

ON THE BOAK TAGALOG OF THE ISLAND OF MARINDUQUE

Cecilio Lopez
University of the Philippines

I. INTRODUCTION

Professor Brandstetter, in his 'Tagalen und Madagasjen', 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'

II. ON THE ISLAND OF MARINDUQUE IN GENERAL

The island of Marinduque, as may be seen from subjoined 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.



Sketched by
DAN M. SOLIS
7-74-71

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 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 etymologizing 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 second 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 is 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 Euzeta y Bravo (Diccionario geografico de las Islas Filipinas) as 'Boac ó Boag'.

The stem lindig occurs, according to Noceda y Sanlucar, in the new 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 penultimate.

III. A BOAK TAGALOG TEXT

Pagibig ng Balo

Ulit sa salitang Boak

Panahón nooñg bakasióñ ñg ⁽¹⁾ mañga batañg napasok sa eskuela. Nagaka-ípon-ípon isáñg gabí bago mañghapon añg booñg mag-anak namin halos sa salas ñg amiñg bahay. Naroón patí añg kapatíd namiñg kakâ, na si Manoñg Colas, ⁽²⁾ at añg kaniyáñg asawañg tagá Bulacan, si Manang Ilá, at añg kaniláñg tatlóñg batà na payák nagaaral na.

Añg mañga batà na may anim ay waláñg lagáy at patakbo-takbo sa bukód-bukód na dako ñg bahay; naga-laruan. Waláñg anó-anó'y nagtigilan at nagduñgawan sa bintanà.

"Oy, tatay", añg sigáw ñg bunsô sa mañga anák ni Manoñg, "nairí si Binoñg sa tapát, ay naga-plahuta".

"Ay anó? Ñgayón bagá lamañg ninyo nakita si Binoñg?" añg sagót ñg amá.

"A, ay tiñgní pa, at bago warì añg sable".

Hindí namin naasikaso añg mañga batà at may dumatíñg na tao na naga-pataupù sa hagdán. ⁽³⁾

"Tulóy pô, mamañg Pedro", añg sagót ñg amiñg matandâ. ⁽⁴⁾

"Magandáñg gabí pô", añg batì ñg dumatíñg, at tulóy pasok

at upô.

Si mamañg Pedro ay isáñg tagá Makabebe na maluat natirá sa Boac. Siyá ñg dumatíñg dooñg una ay sa bahay nakátulóy at maglalakô ñg "estampa", añg kaniyáñg hanap-buhay. Náwili ñg náwili doón ay nagbukás na tulóy ñg isáñg tindahan ñg sarisari, at parañg sarili añg tiñgín sa amin at sa amiñg mañgá kamaganak. Dahil na siyá ay binatà at isá lamañg bataan añg kasama sa bahay na malapit sa amin ay kuñg minsan at natamád yatà ñg pagsaiñg at kuñg waláñg ulam doón na lamañg nakain sa amin. Talagáñg malaon ñg nagalà sa isáñg dalagañg amiñg kaapíd-bahay na si Sidora na kapatíd ni Kwalañg baloñg may anák na isá. Adalawá namán yoón magkapatíd at may kaya din namán.

"Anó pô, mamañg Pedro? Naga-amóy bawañg ka na pô warí", añg batiñg pagaláw ko. (5)

"Yun pô ñganí añg amiñg balitá. Maga-sabi ka pô muna sa amin at baká makakatuloñg din kami", añg sabi ni nanay.

"Bakit pô bagá hindi? Hindi pô namán too yun, ay!"

"Naga-bulaan ka yatà lamañg, ay. Baká ka magsisi kuñg hindi kami makátuloñg. Marami din kamiñg makain at mage-linis ñg piñggán".

"Talagáñg hindi pô akó naga-lihim sa inyó at kayó añg parañg

magulañg ko dito sa Boac na walâ pa; Akó po'y nagalà kay Sidora, ay hindi pô akó magka-lugar ñg pakiusap at aña naharâp poña palagi sa akin ay si aliña Kwala".

