, occurring in Tagalog as lindig, in Bikol as lindog or lindug, the sec-

ond vowel of both forms (i.e. Tag. i, Bik. o or u), going back, in accordance with the so-called 'pepet law', to the indistinct vowel e. The change of the first sound of the stem, l, to r if likewise in consonance with a common Indonesian phonetic law, while the conversion of final g into the Spanish ending que finds an exact parallel in the case of the town Parañaque on Manila Bay, which in Tagalog is called Palanyag. Note, in this connection, also the fluctuation of the last sound of the name Boac which is given by Buzeta y Bravo (Diccionario geografico de las Islas Filipinas) as (Boac o Boag'.

The stem lindig occurs, according to Noceda y Sanlucar, in the now obsolete Tagalog word maglindig, meaning 'rising up straight so as not to be covered by the water', while for the Bikol form lindog Marcos de Lisboa states quite clearly that it means 'monte muy alto y derecho', both forms embodying thus the idea of English 'steep, towering'.

In writing the name of the town Boac I must not deviate from its official spelling with c, which follows old Spanish orthography. In giving, on the other hand, a name to the form of Tagalog there spoken, I prefer to follow that genuine Philippine orthography of which the scientific outlines have been laid down by Dr. Pardo de Tavera and Rizal long years ago, and which nevertheless appears to be grievously disregarded by our younger generation. I thus write 'Boak Tagalog'. It may be also remarked here that I use an acute accent to indicate a stressed ultima, and a grave accent to indicate that peculiar abrupt pronunciation which a final vowel receives thru a following glottal check; a circumflex denotes the simultaneous presence of both phenomena here mentioned. Words without accent sign are usually to be pronounced with an emphasis, or slight lengthening, of the vowel carrying the penultima.

### III. A BOAK TAGALOG TEXT:

Pagibig ñg Balo

Ulit sa salitañg Boak

Panahón nooñg bakasióñ ñg<sup>(1)</sup> mañga batañg napasok sa eskuela. Nagaka-ípon-ípon isañg gabí bago mañghapon añg booñg mag-anak namin halos sa salas ñg amiñg bahay. Na-roon pati añg kapatíd namiñg kakâ, na si Manooñg Colás,<sup>(2)</sup>

at aňg kaniyaňg asawaňg tagá Bulaan, si Manaňg Ilâ, at aňg kaniláňg tatlóňg batâ na payák nagaaral na.

Aňg maňga batâ na may anim ay walaňg lagáy at patak-bó-takbó sa bukód-bukód na dako ñg bahay; naga-laruan. Walaňg anó-anó'y nagtigilan at nagduňgawan sa bintana.

"Oy, tatay", aňg sigáw ñg bunsó sa maňga anák ni Manoňg, "nairí si Binoňg sa tapát, ay naga-plahuta".

"Ay anó? Ngayón bagá lamaňg ninyó nakita si Binoňg? aňg sagót ñg amá.

"A, ay tiňgni pa, at bago wari aňg sable".

Hindí namin naasikaso aňg maňga batâ at may dumatiňg na tao na naga-pataupù sa hagdán. (3)

"Tuloy pô, mamaňg Pedro", aňg sagót ñg amiňg matandâ. (4)

"Magandaňg gabí pô", aňg bati ñg dumatiňg, at tulóy pasok at upô.

Si mamaňg Pedro ay isaňg tagá Makabebe na maluat nati-rá sa Boac. Siyá ñg dumatiňg dooňg una ay sa bahay naká-tuloy at maglalakô ñg "estampa", aňg kaniyaňg hanap-bunay. Náwili ñg náwili doon ay nagbukás na tulóy ñg isaňg tindanan ñg sarisari, at paraňg sarili aňg tiňgin sa amin at sa amiňg maňga kamaganak. Dahil na siyá ay binatâ at sa lamaňg bataan aňg kasama sa bahay na malapit sa amin ay kuňg minsan at natamad yata ñg pagsaiňg at kuňg walaňg ulam ay doon na lamaňg nakain sa amin. Talagaňg malaon ñg magalâ sa isaňg dalagaňg amiňg kaapíd-bahay na si Sidora na kapatíd ni Kwalaňg baloňg may anák na isa. Adalawa naman yoon magkapatid at may kaya din naman.

"Anó pô, mamaňg Pedro? Naga-amoy bawaňg ka na pô wari", aňg batiňg pagaláw ko. (5)

"Yun pô ñganì aňg amiňg balitâ. Maga-sabi ka pô muna sa amin at baká makakutuloňg din kami", aňg sabi ni nanay.

"Bakit pô bagá hindi? Hindí pô namantóo yun, ay!"

"Naga-bulaan ka yata lamaňg, ay. Baká ka magsisi kuňg hindi kami makátuloňg. Marami din kamiňg makain at naga-linis ñg piňgan".



"Talagañg hindi po ako naga-lihim sa inyó at kayó añg parañg magulañg ko dito sa Boac na walá pa; Ako po'y nagalá kay Sidora, ay hindi po ako magka-lugar ñg pakiusap at añg naharap poñg palagi sa akin ay si aliñg Kwala".

"Baká naman siyá añg nakakaibig sa iyó! Huág kañg magalokoloko sa mañga balo".

"Sa bagay ay may autusan ka agád, at malakilakí na añg anak. O, anó añg nagawa mo?"

"Ako po'y nagpadalá ñg sulat; may apat na puó; ay walá pa akóñg natañggap na sagót. Tatlóñg patapát ko na po ay añg naduñgaw lamañg ay si aliñg Kwala. Si Sidora po ay hindi man lamañg naga-ibó sa tulugán".

"Bakit mo naman alam? Siguro nasilip mo!"

Hindi na nakuha ni mamañg Pedro añg pagsagót, at añg amiñg matandá ay nakita añg isa namiñg bataan na nagaaral sa Convento kuñg bakasiyón na naantók sa labás, ay hiniyawán ñg, "Juan, magbasábasá dañ". (6)

"Álagián ko po bagá ñg asín?" añg tanóñg ñg batá.

"Anóñg álagián ñg asín? Magbasá ñg iyóñg leksióñ at ñg makápañgumpisál ka bago maká-La Paz". (7)

"Ah! ay naga-basá po mandin naman akó!"

"Marcosa, sandukí na daw ñg pagkáin añg mañga bata at naantók na. Mátulog na naman iyón ñg hindi pa nákain", añg tawag ni nanay sa isa namiñg bataan.

