Long Paper

Palalambiton (Utterances): Revitalization and Preservation of Hiligaynon Language

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Abstract

Hiligaynon language is unique that keeps key attributes that natives can identify as distinct from other Philippine languages. Embajador (2019) cited that the Hiligaynon language is very rich and represents the authenticity and identity of the culture. Even research and documentation identify additional unique features of Hiligaynon, which accurately might linguistically describe and analyze (Casperson, 2010). Thus, this study inspires the premise of Casperson to describe and analyze the distinct features of the Hiligaynon language. The corpora of the study were epiko (epic), komposo (original composition of music), daigon (Christmas song), ambahanon (song), and binalaybay (poem) in Hiligaynon, which focused on the micro levels of analysis. Specifically, the linguistic markers that emerged in the corpora serve as a basis for categorization, description, and interpretation in eagerness to preserve the indigenous Hiligaynon words. The findings were the lexical items as particles showed 394 times in the corpora. The lexical particle, 'agud,' is a lexical-grammatical feature that emerged in the corpora syntactically functioned as part of intra-sentence relators - conjunction joining convergent conditions, or in English grammar as the conjunction. At the same time, the descriptive lexical items were revealed 107 times in the corpora. The lexical descriptive, 'ka,' is also a lexical-grammatical feature that emerged, which functioned as a phrase ligature syntactically. In English grammar, it is a proposition; if it is a pronoun, 'ka' is succeeded by a noun. Out of 116 partially selected indigenous Hiligaynon words, there were 111 words included in the final list. The Hiligaynon words suggest putting in a database of Hiligaynon corpus to use by other researchers and future studies. This study is also an additional teaching material in Philippine Literature and MTB-MLE.

INTRODUCTION

Hiligaynon language is one of the dialects in the Philippines archipelago, which reflects the culture and tradition of those who speak the language. This language is a Visayan member of the Austronesian language family. These Hiligaynon language speakers are found in the provinces of Panay Island and Negros Occidental (Wolfenden, 1971). According to Deriada (2015), Hiligaynon is the lingua franca of the West Visayas in the Central Philippines. Iloilo, Capiz, Antique, Aklan, Guimaras, and Negros Occidental under Western Visayas, Region VI. The study of the Hiligaynon language involves the collection and documentation of knowledge, social, cultural practices, and even political dynamics of the language documentation process of linguistic data, for example, lexical-semantic analysis, as described by Wolfenden (1971). In this case, the Hiligaynon dialect should revitalize and preserve for future generations. Although the effects of globalization cannot be ignored, in the same manner, the possibility of the Hiligaynon language being dragged to extinction should not also be taken lightly (Robles, 2012). It needs to study linguistically to decode and interpret the features of the Hiligaynon language. Aguilar conducted the First Iloilo Experiment (1948-1954) cited by Nolasco (2008), who pioneered using Hiligaynon as a medium of instruction in Grades 1 and 2, which tests showed Hiligaynon-taught children outperforming English-taught children in reading, math and the social studies. This is the manifestation that learning the mother tongue (Hiligaynon) could bridge the learning of L2 (English language) among Ilonggo learners.

Recently, almost 6.9 million speakers of the Hiligaynon language are among the 170 languages in the Philippines based on the 2000 Philippines census. However, no language indeed enjoys a majority advantage in our country. The census shows that 65 million out of the 76 million Filipinos can speak the national language as a first or second language. Aside from the national lingua franca, regional lingua francas, like Ilokano, Cebuano, and Hiligaynon, are also widely spoken (Nolasco, 2008). In this premise, the term 'language' alternately means 'dialect' in this study which is another milestone in recognizing and preserving the vanishing dialect (Pilar, 2022).

Nevertheless, it gradually lost the cultural and linguistic identity of the dialect because of code-switching and mixing. Even in other genres like flip-top battles, code-switching and code-mixing are manifested and utilized as influenced by Western culture (Perez & Perez, 2023). According to Hinton (2001), language loss is a segment of the loss of complete cultures and knowledge structures, including philosophical complex, oral literary and music traditions, environmental knowledge systems, medical knowledge, and

essential cultural practices and artistic skills because of lack of research on linguistics analysis.

The premise of oral tradition in the West Visayan Literature is mainly handed down by our ancestors brought by the Indo-Malay and Polynesian traders. Based on Maragtas legend, the ten Bornean datus bought Panay Island from aboriginal Agta in exchange for a headdress of gold to King Marikudo and a very long necklace to Queen Maniwantiwan, which the necklace touches the ground. According to Magos (1996), cited in Pilar (2013), the Kinaray-a Bukidnon is the language of the natives with the addition of a few variant words. It is the language used in the Sugidanon epics, also known as Ligbok. It is believed that way back in history, Ligbok must have been a unifying language of the Central Panay people.