"Bakâ namán siyá aña nakakaibig sa iyó! Huág kaña maga-lokoloko sa maña balo".

"Sa bagay ay may áutusan ka agád, at malakilakí na aña anak. O, anó aña nagawâ mo?"

"Akó po'y nagpadalâ ñg sulat; may apat na puô; ay walâ pa akóna natañggáp na sagót. Tatlóna patapát ko na pô ay aña naduñgaw lamaan ay si aliña Kwala. Si Sidora pô ay hindi man lamaan naga-ibô sa tulugán".

"Bakit mo namán alam? Siguro nasilip mo!"

Hindi na nakuha ni mamaan Pedro aña pagsagót, at aña amiña matandâ ay nakita aña isâ namina bataan na nagaaral sa convento kuña bakasiyón na naantók sa labâs, ay hiniyawán ñg, "Juan, magbasâbasâ daw". (6)

"Álagián ko pô bagâ ñg asín?" aña tanóna ñg batâ.

"Anóna álagián ñg asín? Magbasâ ñg iyóna leksión at ñg makápañgumpisál ka bago maká-La Paz. (7)

"Ah! ay naga-basâ pô mandin namán akó!"

"Marcosa, sanduki na daw ñg pagkain aña maña batâ at

naantók na. Mátulog na namán iyón ñg hindi pa nákain", aňg tawag ni nanay sa isá namiňg bataan.

"Ádayukdukín iyón ay bakâ namán bayá⁽⁸⁾ magkasakit aňg naalaala ko", aňg dugtónġ na sabi sa amiňg lahát.

"Mákain na pô bagá patí kayó?"

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

"Dito ka na pô kumain sa amin, mamaňg Pedro. Walâ ñganì lamaňg kamiňg ulam ay bakâ maga-hanáp ka".

"Kuňgdî lalò na sa amin! Nakabilí pa akó ñg carnéňg baboy kanina ay natuklás pô ñg aso; nakita ko po'y ákapiraso na".

"Hindi pa pô ikáw naga-asawa, ay...!"

Natigil aňg salitaan at kamiňg lahát ay dumulóg sa pagkain.

Noónġ nakalipas aňg iláňg araw ay nakasama kami sa pagmurà sa Parás. Kaináman aňg tao; talo pa aňg kasalan. At bukúd pa sa murà ay may lechón at, sús, maramiňg kakanín--maňga sinukmani,⁽⁹⁾ bibiňgkáňg kanin,⁽¹⁰⁾ paňganaňg malagkit.⁽¹¹⁾ Maramiňg binatà at dalagaňg tagá bayan. Patí aňg magkapatíd na amiňg kasipiňg. Si mamaňg Pedro ay naroón patí.

Waláňg ibáňg naga-tiňgnán aňg maňgá tao kuňgdî si mamaňg Pedro. Aňg palagiňg naharáp ay si Kwala na kaabay aňg anák. Si Sidora ay sa ibáňg tumpúk nahalò, sa maňgá bata-batáňg naga-aral

sa Maynilà. Nguni't aňg matá ni mamaňg Pedro ay kay Sidora aňg pirmiňg masíd.

Ng mapaghiwaláy aňg karamihan sa nakároonán ni Kwala at mamaňg Pedro ay halos nahihiyá na nagsabi si Kwala na kamukhá daw siyá ng namatáy niyáňg asawa, mabaít patí. Si mamaňg Pedro ay hindi yata namán bihasaňg makiusap ay akalà ay napuri siyá dahil na nagalà sa kapatíd.

"Pag ikáw pô aňg akiňg nakikita ay naaálaála ko namán mandín si Sebero, parehoňg pareho mo pô kuňg magsihà, kuňg nalakad at kuňg naibô. Paraňg áisa pô kayó".

Si mamaňg Pedro ay paraňg hindi nakikiníg sa nasabi ng balo at sa masíd ko'y nasa ibaňg dako aňg isip.