"Ádayukdukín iyón ay baká naman bayá<sup>(8)</sup> magkasakit añg naalaala ko", añg dugtóñg na sabi sa amiñg lahat.

"Mákain na po bagá patí kayó?"

"Mabuti pa'y magháin ka na patí sa lahat".

"Dito ka na po kumain sa amin, mamañg Pedro. Walá ñgani lamañg kamiñg ulam ay baká maga-hanáp ka".

"Kuñgdí lalo na sa amin! Nakabilí pa akó ñg <sup>K</sup>gar-neñg baboy kanina ay nátuklas po ñg aso; nakita ko po'y akapiraso na".

"Hindi pa po ikaw naga-asawa, ay .....!"

Natigil añg salitaan at kamiñg lahat ay dumulóg sa

pagkain.

Nooñg nakalipas aňg ilaňg araw ay nakasama kami sa pagmurà sa Parás. Kainaman aňg tao; talo pa aňg kasalan. At bukad pa sa murà ay may lechon at, sús, maramiňg kanin--maňga sinukmani, (9) bibiňgakaňg kanin, (10) paňganaňg malagkit. (11) Maramiňg binata at dalagaňg tagà bayan. Pati aňg magkapatid na amiňg kasipiňg. Si mamaňg Pedro ay naroon pati.

Waláňg ibaňg naga-tiňgnán aňg maňga tao kuňgdí si mamaňg Pedro. Aňg palagiňg naharap ay si Kwala na kaabay aňg anak. Si Sidora ay sa ibaňg tumpuk nahalo, sa maňga batábatáňg naga-aral sa Maynilà. Ngunit aňg mata ni mamaňg Pedro ay kay Sidora aňg pirmiňg masid.

Ng mapghiwaláy aňg karamihan sa nakároonan ni Kwala at mamaňg Pedro ay halos nahihiyà na nagsabi si Kwala na kamukhá daw siyá ñg namatay niyaňg asawa, mabait pati. Si mamaňg Pedro ay hindi yata namán bihasaňg makiusap ay akala ay napuri siyá dahil na nagalà sa kapatid.

"Pag ikaw pò aňg akiňg nakikita ay naaálaala ko naman mandin si Sebero, parehoňg pareho mo pò kuňg magsihà, kuňg nálakad at kuňg naibò. Paraňg aisa pò kayó".

Si mamaňg Pedro ay paraňg hindi nakikinig sa nasabi ñg balo at sa masid ko'y nasa ibaňg dakc aňg isip.

Sa ipunán ñg maňga dalaga ay naga-ulitanan si Sidora.

"Dora, anò? Kailán aňg kasál mo?"

"Kanino akó akasál?"

"Naga-maňgamaňgahan pa irí, ay! Kanino pa kuňgdí kay mamaňg Pedro? Siyaňg balitá."

"Atí, ah! Sinoňg naga-pamalita? Siyá seğuro, Ha? Nakakaluád! (12) Hindi man lamaňg nakikuisap iyón!"

Siyaňg pagdatiňgan ñg karamihan at aňg maňga dalagaňg matatandá na ay naga-apurà na at baká daw agabihin sa daan ay mahirap aňg pagtuláy sa ilog.

Lumipas aňg ilaňg araw na hindi naaglit sa bahay si mamaňg Pedro. Amiňg namamasdán na pirmiňg nagaebikis si Kwala at siyá aňg naga-tayo na palagi sa tindahan. Aňg

anak ay hindi man lumañ natiñgan. Si Sidora naman ay doon sa taas naga-tahan. Kuñg minsan sa mañga hapon ay naga-tugtog ñg piano.

Minsañg gabí ay añg bataan ni mamañg Pedro ay hañgu-sán ñg pagdating; at wala ñg may-magandañg gabí ay tulúy kay tatay sa labás at pehiyaw na sabi: "Napaparón ka po ni mamañg Pedro at malaki daw poñg kailañgan".

"Saan? At anó iyón?"

"Doon po sa bahay ñg huwés".

Si tatay sa takot na baká may naghablá kay mamañg Pedro ay tulúy panaog; hindi na nakuha añg pag-sombrero. Akó naman dahil din sa takot ay sunúd sa kaniyá. Sa tapát ñg bahay at sa hagdanan ay maramiñg naga-tiñginañg mañga tao. Pagdating namin sa loob ñg bahay ay naroon si mamañg Pedro na kasama si Kwala at nagtakbó daw doon at naga-pakasál. Kayá palá<sup>(13)</sup> pinatawag ni mamañg Pedro si tatay ay siyá añg maga-anák sa kasál.

Hinila ni tatay si mamañg Pedro sa isañg tabí at pabulong na pañgaral: "Bakit ka apurado? Hindi ka bagá makapagantáy na magpapari? Sañgilán ra añg tatlong liñg-góng tawag!"

Wala siyañg malay na nasa likód palá niya ay si Kwala na siyañg sumagót: "Matagal pa po añg tatlong liñggó at maga-kagastos pa po ñg malakí. Mapakasál din po lumañg kami ay mabuti'y nakakalipas na. Anó ka Pedro? Naga-antay añg huwés. Baká habulin pa tayo. Añg asawa na ñg huwés añg akiñg áinahin".

Si mamañg Pedro ay kilig añg katawan. Añg tiñgin ko ay ibig wariñg umuroñg ay nagaálañgalañg. Natuloy din añg kasál. Wala man lumañg naghabol nooñg gabiñg iyón sa mañga kamaganak ni Kwala. Makalipas añg ilañg araw ay lumipat añg bagoñg kasál sa bahay ñg magulañg ñg babae.

Añg ulitan ñg mañga dalaga't bagoñg tao ay añg pagká-pañgyariñg iyón. Si Juan na magalaw sa lahat ay nakapagsabi tulóy sa karamihan ñg dalaga sa handaañg sumunod sa kasál ulí sa simbahan na,

Añg pagibig ñg balo,  
ay matalím pa sa aqero.

At idinugtóng naman ñg isa ay, "Talagañg to'oo añg sa-

bihin na<sup>ti</sup>n na,

Huwág kañg maga-seguro,  
sa butás na bao,  
may lamáñg kagaykáy,  
duruñg kátatakbó.(14)

### A WIDOW'S LOVE

A Story in the Dialect of Boac

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It was vacation time for<sup>(1)</sup> the children who attended school. One evening, before taking supper, almost the whole of our family was assembled in the hall of our house. There was also present our eldest brother, Manong Colás<sup>(2)</sup>, and his wife from Bulacan, Manang Ila, and their three children who were all going to school already.

