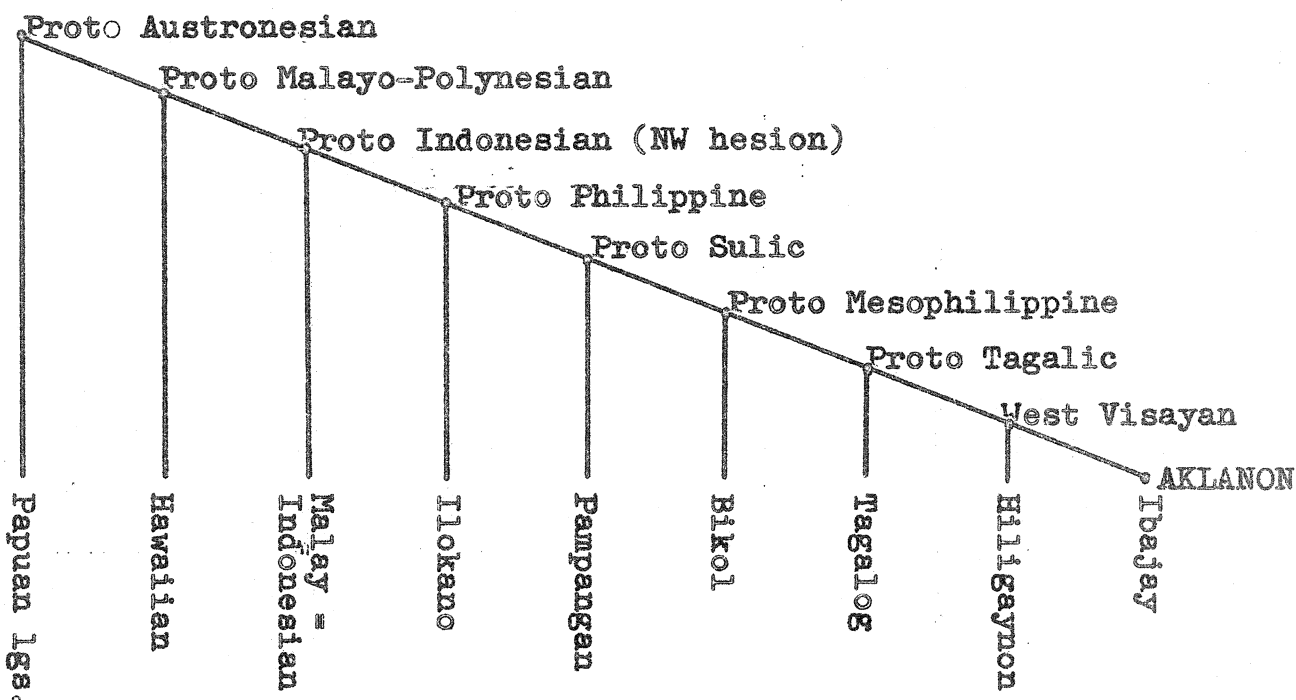


AKLANON FOLK LINGUISTICS AND THE FIELD RESEARCHER.  
 Delivered by Dave Zorc, 10 December 1970.  
 Sociolinguistics. Cornell Univ. Prof. Kelley.

Aklanon is a Philippine language, spoken by some 360 thousand people in or bordering on the province of Aklan on the north-western portion of the island of Panay. [see Philippine map]

A chart showing the proto languages of Aklanon and current daughter languages would look as follows:



Aklanons are usually bilingual: those of the south speaking Hiligaynon or Capiznon, those of the north and west speaking Kinaray'a or Antiquino. In addition, multilingualism is very frequent. The trade language is Hiligaynon, also used by missionaries in sermons and publications. The national language is Tagalog, and the official language is English (used as the medium of instruction from the third grade up). Hence, the majority of Aklanons are aware of language differences. For example, they are aware of the following reflexes of proto-Visayan in the languages around them:

<u>ENGLISH</u>	<u>HILIGAYNON</u>	<u>KINARAY-A</u>	<u>ROMBLON</u>	<u>ODIONGAN</u>	<u>AKLANON</u>
maiden	dalaga	daraga	dayaga	rayaga	dagaga
rain	'ulan	'uran	'uyan	'udan	'ugan
carry	dalah	darah	dayah	rayah	dagah
nearby	lapit	rapit	yapit	dapit	gapit
viands	sula'	sura'	suya'	suya'	suga'
month	bulan	bulan	buyan	bulan	bugan
house	balay	balay	bayay	bayay	bagay

Those Aklanons who have studied Tagalog are aware of further lexical differences:

<u>TAGALOG</u>		<u>AKLANON</u>	
ka'in	'eat'	ka'on	'eat'
'ibig	'love'	'ibog	'desire'
bitu'in	'star'	bitu'on	'star'
li'ig	'neck'	li'og	'neck'
'anim	'six'	'an'om	'six'
bigas	'rice--husked'	bugas	'rice--husked'
kipkip	'embrace'	kupkup	'embrace'
dalim	'deep'	dagom	'deep'