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

"Dora, anó?" Kailán aňg kasál mo?"

"Kanino akó ákasál?"

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

"Atí, ah! Sinoňg naga-pamalitá? Siyá seguro, ha? Naka-kaluád! (12) Hindi man lamaňg nakikiusap iyón!"

Siyáňg pagdatiňgan ng karamihan at aňg maňga dalagaňg matatandá ay naga-apurá na at baká daw ágabihin sa daan ay

mahirap ang pagtuláy sa ilog.

Lumipas añg iláñg araw na hindi nasaglít sa bahay si mamañg Pedro. Amiñg namamasdán na pirmiñg naga-bihis si Kwala at siyá añg naga-tayô na palagi sa tindahan. Añg anak ay hindi man lamañg natiñgnán. Si Sidora namán ay doón sa taas naga-tahán. Kuñg minsan sa mañga hapon ay nagatugtóg ñg piano.

Minsañg gabí ay añg bataan ni mamañg Pedro ay hañgusán ñg pagdatiñg; at walá ñg may-magandañg gabí ay tulúy kay tatay sa labás at pahiyáw na sabi: "Napaparón ka pô ni mamañg Pedro ay malakí daw poñg kailañgan".

"Saán? At anó iyón?"

"Doón pô sa bahay ñg huwés".

Si tatay sa takot na bakâ may naghablá kay mamañg Pedro ay tulúy panaog; hindi na nakuha añg pag-sombrero. Akó namán dahil din sa takot ay sunúd sa kaniyá. Sa tapát ñg bahay at sa hagdanan ay maramiñg nagatiñginañg mañgá tao. Pagdatiñg namin sa loób ñg bahay ay naroón si mamañg Pedro na kasama si Kwala at nagtakbó daw doón at naga-pakasál. Kayâ palá (13) pinatawag ni mamañg Pedro si Tatay ay siyá añg maga-anák sa kasál.

Hinila ni tatay si mamañg Pedro sa isañg tabí at pabulóng na pañgaral: "Bakit ka apurado? Hindi ka bagá makapagantáy na

magpapari? Sañgilán na aňg tatlóňg liňggóňg tawag! "

Walâ siyáňg malay na nasa likod palá niyá ay si Kwala na siyáňg sumagót: "Matagál pa pô aňg tatlóňg liňggó at maga-kagastos pa pô ñg malakí. Mapakasál din pô lamaňg kamí ay mabuti'y nakákalipas na. Anó ka, Pedro? Naga-antáy aňg huwés. Bakâ habulin pa tayo. Aňg asawa na ñg huwés aňg akiňg áinahín".

Si mamaňg Pedro ay kilíg aňg katawán. Aňg tiňgín ko ay ibig wariňg umuroňg ay nagaálaňgalaňg. Natulóy din aňg kasál. Walâ man lamaňg naghabol noóňg gabiňg iyón sa maňgá kamaganak ni Kwala. Makalipas aňg iláňg araw ay lumipat aňg bagoňg kasál sa bahay ñg magulaňg ñg babae.

Aňg ulitan ñg maňgá dalaga't bagoňg tao ay aňg pagkápaňg-yariňg iyón. Si Juan na magaláw sa lahát ay nakapagsabi tulóy sa karamihan ñg dalaga sa handaaňg sumunód sa kasál ulí sa simbahan na,

Ang pagibig ñg balo,
ay matalím pa sa acero.

At idinugtóňg namán ñg isá ay, "Talagáňg totoo aňg sabihin natin na,

Huwág kaňg maga-seguro,
sa butás na bao,
may lamáňg kagaykáy
duroňg kátatakbo. (14)

A WIDOW'S LOVE

A Story in the Dialect of Boac

- - -

It was vacation time for⁽¹⁾ 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 Colas⁽²⁾, 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 playing. 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 po!" at the foot of the stair⁽³⁾.