The children, to the number of six, were without rest and were running about in different parts of the house; they were p<sup>l</sup>aying. Suddenly they stopped and looked out of the window.

"Listen, father," shouted the youngest of Manong's children, "there is Binong in front, playing the flute".

"What of that? Perchance only now you are seeing Binong?" was father's answer.

"Ah, but look, it seems he has also a new sabre".

We paid no heed to the children for there had arrived a person who was (announcing his presence by) calling out: "Tao<sup>a</sup> p<sup>o</sup>!" at the foot of the stair<sup>(3)</sup>.

"Pass on, sir, Mister Pedro!"<sup>(4)</sup> was the answer of our old daddy.

"Good evening, ladies and gentlemen," greeted the newcomer who proceeded to enter and sat down.

Mister Pedro was a native of Makabebe who for a long time had lived in Boac. At the time of his first arrival, he had been asked to stay at our house, and his means of finding his livelihood had been the selling of scapularies.

Being very much liked he promptly opened a store for miscellaneous articles, and looked upon us and our relatives as upon his own. Being a bachelor, and having only one servant as companion in his house which was near ours, it came about that, if he once felt perhaps too lazy to cook rice, or if there happened to be no viands, he just took his meal with us. With set purpose he visited for a long time the sister of Kwala, a widow with one child. They were only two, these sisters, and they had moreover some fortune.

"What's that, sir, Mister Pedro? You already smell of garlic"(5) I greeted him jokingly.

"That, in fact, is what we hear. Tell us, sir, all about it first and then, may be, we can also be of some service to you" remarked my mother.

"Why should I not tell you? But that (at which you are hinting) is not true yet, you know".

"You are evidently but feigning, I believe. It may be that you will repent (some day) if you will not allow us to help you. We are many to eat and to wash up the plates."

"I am indeed not keeping anything secret from you, for you are here in Boac taking the place of my absent parents. I was visiting Miss Sidora but had no occasion to speak (to her) for the one who receives me, sir, is always Mrs. Kwala".

"It may be that she is the one that is in love with you! Don't you play jokes with widows!"

"In fact you will soon be one to give orders, for the child is already big enough (to carry them out). O, what have you done?"

"I, sir, have been sending letters, about forty of them, yet I have so far not received any answer. I have already had three serenades given, but the one who looked out of the window was only Mrs. Kwala. Miss Sidora did not even stir in her bedroom."

"How, after all, can you know that? You have evidently been prying!"

Before Mr. Pedro was able to make a reply, our old daddy saw one of our servants, who used to study in the Convent during vacation, falling asleep outside, so he shouted

to him: "Juan, do your reading, do you hear?(6)

"Should I, sir, add perhaps some salt?" answered the boy, (half asleep).

"To what should you add any salt? Read your lesson so that you can confess yourself before the Holy Week passes".(7)

"Ah, sir, fact is I am reading all the time!"

"Marcosa, you must ladle out the food for the children, they are already getting sleepy. They will again go to sleep before they have had the time to eat, "called out our mother to another servant of ours. "Being hungry may(8) yet cause those children to fall sick, that's what I fear" she continued speaking to us all. "Perhaps you too would like to eat already?"

"Better get the food ready for all of us too".

"Just eat here with us, Mr. Pedro, altho, it is true, we lack the viands which you are perhaps looking for".

"That is even more the case at my own house. A short while ago I was able to purchase some pork which had been found by a dog; when I saw it, it had already been reduced to a small piece (by the dog)."

"You are not yet married, so ..."

The conversation came to a stop and we all sat down at the table to eat. Some days having passed, we happened to go together to (a place called) Parás to pick young coco-nuts. There were a good number of people, surpassing even (the crowd usually found at) a wedding. And besides the young coco-nuts, there was (to be had meat of a) pig roasted whole, and, bless me, no end of eatables such as sinukmani,(9) bibiñkañg kanin(10), and pañganañg malagkit.(11) Many young men and women from the town assembled. Also the sisters, our neighbors, were there, and so was Mr. Pedro.

Nobody was made such an object of observation by the public than Mr. Pedro. The one who always put herself to the front was Mrs. Kwala accompanied by her child. Miss Sidora was in another group mingling with the young students from Manila. But the eyes of Mr. Pedro were steadily fixed upon Sidora.

When the greater part of the people had moved away from the place where Kwala and Mr. Pedro found themselves, Mrs. Kwala said (to him), in a half-bashful way, that he was similar in appearance to her defunct husband, and also as honest. Altho Mr. Pedro was not much used to courting, the suggestion was courteously received by him since he was in love with her sister.

"When I observe you, sir, I am somehow reminded of Severo (my defunct husband), who was quite like you in the way of parting the hair, in walking, and in manners. You (two) are (to me) as only one."

Mr. Pedro did not seem to listen (any longer) to what was said by the widow for, according to my observation, his thoughts were in another place.

In the group of young girls the subject of conversation was Miss Sidora.

"Say, Dora, when is your wedding to take place?"

"To whom am I to be married?"

"Still pretending to know nothing, is it? To whom else but to Mr. Pedro? That's the news."

"O, pshaw! Who is the news-monger? May be he, what? It is apt to make one sick.<sup>(12)</sup> That person is not even speaking of love to me".

At this time the greater number (of the company) reached (them) the unmarried women somewhat advanced in age being already in a hurry, for the night, they said, might overtake them on the road, and it was difficult to cross the bridge over the river.

Several days passed without Mr. Pedro's frequenting our house. We observed that Mrs. Kwa la was always well dressed and that it was she that was staying all the time at the store (of Mr. Pedro). Her child was not even looked at (by her). Miss Sidora, on the other hand, was staying there up-stairs. Sometimes in the afternoon the piano was being played.

One evening the servant of Mr. Pedro arrived in a great hurry, and without any 'Good evening' proceeded to father outside. He almost shouted when he said: "Sir, you are asked to go there by Mr. Pedro who says, sir, that there

is great need (of you)."

"Where? And what is it?"

"Over there, sir, in the house of the justice."

Father, fearing that maybe someone had laid a complaint against Mr. Pedro, proceeded to go down without even putting on his hat. I, too, from a similar fear, followed him. In front of the house and at the stair were many on-lookers. Upon our arrival in the house (of the justice), there was there present Mr. Pedro in company with Mrs. Kwala, having gone there, it was said, in a hurry to be married. So that then<sup>(13)</sup> was why father had been called by Mr. Pedro, as he was to be the best man at the wedding.