A chart of phonemes in Aklanon:

( ) = +FOREIGN

	<u>+ORAL</u>				<u>-ORAL</u>
	<u>Labial</u>	<u>Apical</u>	<u>Laminal</u>	<u>Dorsal</u>	<u>Glottal</u>
<u>Stop</u>					
Voiced	b	d		g	'
Voiceless	p	t		k	
<u>Flap</u>		(r)			
<u>+CONTINUANT</u>					
<u>Nasal</u>	m	n		ŋ	
<u>Glide</u>	w	(l)	y	ʒ	
<u>Spirant</u>		s			h
<u>-CONTOLIDAL</u>					
<u>High</u>	u		i		
<u>Mid</u>	o		(e)		
<u>Low</u>					a

Aklanons are aware of the following lexical similarities:

VISAYAN/TAGALOG/Other Philippine languages:

mata	'eye'	'i-	instrumental prefix
lima	'five'	-an	locative suffix
dila'	'tongue'	ma-	adjective prefix
siyam	'nine'	na-	stative prefix
'ako	'I'	pa-	causative prefix
kita	'we--inclusive'	nag-	past active prefix
kami	'we--exclusive'	-in-	past passive infix
'ikaw	'you--singular'	ka-	noun prefix
'ilong	'nose'	pag-	gerundive prefix

## I. PHONOLOGY.

1. "Aklanon is the hardest language in the world."
2. "The /g/ is due to a king's mouth defect subsequently imposed upon his subjects." (cf. Scheerer. 1921. "pihit").
3. "The words 'ueoueo' and 'ueauea' contain all vowels."  
['ûgo'ûgo] 'petty leader' ['ûga'ûga] 'pretend to pour out'
4. "Aklanon has no 'l'."
5. "'R' is better than 'D'. It should be used in such particles as 'ro, ron, ra, raya, ruyon, ranha', rayon' etc."

## II. MORPHOLOGY.

1. "Aklanon words are the oldest in the Philippines."
2. "Aklanon has better words for certain situations than any other language." (cf. Leopoldo de la Cruz on "patugsiling").
3. "Aklanon, unfortunately, has only a few hundred words."
4. "Aklanon should be purified; Spanish and English, Tagalog and Chinese borrowings are not native and should be rejected."
5. "Aklanon is a dialect, not a language."

## III. SYNTAX.

1. "Plurality is expressed by 'mga' [mangáh]."
2. "An Aklanon verb chart should account for person, number and (sometimes) gender."
3. "The verb 'to be' is expressed by [hay]."
4. "Aklanon verbs parallel English in both tense and voice."
5. "Aklanon adjectives, like English, have a positive, comparative and superlative degree."

IV. DIALECT EXPERTISE. (see Bloomfield "Literate & Illiterate Speech"). 'archaic, "deep" speech'.

## V. PHILOSOPHY AND SCIENCE.

[lingwis] a person who can speak three or more languages; any person who shows facility at learning new languages.

[pilosopo] a person who is flippant in response; any person who justifies his actions outside of his social context.

[sayentis] a mathematician, chemist, physicist; any person working with abstract symbols or physical experiments.

[lánggwids] a nation-or international means of communication.

[dayalik] a regional or local means of communication.

[hámbag] speech; sentence; word; to speak, talk.

[sláng] accent; code noise.

[mitlang] to pronounce; pronunciation; syllable.

[bisága] word

[grámar] prescriptive rules for speaking or writing.

['inapá'] baby talk

## VI. HISTORICAL. (cf. Maragtas; 3 datus; May 1212)

"In the have knowledge of sense, few users of language know much in any systematic way about their language, though obviously they can quickly discover any number of odd bits of correct information simply through self-observation--unless even their own actual usage is concealed from them, as it often is, by tribal belief." (C. F. Hockett, 1968. THE STATE OF THE ART. p. 63. Mouton.)

"Each Community is formed by the activity of language; speech utterances give us the most direct insight into its working and play a part in everything that is done. In order to observe a human group, we must understand its speech. If we want to probe deeper into the ways of the community and their historical origin, we must possess, to begin with, a systematic description of its language. In order to know anything about mankind, we must study in this way a varied set of communities. What little we know about man has come from study of this kind. Without such knowledge, we are slaves, in this matter, to rationalization, prejudice, and superstition." (Leonard Bloomfield, "Philosophical Aspects of Language", 1942.)

"According to the scientists' view of the matter, then, a small community of people speaking a uniform language, and above all, a community without schools or writing, would not distinguish "good" and "bad" language...Yet (people) will say that one person speaks well and another badly, that such-and-such a form of speech is incorrect and sounds bad, and another too much like a shaman's preaching or archaic." (Leonard Bloomfield, "Literate and Illiterate Speech", 1927)