"Pass on, sir, Mister Pedro!"⁽⁴⁾ 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. There 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 then, maybe, 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 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 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) Paras to pick young coconuts. There were a good number of people, surpassing even (the crowd usually found at) a wedding. And besides the young coconuts, there was (to be had most of a) pig roasted whole, and, bless me, no end of eatables such as sinukmani, ⁽⁹⁾ bibiñkáñg 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 was 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 manner. 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? Maybe he, what? It is apt to make one sick. (12) 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. Kwala 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 upstairs. 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 onlookers. 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⁽¹³⁾ 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, "(14)

NOTES TO THE TEXT

- (1) ñg 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, pô", 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. Pô 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 ñg preceded by the word mama, 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: Āñg mama'y... The gentleman is...

aliñg, that is, ali plus ligature ñg the feminine form corresponding with mama: Aliñg Kuan, Mrs. (or Miss) What's-the-name.

Ang ali'y... 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 Faz, locally used in designation of the Holy Week.
- (8) bayâ, emphatic particle implying probability, approval, or disapproval.
- (9) sinukmanî, boiled rice of the sticky variety known as malagkit, eaten with sugar and scraped coconut meat.
- (10) bibiñgkãñg kanin, ground rice mixed with sugar and coconut milk, and then fried.
- (11) pañganañg malagkit, ground malagkit 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. iluâ, 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 bao 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 vocables 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

Its common use in Boak

or to a ladder - Umakyát ka

Tagalog is to go up a house -

sa punoñg mañggá at pumitás

Umakyát ka muna - Come up

ka ñg buñga - Go up the

first.

mango tree and pick fruits -

it is also employed to mean

rise in price of commodi-

ties - Umaakyát aňg

halagá ñg bigás - The price

of rice is rising.

2. BAHÓG

magbahóg - to mix broth, or

water, milk, etc. with

rice - Sa agahan ay

nagbabahóg akó ñg 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. BILOT

what is wrapped - Aňg pagkain

ko'y nabibilot sa dahon -

My good or meal is

wrapped in leaves; to

tangle - Aňg buhók ni

Juana'y nagkabilótibilót -

Juana's hair is tangled up.

Pakanin mo aňg bilót -

(You) feed the puppy. It means

puppy, or young dog.

4. BUKÓD

excepted, segregated; also,

to separate, exclude -

Bukód pa sa riyán, ay

mayroón akoñg bagoñg

bilí na laloñg magandá -

Besides or except that I

have a newly bought one

which is more beautiful -

Bakit ka bumubukód sa

mañgá karamihan? Why

do you separate from the

majority?

It also means singularity,

specialty, rarity. Namu-

mukód añg tiñgig ni Nena -

Nena's voice is distinguish-

able from the rest -

(either by its particular

highness, loudness, or

sweetness)

Bukód añg sinasabi mo sa

sinasabi ko - What you are

telling is different from what

I am telling. It means

different.

5. DAYÀ

parayà - deceit, fraud, lure,

falsehood - Añg parayà

ay dapat natiñg limutin -

We ought to forget fraud,
or deceit.

Siyá ay anak ñg isáñg

parayà - He or she is a son or
daughter of a witch -

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 hinóg -

(You) eat some bananas. In

Boak Tagalog, hinóg is

exclusively employed to mean
ripe bananas.

7. IMIS

magimis - keep secret; con-

serve in secrecy - Añg

kaniláñg pinagusapan ay

iniimis nilá - They are

keeping secret what they

have talked about.

Si Maria ay nagiimis 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 -

May kainaman añg kaniyáng

damít - Her dress is

pretty, or There is

prettiness in her dress;

mediocre, sufficient,

enough - Kainaman na sa

atin añg dami ñg bigás na

iyán - That quantity of

rice is sufficient for us.

Sa kasalan ñg akiñg

kapatíd ay kainaman añg tao -

In the marriage festival of

my brother (or sister), there

were too many people. It

has a meaning of excessive-

ness, or superfluity.