Father pulled Mr. Pedro aside and whispered by way of advice: "Why are you in a hurry? Can you not perhaps wait until you have to appear before the Padre to be married? Even the three weeks (required) for the bans are too short (to properly consider this step)."

He did not notice that at his back there was Mrs. Kwala who answered: "Even the three weeks are too long, sir, and they may cause a big expense. We will just be married, sir, anyhow, and get thru with it. What about you, Pedro? The judge is waiting. Is it that we are to sue each other perhaps? The wife of the justice herself is my bridesmaid."

Mr. Pedro was trembling all over his body. It appeared to me that he wanted to withdraw but was giving consideration to courtesy. So the marriage ceremony was actually proceeded with. There was nobody among the relatives of Kwala on that evening who protested. Some days after, the newly-weds removed to the house of the parents of the wife.

The talk of the unmarried young women and young men was how that (whole affair) had come about. Juan, the wittiest of all, when finding himself in the midst of the young girls at the celebration following the repetition of the marriage ceremony at church, had the occurrence to say:

"The love of a widow  
Is sharper than steel,"

which was continued by another (who said:) "There is much truth in that saying of ours:

Don't you be so very sure  
Of punctured coconut-shells  
Which contain sea-shells  
Running with all might."<sup>(14)</sup>



NOTES TO THE TEXT.

- (1) ng standing alone between two words is the conventional abbreviation of nañg, the genitive of the definite article añg.
- (2) manoñg, (from Sp. hermano), and manañg (from Sp. hermana) appellations used in certain Tagalog localities for an elder brother, respectively sister, as well as for cousins. Both are used either alone or anteposed to the name.
- (3) naga-pataupû, one saying "tao, pû", that is, "person, sir", the ceremonious way of introducing one's self into a Tagalog house as visitor, these words being called out from the door or from the foot of the stair. pû is a respectful address interspersed in speech after the manner of English 'Sir' or 'Madam' as a recognition of the superiority of the person thus addressed.
- (4) mamañg, that is the ligature ng preceded by the word mamá, a title originally given to carnal uncles, and other kindred male relatives, and extended also to non-related persons as a respectful treatment: Mamañg Anó, Mister What's-the-name; sometimes used to refer to a man whose name is unknown to the speaker: Ang mama'i ... The gentleman is ...  
aliñg, that is, ali plus ligature ng, the feminine form corresponding with mamá: Aliñg Kuan, Mrs. (or Miss) What's-the-name;  
Añg ali'i ... The lady is ...
- (5) bawañg, garlic, a favorite condiment; it is mentioned in the text as a playful allusion to the preparations preceding a marriage feast. A similar reference is made further on by the mention of plates to be washed up, etc.
- (6) daw, he says, they say; here it is used merely as a particle lending more strength to the order to the servant to read his lesson.
- (7) La Paz, locally used in designation of the Holy Week.
- (8) bayâ, emphatic particle implying probability, approval, or disapproval.
- (9) sinukmani, boiled rice of the sticky variety known as malagkit, eaten with sugar and scraped coconut meat.

- (10) bibiñgakáñg kanin, ground rice mixed with sugar and coconut milk, and then fried.
- (11) pañganañg malagkít, ground malagkít with banana splits, fried, and mixed with sugar.
- (12) nakakaluád, a nauseous feeling caused by perceiving something untidy, dirty, or vulgar; luád, idea of vomiting. Cf. Standard Tag. iluá, what is spat out.
- (13) palá, an interjection denoting astonishment; always postponed as in: Ganón palá! (lit. Thus then!) Is that so?
- (14) These rather obscure lines contain a play of words founded on the ambiguous word bag meaning as well the hard shell of the coconut as also widow.

#### IV. LEXICAL PECULIARITIES OF BOAK TAGALOG

The following word-list is designed to bring out the approximate degree to which the two forms of speech here compared are lexically at variance. Containing only vocabularies that have come under the observation of the writer during his study so far, it can in no way be considered exhaustive.

##### A. WORDS BELONGING TO BOTH DIALECTS BUT RECEIVING IN BOAK A DIFFERENT SHADE OF MEANING OR MODE OF EMPLOYMENT.

##### Standard Tagalog

##### Boak Tagalog

##### 1. AKYÁT

to ascend; to mount, as to a tree or to a ladder-  
Umakyát ka sa punoñg Mañggá at pumitás ka ñg buñga- Go up the mango tree and pick fruits- it is also employed to mean rise in price of commodities-  
Umaakyát añg balagá ñg bigás-The price of rice is rising.

Its common use in Boak Tagalog is to go up a house-  
Umakyát ka muna- Come up first.

## 2. BAHÓG

magbahóg-to mix broth, or water, milk, etc. with rice- Sa agahan ay nagbabahóg ako ng gatas sa kanin- At breakfast I mix milk with rice.

Magbahóg na raw, Pedro.- Pedro, (you) feed the pigs. Here, raw is not used to indicate a transmitted order, but it functions as a suggestive particle.

## 3. BILÓT

what is wrapped-Añg pagkainko'y nabibilót sa dahon- My food or meal is wrapped in leaves; to tangle- Añg buhók ni Juana'y nagkabilótbilót- Juana's hair is tangled up.

Pakani: mo añg bilót- (You) Feed the puppy. It means puppy, or young dog.

## 4. BUKÓD

excepted, segregated; also to separate, exclude-Bukód pa sa riván, ay mayroon ako ng bago ng bili na lalong ma-ganda- Besides or except that I have a newly bought one which is more beautiful- Bakit ka bumubukód sa mañga karamihan? Why do you separate from the majority?; it also means singularity, especially, rarity- Namumukód añg tifiñig ni Nena- Nena's voice is distinguishable from the rest-(either by its particular highness, loudness, or sweetness)

Bukód aig sinasabi mo sa sinasabi ko- What you are what I am telling. It means different.

## 5. DAYÁ

paraya- deceit, fraud, lure, falsehood- Añg paraya ay dapat natiñg limutin- We ought to forget fraud, or deceit.

Siyá ay anak ng isañ; paraya- He or she is a son or daughter of a with- meaning here what is called in St.Tag. mañgkukulam.

6. HINÓG

matured; seasoned; ripe-Añg sagiñg ay hinóg na- The bananas are ripe already. In Standard Tagalog, hinóg applies to any ripe or matured fruit.