In Hiligaynon, folk literature ranges from short riddles, proverbs, ditties, and ritual chants to elaborate love songs, tales, and great epics. A binalaybay is a poem, and the asoy or sugilanon is a long narrative poem intended to chant. At the same time, paktakon is a riddle, and hurubaton is a proverb that both manifest two lines with rhyme. The ambahan is one of the folk songs which sing of a soloist or chorus like the lullaby and ili-ili sing. These lullabies and ili-ili folksongs are songs to sing for babies asleep. Moreover, siday is an extended poetic joust between two poets representing two families in agreement on a particular marriage of one of the family members. Siday means pamalaye or balitaw; a love song intends to sing in a debating manner by both part parties- man and woman. The Panay epics such as Asoy, a legend of a folk hero in the locality, and Labaw Donggon are a Hinilawod legendary hero found in the Panayanon epics (Villareal, 1997). For example, Dalawidaw is a Philippine folk song in the Hiligaynon language. This Dalawidaw reflects the Hiligaynon speakers' identity that needs to be revitalized and preserved. The excerpt and its translation by the present author to the English language are shown below:

Dalawidaw ikaw kon mag-ambahanon,	*Dalawidaw, if you (will) sing*
Yuhum mong balanihon may binalaybay	*(Your) Smile may change the language of poetry*
Duhang larawan mo sa dalamgohanon	*You have two pictures (faces) in (my) dreams*
Diwata sa bukid kag kataw sa baybay.	*Fairy in the mountain and mermaid in the sea.*

These Hiligaynon folks of literature are relevant to the teaching of the K-12, promoting mother tongue preserves the indigenous languages in the country for people to appreciate their roots and identity as Filipinos. Protecting indigenous languages may empower indigenous communities by drawing support for indigenous culture and traditions. There is a need to revitalize the indigenous languages and preserve cultural identity. Language revitalization pushes education to a relevant curriculum which can alter people's understanding of culture and language (Hermes et al., 2012). Since heritage languages and cultures are vital, preserving them is necessary. It is distinct and strongly connected to their culture, dignity as distinct peoples, and the security of their traditional knowledge and practices (Frigillano, 2021). There is a necessity, therefore, to preserve

indigenous languages, specifically the Hiligaynon language. Hiligaynon speakers are necessitous to know and appreciate their roots.

In this premise, the researcher was challenged to revitalize and to preserve the Hiligaynon language and to augment Philippine literature's teaching materials. It focuses with a regionalized approach (West Visayan Literature) on the significance of the Hiligaynon language in an in-depth understanding of the culture, tradition, and language learning inside the classroom. Indeed, learning is primarily mediated by language. Thus, students use their mother tongue (Hiligaynon) as a medium of instruction in learning English grammar. It is noted that proficiency in learning English grammar when the medium of instruction used in Hiligaynon among students who were PDL (person deprived of liberty) (Pilar, 2015). The Hiligaynon language education policy must be confined in the MTB-MLE on revitalizing the Hiligaynon language in education and preservation through teaching and learning to the target learners (Amparo, 2020).

Thus, the primary purpose of this investigation is to determine lexical items and indigenous Hiligaynon words. It also focuses on realizing the importance of the lexical items in the Hiligaynon texts and the indigenous Hiligaynon words reflected in social and cultural practices within the speech community as echoed in the corpora or texts.

Statement of the Problem

This study aimed to determine the following corpora: epiko (epic), komposo (original composition of music), daigon (Christmas song), ambahanon (song), and binalaybay (poem) in Hiligaynon, which tackled the micro-levels of analysis. Hence, this study aimed to answer the following questions:

1. What lexical items are prevalent in the corpora such as ambahanon (song), binalaybay (poem), komposo (original composition), daigon (Christmas song), and epiko (epic) in terms of Particles and Descriptives?

2. What indigenous Hiligaynon words appear in the corpora, such as ambahanon (song), binalaybay (poem), komposo (original composition), daigon (Christmas song), and epiko (epic)?