9. KAMANSÍ (or KAMANGSÍ)

Artocarpus kamansi, 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 jack-

fruit (Artocarpus intefri-

golia) - Ang kamansí ay

hinóg na - The jackfruit is

ripe already.

10. LANDÎ

coquetry; flattery; or one who

Dahil sa kaniláng pagla-

is a coquette or a flapper -

Añg babaiñg iyan ay landi -

That woman is a coquette.

landi ay nabasag nila ang

mañga piñgan - Because of

their joking each other, they

broke the plates. Malandi

namán itoñg si Pedro - Pedro

is very much of a joker, or

a jester.

11. LAON

malaon - duration - Malaon

na akó dito - I have been

here a long time ago, or

for a long time - prolonga-

tion of an action, or happen-

ing that is complete. Si

Cesar ay malaon ñg patáy -

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 repre-

sented in St. T. by matagal.

13. LUSONG

lumusoñg - to descend to a

pit, or to a well, or to go

down to the river -

to go down stairs, or

from an upper to a lower

story of a house - Lumusoñg

Lumusong ka sa balón ó
sa ilog - (You) Go down
 to the well, or to the
 river - abate price or
 merchandise - Nalusong
na ang halagá - The price
 is cheaper or lower
 already - Name of the
 principal island of the
 Philippine Archipelago,
 Lusong, modified by
 Spaniards into Luzon.

ka't kunin mo ang akiñg
sambalilo - (You) Go down
 (from) upper to lower floor
 (of house) and get my hat.

14. ÑGANÌ

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

The Boak people use this
 to express uncertainty, or
 doubt - Hindî pa akó ñganì hulí
sa akiñg klase - I am not yet
 probably late for my class.

15. PAÓD

dull; a cutting instrument that

This word is exclusively

will not work is designated
as paód - Akó'y nakakuha
ñg paód na iták - I have
found a dull bolo; it also
means yoke.

used in B. T. to mean yoke -
Añg paód ay nawalâ - The yoke
is lost.

16. PUNÒ

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 bilañggô 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 in
St. Tag. punò has the additional
meaning of commencement in
B. T.

17. SAÁN KAYÓ?

A question often used in games
and gambling in demanding

Saán kayó? Where are
you going? This question is

of a person for which
side, or rooster, or card
he is betting. Answers
to such questions may
assume such forms as,

Akó'y sa Olympics
(baseball team), Akó'y
sa puti (white rooster),
or Akó'y sa hari.

rendered in St. T. as Saán
kayó paroroón? The last
words is entirely disregard-
ed in B. T. and yet the mean-
ing is the same as in St. T.

18. 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 suitcase made of
rattan.

19. TALÓK

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

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

already.

20. TAÑGIS

to cry with much intensity as
manifestation of a deep
and grave sorrow - Tina-
tañgisan ko aña maña
kasaliwaña palad ñig
irog koña inña 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 trivial matters has
umiiyák.

21. TUKAÑG

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

Aña barò ni Petra ay
matukañg - Petra's camisa is
a peacock-like style - that is,
Petra's camisa is very stiff
that it resembles a peacock's
plumage.

22. ULÎ

paulí-ulî - repeat over and over
again - Paulí-ulî ka namán -
You are much of a repeater -

Iyña si Pedro ay paulí-
ulî sa pagaaral - This means
that Pedro has no definite plan

that is, in whatever he
 says or does - ulî also
 means to reestablish,
 regenerate, reform,
 consolidate - Uli mo aňg
ilawán sa datiňg mahusay
na kalagayan - (You) Restore
 the lamp to its former good
 condition.

in pursuing his studies. He
 may attend one school, then
 quit and attend another
 school, etc.

23. ULIT

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

Iniuulit ní Juan aňg kaniyáňg
napanoód sa sine - Juan is
 narrating or reproducing what
 he has seen in the cinemato-
 graph.