Kumain ka ñg hinog-(You) Eat some bananas, In Boak Tagalog, hinóg is exclusively employed to mean ripe bananas.

7. IMIS

magimis-keep secret; conserve in secrecy- Añg kanilañg pinagusapan ay iniimis nila- They are keeping secret what they have talked about.

Si Maria ay nagimimis sa lamesa-Maria is cleaning the table--meaning removing the plates, glasses, knives, and forks, together with the food remnants from the table after the meal.

8. INAM

kainaman- beauty; prettiness- Mav kainaman añg kaniyang damit-Her dress is pretty, or There is prettiness in her dress; mediocre, sufficient, enough- Kainaman na sa atin añg dami ñg bigas na iyan-That quantity of rice is sufficient for us.

Sa kasalan ñg akiñg kapatid ay kainaman añg tao- In the marriage festival of my brother(or sister), there were too many people. It has a meaning of excessiveness, or superfluity.

9. KAMANSÍ (or KAMANGSÍ)

Artocarpus kamansí, Blanco- a small fruit with sour juice. I hardly know how to reconcile the entirely different meaning given this term in B. T.

In B. T. it means jackfruit (Artocarpus integrifolia)- Añg kamansí ay hinóg na-The jackfruit is ripe already.

10. LANDÍ

coquetry; flappery; or one who is a coquette or a flapper-Añg babaing iyan ay landí- That woman is a coquette.

Dahil sa kanilañg paglalandi ay nabasag nila añg maña piñggán-Because of their joking each other, they broke the plates.--Malandi naman itong si Pedro-Pedro is very much of a joker, or a jester.

itong

11. LAON

malaon-duration- Malaon na ako dito- I have been here a long time ago, or for a long time--prolongation of an action, or happening that is complete- Si Cesar ay malaon ng patay-Cesar is dead a long time ago.

Si maria ay malaong magbihis-

It takes a long time for Maria to dress up. In this sense, malaon is represented in St. T. by mataagal.

13. LUSONG

lumusong-to descend to a pit, or to a well; or to go down to the river- Lumusong ka sa balon, o sa ilog-(You) Go down to the well, or to the river- abate price of merchandise- Nalusong na ang halaga- The price is cheaper or lower already- Name of the principal island of the Philippine Archipelago, Lusong, modified by Spaniards into Luzon.

to go down stairs, or from an upper to a lower story of a house- Lumusong ka't kuni mo ang akiing sam-balin-(You) Go down (from) upper to lower floor of house, and get my hat.

14. NGANI

particle used to express certainty, truth, or total affirmation or negation- Tutoo ngani ang balita-The news is really true.

The Boak people use this to express uncertainty, or doubt- Hindi pa ako ngani huli sa akiing klase- I am not yet probably late for my class.

15. PAOD

dull; a cutting instrument that will not work is designated as paod-Ako'y nakakuha ng paod na itak-I have found a dull bolo; it also means yoke.

This word is exclusively used in B.T. to mean yoke. Ang paod ay nawala- The yoke is lost.

authority as, emperor, king, president, or governor of a country; the person in charge of a group of men under his command; the commandant of a ship; Buhat sa punò hañggañg dulo- From beginning to end, Añg bi-lañggõ ay nakatali sa punò ñg kahoy-The prisoner is tied to the trunk of a tree.

Nooñg punò ay mabuti añg palakad ñg amiñg punoñg bayan- At the beginning the administration of our president was good. Besides the meaning given it in St. Tag., punò has the additional meaning of commencement in B. T.

16. SAAN KAYÓ?

A question often used in games and gambling in demanding of a person for which side, or rooster, or card he is betting. Answers to such questions may assume such forms as, Ako'i sa Olympics (baseball team), or Ako'i sa aputi (white rooster), or Akó'i sa hari.

Saan kayó? Where are you going? This question is rendered in St. T. as Saan kayó paroroon? The last word is entirely disregarded in B. T. and yet the meaning is the same as in St. T.

17. SUKLÓB

coverlet; lid; cover of a pot covercle; Añg suklób ay nasa ibabaw ñg lamesa-The lid is on (the surface of) the table.

suklób in B.T. means a sort of suit-case made of rattan.

18. TALÓK

sprout; shoot; renovation; renewal-Añg sagiñg ay nagtatalók na-The banana (plant) is giving off shoots, or suckers already.

Si amá ay nagtatalók sa bukid- Father is planting rice in the field.

19. TAÑGIS

to cry with much intensity as manifestation of a deep and grave sorrow-  
Tinatañgisan ko aña maña kasaliwaañg palad ñg irog koñg inañg bayan-I weep over the miseries of my dear motherland.

Anó't natañgis ka? Why are you crying? meaning here tears caused by an insignificant or trivial matter. Tañgis is said in case of more serious motives in St. T., which for crying over tribal matters has umiiyak.

20. TUKANG

to be ashamed-Ikinatutukañg niya aña kaniyañg ginawâ-What he has done causes him to be ashamed--tukañg also means a bird without feathers.

Añg barò ni Petra ay matukang-Petra's camisa is a peacock-like-style---that is, Petra's camisa is very stiff that it resembles a peacock's plume.

21. ULI

paulí-uli--repeat over and over again-Paulí-uli ka naman-You are much of a repeater--that is, in whatever he says or does--ulí also means to reestablish, regenerate, reform, consolidate--Uli mo aña ilawán sa datiñ mahusay na kalagayan-(You) Restore the lamp to its former good condition.

Iyañg si Pedro ay paulí-uli sa pagaaral- This means that Pedro has no definite plan in pursuing his studies. He may attend one school, then quit and attend another school, etc.

22. ULIT

repetition; iteration-ulitin, what is said or done over again--ulit also means obstinacy, persistence, insistence-Ulitin mo aña iyoñg sinabi-(You) repeat what you have said; Maulit ka namán-You are too insistent, too persistent.

Iniuulit ni Juan aña kaniyañg napanood sa sine- Juan is narrating or reproducing what he has seen in the cinematograph.

23. UÑGÓS

advantageous; projecting; prominent-Si Pedro ay uñgós sa lahat ñg kaniyañg mañga kaibigan- Pedro is prominent among all of his friends- also means tip, or end-Añg uñgós ñg mañggá ay mapula- The tip of the mango (fruit) is red.

Ako'y may sugat sa uñgós- I have a wound on my lip.