LITERATURE REVIEW

The Philippines may be an economically challenged country, but it finds itself richly endowed with many languages. According to Nolasco (2008), globally, the country ranks 10th in linguistic diversity. Ethnologue listed 187 languages from the Philippines. Among the 187 languages, 183 are living, and four are extinct. Of the living languages, 41 are institutional, 73 are developing, and 45 are vigorous. The diverse languages in the Philippines trace their origins to the Austronesian language family under the Malayo-

Polynesian subgroup. Although languages are related, there are varying differences in linguistic aspects such as lexicon, phonology, and syntax. McFarland (2004), linguists have grouped the language families from the northern group (including Ilokano, Pangasinan, and Kapampangan) and a significant group (including Tagalog, Bikol, Hiligaynon, and Cebuano). Linguistic diversity in the Philippines can be derived from natural processes related to language change, the divergence between linguistic communities caused by a lack of communication, and the converse convergence caused by an extensive communication rate among communities.

McFarland's study on the Philippine languages' situation argued that due to high levels of borrowing from the major languages in the country, such as English, Tagalog (Filipino as the official name), and regionally essential languages, the people of the Philippines or the Filipinos are experiencing a period of language convergence. Because of this language convergence process, some languages are abandoned altogether and are endangered. However, it is not only through language convergence that languages are endangered. Due to inevitable economic, social, and cultural factors, languages are on the margin of vanishing. There are varied reasons why a language dies – when there is no intergenerational transmission, death of the native speakers, the existence of oppression which prohibits the speakers from speaking their language, or threat of primarily spoken languages like English and Tagalog, marked and when the speakers do not perceive the intrinsic worth of their mother tongues. Globalization, migration, and urbanization also significantly affect language endangerment (McFarland, 2008).

Revitalization of Hiligaynon

Revitalizing the diverse languages in the Philippines is through Mother Tongue Based Multilingual Education (MTB-MLE). This is the initiative of the government to revitalize the local languages, for example, the Hiligaynon language. It mandates using the mother tongue in primary school as a bridge language or instruction. Department of Education's research showed that children who began school in their first language with careful bridging to the two-second languages (Filipino and English) were more competent in all areas of study than the children who did not. However, the country's major regional languages (Cebuano, Waray, Hiligaynon, and Ilocano) are the only mother tongues used as instruction mediums. In this case, the Hiligaynon language is used as a medium of instruction among learners in the region (Malabonga, 2016).

The Hiligaynon language is revitalized through the Mother Tongue Based-Multilingual Education (MTB-MLE) language program on the actuation and the revitalization of existing Philippine languages regarding educational opportunities and access. As an established educational policy using Top-Down planning and implementation, MTB-MLE is undisputed a political decision that affects the dominant and minor languages in terms of chance and inequity, so therefore, it is essential to consider at the condition of languages in the language ecology that dares its speaker as well as the circumstances of students in the classroom, and in the educational activity

(Amparo, 2020). This initiative revitalizes the Hiligaynon language by placing the policy on this issue.

Beck and Lam (2008), cited by Malabonga (2016), mentioned that to revitalize the language is to check and analyze the factors through influences of external factors and, at the same time, code-switching and code-mixing. It needs to dig into the causes for the example; the most frequently cited in the literature is the low prestige attached to a minority language. Minority languages are frequently associated with traditional cultures and older ways of life that are being displaced by modern, more technologically advanced societies; this, in turn, leads to psychological associations of the minority language with lower standards of living and the poverty that often comes with the economic exclusion of members of indigenous cultures by the larger industrialized societies that surround them. In this view, the situations on which the parents who are speakers of their mother tongue deliberately choose not to teach the language to their children, and instead, they allow them to adopt other languages like Tagalog or English as language in their home and conversations. It is argued that indigenous cultures reflect the language of the community, so it is a continuous effort to revitalize and to preserve for the next generation the identity of the minority.

Preservation of Hiligaynon

In the preservation of the Hiligaynon language is only one of the many languages in the world that are in dreadful need of safeguarding and preservation because of the strong influences of internal and external factors. Embedded in every language is a wealth of wisdom pillared by century-old indigenous knowledge systems and cultures that have created, for example, a myriad of unique perspectives, stories, interpretations, and understandings of the world. Every language also marked a reference point for a community's common identity, which defined the sense of belonging of every speaker who is a member of that linguistic community. The extinction of languages is a significant loss in the intangible cultural heritage elements. If these languages disappear without documentation, it is as though the culture of a particular community has not existed at all. The absence of language documentation means that the embedded body of knowledge in the language, such as meteorology, navigation, geography, medicine, astronomy, and philosophy, among others, will disappear together with the death of their speakers. Knowledge and language are inseparable. Language is the creation of the human mind; it is a dynamic product of human beings' knowledge systems that allowed civilizations to thrive.