24. UÑGÓS

advantageous; projecting;

Akó'y may sugat sa uňgós -

prominent-Si Pedro ay

uñgós sa lahát ñg kani-

yáñg mañgá kaibigan -

Pedro is prominent among

all of his friends-also

means tip, or end - Añg

uñgós ñg mañggá ay

mapulá - The tip of the

mango (fruit) is red.

I have a wound on my lip.

25. UWÎ

umuwî - to go, or return home -

Umuwî na tayo't akó'y

napapagod na - Let us go

home for I am tired

already.

Umuwî 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

that his companions descend

(lumusong) to town.

26. YARÎ

finished; completed; consum-

mated - Yarî na añg

akiñg ipinagagawañg

Yarî ka na ba ñg

Evangeline? that is, Have

you finished reading Evangeline?

sapatos - The shoes which
I ordered to be made are
already finished.

This would be expressed in
St. Tag. as: Tapús 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; kamukhâ - Ampáy kamí ñg barò ni
Juan - My camisa and Juan'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 kaniyáñg balagwít ay mahigát -
His burden (or load) is heavy. St. T. pasán -
3. BALAYBAYAN - rafter of house-B. T. Añg balaybayan ñg amiñg
bahay ay mulawiñg lahát - 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. , mabahò -
B. T. Akó'y nakakaamoy ñg mabang-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 uslí-

7. DALIKDÍG - 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 kaingin (St. T.), a site recently fallowed for planting; kaingin system, dry system of highland agriculture carried on a hill or mountainsides as contrasted to lowland culture system-B. T. Añg magdayós ay di gawáñg biro - To clean a kaingin 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. - Siyá'y mahipid sa kaniyáñg mga aklát - He is careful with his books.
11. IGUD - to shift or move sidewise on the rump or buttock; St. T. ipod, isod; also magipod, umipod in St. T.
12. IMOT (MAIMOT) - stingy; niggardly; two-handled frail; St. T. kuripot, maramot - St. T. - Añg taoñg maimot ay waláñg maramiñg kaibigan - A stingy fellow does not have many friends.
13. KAGKÁG (MAKAGKÁG) - 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 special 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 nakakain ñg 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 - submerged; immerse; immersed; St. T., lubóg, tunà.
This term is commonly understood in B. T. to mean overhead
(in water). Añg tubig sa ilog ay lampós - The water in the river
is overhead (in depth).
18. NAÑGUNĠURAY (ñg perhaps k) - to imitate; to copy; to mimic -
St. T. ginagaya, pinaparisan.
19. PAMBÍS - root bis?) - fish-hook; St. T. tagâ; B. T. - Añg pambís
ay natañgay ñg isdâ - The fish escapes (or runs away with) with
the hook.
20. PATLÔ - riddle; conundrum; St. T., bugtóng - B. T. - Akó'y
maramiñg nalalamañg patlô - I know many riddles.

21. SAGHÓY - to touch a person lightly in passing; St. T. sagì, saláñg -
 B. T. - Siyá'y nagalit dahil sa nasaghóy ko aña bago niyáñg
sambalilo - He was angered because I touched (slightly and
 accidentally in passing) his new hat.
22. SAKAPIN - to catch; grasp; seize; hold; St. T. , sambutín; Sp.
coger, recoger - B. T. - Sakapin mo aña bola - (You) Catch
 the ball.
23. SAMPI - 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 aña 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.
tamnán, or bakuran; different sense in Bis.
26. TAPLOK - a small fish called in St. T. as siliñase or halubaybay