24. UWÍ

umuwí- to go, or return home- Umuwí na tayo't ako'y napapagod na- Let us go home for I am tired already.

Umuwí tayo - Let us go to town. means that the persons referred to are living in a neighboring hill or mountain and that the speaker is asking his companions to descend (lumúsoñg) to town.

25. YARI

finished; completed; consummated- Yari na añg akiñg ipinagagawañg sapatos- The shoes which I ordered to be made are already finished.

Yari ka na ba ñg Evangeline? Have you finished with Evangeline? that is, Have you finished reading Evangeline? This would be expressed in St. Tag. As: Tapós ka na ba ñg pagbasa ñg Evangeline?

B. A LIST OF BOAK TAGALOG WORDS NOT FOUND IN STANDARD TAGALOG

1. AMPÁY - similar; like; analogous; identical; equal. ST.T. katulad; kawañgis; kaparis; kamukhá- B.T. Ampáy kami ñg barò ni Juan- My camisa and Jua's are similar.
2. BALAGWÍT - what is carried on the shoulder either in bundles, or packages, or suspended at each end of a support made of bamboo or wood-B.T. Añg kaniyañg balagwít ay mabigát- His burden(or load) is heavy. St. T., pa-san-



3. BALAYBAYAN- rafter of house-B.T. Añg balaybayan ñg amiñg bahay ay mulawiñg lahat-The rafters of our house are all (made) of molave. St.T., kilo (ñg bahay).
4. BANG-í-(MABANG-í) fetid; mephitical/stinking-St.T., mabaho- B.T. Akó'y nakakaamoy ñg mabañg-í- I smell something fetid.
5. BILÁBILÁ- a general term for butterfly; any kind of butterfly-St.T., paroparó-B.T. Añg bilábilá ay dumapò sa bulaklák-The butterfly alights on the flower.
6. BUTLÓG- protruding blind eye-St.T., matáng usli-
7. DALIKDÍK - this word has double meaning in B.T., either dandruff, St.T. balakubak, or it may mean too fast, too rapid, St.T. napakabilís, napakatulin.
8. DAYOS - to clean kaiñgin(St.T), a site recently fallowed for planting; kaiñgin system, dry system of highland agriculture carried on a hill- or mountain-sides as contrasted to lowland culture system-B.T.-Añg magdayós ay di gawañg birò- To clean a kaiñgin is not an easy job.
9. HINLÓG - brother or sister by baptism, sacrament; or foster brother-St.T., kinakapatid;
10. HIPID(MAHIPID) - careful; Sp., cuidadoso St.T., maiñgat-B.T.-Siya'y mahipid sa kaniyañg mga aklat- He is careful with his books.
11. IGUD - to shift or move sidewise on the rump or buttock; St. T., ipod, isod; also magipod, unipod in St.T.
12. IMOT(MAIMOT) - stingy; niggardly; two-handled frail; ST.T., kuripot, maramot-B.T.- Añg taoñg maimot ay walañg maramiñg kaibigan- A stingy fellow does not have many friends.
13. KAGKÁG(MAGKAGKÁG) - this is a specialized term used to mean to scratch the head-B.T.- Bakit ka nagkakagkág? Why are you scratching your head?
14. KÍKÍ - to jump on one foot, the other being raised up; St.T. kumandirít;

15. NILABON- anything that has been boiled in water to render soft, with especial reference to a particular kind of banana called in St. T. sabá (Musa paradisiaca, Linn) which is eaten with sugar and coconut milk-B.T.- Akó'y hindi pa nakakakain ng nilabon- I have not eaten nilabon yet. Bikol, nilabon, cocer camates ó almeja.
16. LAMBAHAN - to wrestle with arms parted, each one of the two contenders embracing the body of his opponent; St. T., bunô.
17. LAMPÓS - ~~immersed~~; immerse; immersed; St.T., lubóg, tuná; This term is commonly understood in B.T. to mean overhead (in water). Ang tubig sa ilog ay lampós- The water in the river is overhead (in depth).
18. NAÑGUNĠURAY (ng perhaps k) - to imitate; to copy; to mimic- St.T., ginagaya, pinaparisan.
19. PAMBIS - (root bis?) - fish-hood<sup>k</sup>; St.T., tagá; B.T.- Ang pambis ay natañgay ng isdá- The fish escapes (or runs away with) with the hood.
20. PATLÔ - riddle; conundrum; St.T., bugtóng-B.T.- Akó'y maraming nalalamanang patlô- I know many riddles.
21. SAGHÓY - to touch a person lightly in passing; St.T., sagi, salang-B.T.- Siyá'y nagalit dahil na nasaghoy ko ang bago niyang sambalilo- He was angered because I touched (slightly and accidentally in passing) his new hat.
22. SAKAPIN - to catch; grasp; seize; hold; St. T., sambu-tín; Sp., coger, recoger-B.T.- Sakapin mo ang bola- (You) Catch the ball.
23. SAMPI<sup>â</sup> - large spoon made of coconut shell with handle; St.T., sandók, the "prime minister" of the ordinary Filipino kitchen utensils.
24. SIGAPÓ - lapo-lapo, a very good-sized fish common in Philippine waters, delicious and considered one of the best native dishes.
25. TAKUL - to plant entirely a certain lot with rice, or fence entirely around the same; the sense is exclusively for these two particular phenomena-B.T.-

- Takulan mo aňg bukid- It is understood here to mean either to plant the field completely with rice, or to fence it wholly, and is used in the mandatory mode. Takulan, therefore, may mean in St. T. tamańan, or bakuran; different sense in Bis.
26. TARLOK - a small fish called in St. T. as silińase or halubaybay (Sp., sardina) which is often dried into "tuyô" or smoked into "tinapá".
27. TOMOTOMO, or ESPASÓN - roasted maize, pounded and mixed with coconut and sugar; has different sense in Bisaya.
28. TUBAGIN - to whip; lash; flagellate; hit; strike; beat; St., paluin; B.T.- Tubagin mo aňg aso- (You) Whip the dog.
29. YANO - equivalent to the St. T. trisyllabic prefix napaka meaning very, greatly, most, too- B.T. Yano aňg iňgay- Too much noise.
30. YUBAK - pounded boiled banana (sabá) eaten with coconut and sugar.
31. GINARAS - generalized term for St. T. sinamay, a very fine fabric made from abaca or pita; Bikol, tela acabada v cortada del telar.
32. KUTIMAN - black; St. T., itím, maitím; Sp., negro, oscuro.