(Sp. sardina) which is often dried into "tuyo" 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. T. 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 piña; Bikol, tela acabada y 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>aywán na</u>	"	<u>aywán ba</u> (I don't know)
<u>hindî man</u>	"	<u>hindî namán</u> (a disapproving negation)
<u>hindî warî</u>	"	<u>tila hindî</u> (it seems to be not so)
<u>yano bayâ</u>	"	<u>napakalabis</u> or <u>napakalampás</u> (excessive, exorbitant)
<u>oo ñgani</u>	"	<u>oo ñgâ</u> (yes, sure; an emphatic affirmation)
<u>oo bayâ</u>	"	<u>totoónġ 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 of Batangas and Laguna;

d > r : dĩngdĩng (bamboo partition in nipa houses) in Mariquina of Rizal Province, becomes riñgrĩng in the village of Sta. 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. samparoñgín for St. Tag. sampiluñgín (diminutive of sampalín, what is slapped in the face), which example shows, besides, the change from u to o so frequently found in Philippine languages in general;
- d) regressive assimilation: B. Tag. talamsík 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. hiniñgán (object of asking) from stem hiñgi against B. Tag. hiniñgián;
St. Tag. iyáñg (a demonstrative used as a hesitation expletive to gain time for reflection) against B. Tag. yaañg;
- g) change of initial t to s: St. Tag. taghóy (lamentation, moaning) becomes in B. Tag. saghóy;
- 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. reloj, (clock, watch), mantikà for Sp. manteca (fat), sambalilo for Sp. sombrero (hat); a special departure of B. Tag. is in this regard, however, hamos 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 reduplication of the 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 ama ang aking kapatid.

(Father bids me to call my brother)

B. Tag. ipinapatawag

St. Tag. ipinagagawâ (what is being ordered done), as in
Ipinagagawâ ang 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. nagapagupít

St. Tag. nagpapagupít (having hair cut) - for both meanings

St. Tag. nagpasíyál (has taken a walk) - B. Tag. nagapasiyál

St. Tag. nagpápasíyal (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

St. Tag. naliligò (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 slurred 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.

St. Tag. 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 unreduplicated stem, where St. Tag. has na- or nag- or -um- with reduplicated first syllable of stem:

St. Tag. nagaantók (getting sleep) B. Tag. náantok

" nagugutom (feeling hungry) " nágutom

" kumakatí (itching) " nákatí

" lumalakí (growing bigger) " nálakí

" tumataas (growing higher) " nátaas

" sumasakít (feeling pain) " násakít

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. naparoón (has gone, has come from), B. Tag. nagparoón.

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. kakain na akó (I will eat), B. Tag. makain na akó

" susulat akó (I will write) " másulat akó .

" kakain na (meal is served) " mákain na

" matutulog na akó (I am going to sleep) B. Tag.

mátulog na akó

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 impeding 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 SOUTHERNMOST TAGALOG PROVINCES

Boak Tag.	Batangas (Lipa)	Cavite (Imus)	Laguna (Lilio)	Tayabas (Gumaka)
1. ay agay	not used	not used	not used	not used
2. aywán	"	"	"	"
3. hamos kamó sa paghambó	"	"	"	paghambo used but not whole expression
4. hindi man	used	"	used	used
5. hiyain na	"	"	not used	not used
6. hindi warì	"	"	"	"
7. kaya pa iyón	"	used	used	"
8. oo, bayâ	not used	not used	not used	"
9. oo, ñganì	"	used	"	"
10. parito pa	"	not used	used	"
11. yano bayâ	"	"	not used	"

Boak Tag.	Batangas (Lipa)	Cavite (Imus)	Laguna (Lilio)	Tayabas (Gumaka)
12. magkain	not used	not used	not used	not used
13. magligo	"	"	"	used
14. mákain	"	"	used	"
15. másulat	"	"	not used	"
16. mátulog	"	"	"	"
17. náantók	"	"	"	not used
18. nagaligo	"	"	"	"
19. nagapagupít	"	"	"	"
20. nagparoón	used	used	used	used
21. nagapasiyál	not used	not used	"	not used
22. nagpasok	used	used	"	used
23. nágutom	not used	not used	"	not used
24. nákatí	used	used	"	used
25. násakít	"	"	"	"
26. nálakí	"	"	"	"
27. nátaas	"	"	"	"

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 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.