#### V. IDIOMATIC BOAK PHRASEOLOGY

There exist in Boak phraseology a few solitary idioms that are apt to be wholly unintelligible to speakers of Standard Tagalog, while some others would call up in the mind of the latter a somewhat vague conception without conveying absolute clarity. A comparison of the following examples will bring this out.

Parito pa is hardly understandable in St. Tag. where the corresponding meaning is expressed by parito ka muna,

lit. "Come here first". Other peculiar Boak expressions are:

<u>hiyain na</u>	for St. Tag.	<u>hayaan na</u> (never mind)
<u>aywan na</u>	" " "	<u>aywan ba</u> ("don't know")
<u>hindí man</u>	" " "	<u>hindí namán</u> (a disapproving negation)
<u>hindí warì</u>	" " "	<u>tila hindí</u> (it seems to be not so)
<u>yano bayá</u>	" " "	<u>napakalabis</u> or <u>napakalampás</u> (excessive, exorbitant)
<u>oo ñgani</u>	" " "	<u>oo ñgá</u> (yes, sure; an emphatic affirmation)
<u>oo bayá</u>	" " "	<u>totoóng totoó</u> (absolutely true)
<u>ay agay</u>	expressing	disapproval approximately as St. Tag. <u>nakú namán</u>

Hamos kamó sa paghambó (lit. "let us go ~~you~~ to bathe" i.e. "let us take a bath") for St. Tag. tayong maligò. Paghambó is formed with stem hambó which, according to Dr. Tavera, is from Sanskrit ambu (water).

Considering it of interest to give an answer to the question whether idioms like the above are the exclusive property of B.Tag., or whether they are found also in other parts of the Tagalog territory, I have undertaken a corresponding investigation for the results of which I refer the reader to the table following the chapter on grammatical peculiarities of Boak Tagalog.

#### VI. PHONETIC DIFFERENCES BETWEEN STANDARD TAGALOG AND BOAK TAGALOG

In the introductory chapter the remark was made that even in the remoter districts of the Tagalog territory no very marked differences in speech are found to obstruct oral communication. This remark holds good especially in regard to phonetics. Still, altho sound-changes are comparatively few and not of a kind to disfigure common vocables into unintelligibility, and altho it is, more than anything else, an unwont intonation that shocks the ear, yet such superficial differences give to our common people sufficient cause to make them their laughing stock, and to look upon them with disapproval, and upon the speakers with a certain disregard, due, perhaps, to a general human inclination to ridicule familiar things being put into an unwont dress.

Examples of the most common sound-changes met with in different localities of the provinces near Manila are:

l > d : larô (idea of game, play) in Rizal Province, becomes darô in the provinces Batangas and Laguna;

d > r : diñgdiñg (bamboo partition in nipa-houses) in Mariquina of Rizal Province, becomes riñgriñg in the village of Santa Teresa, thirteen kilometers distant from the former.

Phonetic changes observed by me in comparing Standard Tagalog to Boak Tagalog (including such as are at the same time grammatical in character) may be summed up as follows:

A. Derivative forms with suffix -an or -in show an inclination to replace these suffixes, especially in the imperative, by -a or -i. Examples:

St.Tag. buksán (open!) becomes B.Tag. buksá  
" " pasusuhin (feed at mother's breast), B.Tag. pasusuha  
" " sikaran (drive away by kicking), B.Tag. sikari

B. The influence of the adjoining Bisayan speech probably accounts for the occasional occurrence in B.Tag. of words showing the pepet vowel in its Bisayan form of u or o instead of St.Tag. i. Example malilom (shady, giving plenty of shade), St.Tag. malilim, same meaning. (The same influence here pointed out may have led to the prevailing use of the pronoun kamó (you), for kayó predominating in St. Tag.

C. Instances of various other phonetic changes which, being found of only sporadic or isolated occurrence in the material at hand, do not lead me to the formulation of anything like strict phonetic laws, are the following:

a) metathesis: B.Tag. kasaubát (accomplice, cooperator) for St.Tag. kasabuát;

b) homorganic assimilation: B.Tag. itlóg (egg) for St. Tag. iklóg (dental + dental for velar + dental);

c) progressive assimilation: B.Tag. pañganorin, and lasahan, for St. Tag. pañginorin (clouds), and lasahin (object of tasting); the same assimilation of i to a with additional change of l to r is observed in B.Tag. samparoñgin for St. Tag. sampiluñgin (diminutive of sampalin, what is slapped in the face)

*erroneous, since it is taken to be the more original form.*

which example shows, besides, the change from u to o so frequently found in Philippine languages in general;

- d) regressive assimilation: B.Tag. talamík for St. Tag. tilamsík (splashing of mud on clothes); B.Tag. kalu for St. Tag. kalau (hornbill), probably with intermediate kalou;
- e) elision of the surd velar stop from the middle of a word: B.Tag. naibô for St.Tag. nakibô, stem kibô (action, attitude, position);
- f) by placing in certain cases two syllabic vowels in direct succession, B.Tag. shows to have in such cases less aversion to the ensuing glottal check than St. Tag. Compare:  
St. Tag. hiniñgan (object of asking) from stem hiñgi against B.Tag. hiniñgian;  
St. Tag. iyáñg ( a demonstrative used as a hesitating expletive to gain time for reflection) against B.Tag. yaañg;
- g) change of initial t to s: St.Tag. tañhoy (lamentation, moaning) becomes in B.Tag. sañhoy;
- h) B.Tag. shares with St.Tag. those forms by which the latter strives to adjust loanwords from the Spanish to its own phonetic taste; e.g. relós for Sp. relój, (clock, watch), mantikà for Sp. manteca (fat), sambalilo for Sp. sombrero (hat); a special departure of B. Tag. is in this regard, however, hamps for Sp. vamos (let us go).

Considering that dialectic differentiation of a given speech group finds its most marked expression, generally speaking, on the field of phonetics, it appears remarkable, indeed, that Boak Tagalog should have preserved in spite of its remoteness from the center of Tagalog life the standard pronunciation with relatively such slight changes.

## VII. GRAMMATICAL PECULIARITIES OF BOAK TAGALOG

The most striking grammatical peculiarities of Boak Tagalog that have so far occupied my attention may here be

stated as follows:

1. While in St. Tag. the compound prefix ipina- is followed, in the formation of the progressive, by the reduplicated first syllable of the stem, B.Tag. reduplicates in that case the prefix pa-.

Examples:

St.Tag. ipinatatawag (what is being caused to be called), as in Ipinatatawag sa akin ni amá ańg akińg kapatíd. (Father bids me to call my brother)

B.Tag. ipinapatawag

St.Tag. ipinagagawâ (what is being ordered done), as in: Ipinagagawa ańg tulay. (The bridge is being ordered built)

B.Tag. ipinapagawâ

2. Prefix naga-

- a) Where St. Tag. uses the prefix nag- to form the perfect of derivatives with mag-, or to form, with reduplicated first syllable of stem, the progressive of such derivatives, there B.Tag. uses a prefix naga- for both and progressive.

Examples: perfect

St.Tag. nagpagupít (had hair cut)- B.Tag. nagapa-

" " nagpapagupít (having hair cut)- for both meanings

St.Tag. nagpasiyál (has taken a walk)- B.Tag. naga-

" " nagpapasiyal (is taking a walk)- for both meanings

- b) B.Tag. uses the same prefix naga- under the same circumstances for St.Tag. na-. Example:

St.Tag. naligò (has taken a bath)-B.Tag. nagaligò

" " naliligo (is taking a bath)- for both meanings

NOTE: In connection with the statements here made under a) and b) it must, however, be pointed out that B.Tag. naga-, when employed for the perfect is pronounced with the second a blurred over, whereas, when used for the progressive the same sound is uttered very distinctly.

3. B.Tag., in imperative speech, shows a general inclination to the preferable use of prefix mag- over other prefixes:

St.Tag. maligò ka na (you take a bath!)-B.Tag. magligò ka na

St.Tag. magbihis ka na (Change your dress!)- B.  
 Tag. magbihis ka na  
 " " kumain na tayo (Let us eat!)- B.Tag.  
magkain na tayo

4. B.Tag. uses, with progressive meaning, forms obtained by prefixing na- to an unduplicated stem, where St. Tag. has na- or nag- or -um- with reduplicated first syllable of stem:

St. Tag.	<u>nagáantok</u>	(getting sleepy)	B.Tag.	<u>náantok</u>
" "	<u>nagugutom</u>	(feeling hungry),	" "	<u>nagutom</u>
" "	<u>kumákati</u>	(itching),	" "	<u>nakati</u>
" "	<u>lumálaki</u>	(growing bigger),	" "	<u>nalaki</u>
" "	<u>tumataas</u>	(growing higher),	" "	<u>nataas</u>
" "	<u>sumasakit</u>	(feeling pain),	" "	<u>nasakit</u>

5. In the perfect B.Tag. shows forms that appear, as far as the prefixes are concerned, a reversal of, or deviation from, the usages illustrated in the last paragraph:

St.Tag. naparoon (has gone, has come from), B.Tag. nagparoon.

St.Tag. pumasok sa escuela (has gone to school) B.Tag. nagpasok sa escuela

6. The disregard of reduplication shown for B.Tag. under 4) finds further expression in such typical examples as the following:

St.Tag.	<u>kakain na akó</u>	(I will eat),	B.Tag.	<u>makain na akó</u>
" "	<u>susulat akó</u>	( I will write),	" "	<u>masulat akó</u>
" "	<u>kakain na</u>	(meal is served).	" "	<u>makain na</u>
" "	<u>matutulog na akó</u>	(I am going to sleep)	B.Tag.	<u>matulog na akó</u>

In summing up the main points of grammatical difference between Boak and Standard Tagalog shown in the preceding examples, I arrive at the following results:

- that in its derivatives with naga-, B.Tag. shows an indifference to discriminate between accomplished and progressive action by anything more substantial than an emphasis on the second a of that prefix;
- that reduplication is not used by B.Tag. in an equal degree as by St.Tag., but is rather neglected, especially as a means to express continuing or impending action;
- that -um- is of less frequent use in B.Tag. than in St. Tag., giving place in the former to such prefixes as nag-, mag-, and na-;
- that in imperative speech mag- is preferred to other prefixes used in such case by St. Tag.



all of which peculiarities tend to constitute for B.Tag. a greater simplicity of forms.

VIII. TABLE SHOWING THE RECURRENCE OF BOAK IDIOMS IN THE FOUR SOUTHERMOST TAGALOG PROVINCES

Boak Tag.	Batangas (Lipa)	Cavite (Imus)	Laguna (Lilio)	Tayabas (Gumaká)
1. ay agay	Not used	Not used	Not used	Not used
2. aywán na	"	"	"	"
3. hamos kamó sa paghambó-	"	"	"	(paghambó) used but not not whole expression
4. hindi man	Used	Not used	Used	Used
5. hiyain na	"	"	Not used	Not used
6. hindi wari	"	"	"	"
7. kayá pa iyón-	"	Used	Used	"
8. oo, bayá	Not used	Not used	Not used	"
9. oo, ngani	"	Used	"	"
10. parito pa	"	Not used	Used	"
11. yano bayá	"	"	Not used	"
12. magkain	"	"	"	"
13. magligò	"	"	"	Used
14. makain	"	"	Used	"
15. masulat	"	"	Not used	"
16. matulog	"	"	"	"
17. naantok	"	"	"	Not used
18. nagaligò	"	"	"	"
19. nagapagupít	"	"	"	"
20. nagparoon	Used	Used	Used	Used
21. nagapasiyál	Not used	Not used	Used	Not used
22. nagpasok	Used	Used	"	Used
23. nagutom	Not used	Not used	"	Not used
24. nakatí	Used	Used	"	Used
25. nasakit	"	"	"	"
26. nalakí	"	"	"	"
27. nataás	"	"	"	"

## IX. CONCLUSION.

At the present stage of my studies it would evidently be premature to attempt a characterization of Boak Tagalog in comparison with Standard Tagalog. I shall limit myself in this advance report to the following remark:

When listening to a conversation between people belonging to the speech-group here in question, a native from the country around Manila is likely to receive the impression that Boak Tagalog is a simpler, more imperfect form of his own more highly developed speech, an impression comparable to that experienced under similar circumstances by an Englishman, German, or Frenchman, when listening to one of the different dialects spoken in his country. We should not forget, however that, altho they have followed a different development, such provincial forms of speech have been originally the roots, or among the roots, from which modern national forms have sprung, and that in them may, therefore, be found remnants of the more archaic speech of our forefathers, remnants long forgotten by our modern parlance but nevertheless of great interest to the linguist.

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