In this study, language revitalization, like the Hiligaynon language, faces an identity crisis after colonization. We Filipinos can trace our roots through these languages and piece together the narrative of our history that our colonizers did not craft. However, there are more challenges in building the capacities of indigenous communities in order for them to realize the intrinsic values of their language and a sense of pride in their cultural heritage. On the other hand, sustainable development is a process of social

transformation to conserve and let the diversity of nature flourish for the benefit of the coming generations. In addition, when local languages are recognized, a multilingual sustainability perspective can be achieved. According to Samassékou (2012), the multilingual perspective can also be used in Integrated Landscape Management which is instrumental in the paradigm shift from a Eurocentric perspective towards a polycentric vision of the world (all cited by Malabonga, 2016).

This previous study attempted to examine the Batangas Tagalog and Iloilo Hiligaynon homilies through an intercultural or contrastive rhetoric approach. It described the two homilies' organizational moves, speech acts, and rhetorical appeals. The study revealed the same organizational moves: introductory statement, situation, problem, solution, evaluation, and closing marker. However, the introductory statement was found to be optional in the homilies. On the other hand, there was widespread use of the situation move in both sets of homilies. Hence, this is important in its use of an intercultural rhetorical approach and its analysis of the two major Philippine languages in their respective contexts (Piad, 2009). In this sense, the Hiligaynon language has a distinct feature of description/Illustration and explanation/classification because of its rich authenticity and identity of the culture within the speech community.

Utterances of Hiligaynon Language as a Pedagogy

Recently, the observations needed help and unfamiliarity with Mother-Tongue (Hiligaynon) words common in elementary, secondary, and tertiary levels. Regarding the instructional materials and reference materials that could aid teaching and learning Mother-Tongue (Hiligaynon), it was found that these need to be revised. Among the many instructional aids that could facilitate the teaching and learning practice, especially in the language, is the dictionary, glossary, thesaurus, or any other print or online materials about language development. In this case, the development of the glossary showed that the Hiligaynon language is rich in representing the culture's authenticity/peculiarity and identity. The strong connection between language and literature can be traced back to the Hiligaynon words gathered from literary pieces. This can be used as reference material in understanding the Hiligaynon literary pieces and can also be used by teachers in teaching Literature, Hiligaynon language, and Mother-Tongue subjects (Embajador, 2019).

The discourse is taken to mean dominant in studying the language. The folk is that which is constantly effaced by this dominance. However, this effacement is not ultimately triumphant primarily because it is the folk who resides in the residue. This discourse remains in the margins, for example, the Hiligaynon folk poetry, but specific attention is given to the level of the lyric tradition. This analyzes the riddle and proverb structure as paktakun and hurubaton, respectively. The sustained lyricism in the verses of Hiligaynon folk songs and how the lyric form ferries the idea, specifically mingaw and gugma, are central to understanding the poetics of Hiligaynon folk sensibility (Ong, 2021). In this view, the poetics of Hiligaynon folk could be used as learning and teaching materials to the

target learners to propagate the Hiligaynon dialect within the speech community and in other communities.

Based on the literature review, there are more challenges in building the capacities of the Hiligaynon speech community in order for them to realize the intrinsic values of the language. The failure of a young generation's recognition of the intrinsic value of their language is the very deterrent to intergenerational transmission. This intrinsic realization must be rooted within the community. It should not come from external actors but advocating the Hiligaynon language to be revitalized by encouraging and continuing preservation of the Hiligaynon language.

Theoretical Framework of the Study

This study was anchored to Systemic Functional Linguistics (SFL) theory. This theory refers to how language is viewed as a network of interrelated systems or sets of choices for making meanings that relate as 'systemic.' It is important to note that context is not a fixed, deterministic phenomenon but is dynamic and evolving. Context and language are mutually constitutive. Context choices are in style, while at the same time, a decision in a language shapes context (Flowerdew, 2013). It is also worth noting that Hiligaynon speakers are culturally bound to express their thoughts through songs, poems, and epics (Villareal, 1997).

It also utilized the Memory Banking Epistemology, which involves collecting and documenting knowledge, social practices, and technologies associated with cultivating, harvesting, and using traditional "heirloom" seeds. Moreover, this memory banking was developed by Virginia Nazarea, a Filipino who presented a preservation tool for the linguistic knowledge stored and shared by them through the theoretical perspective underpinning the language documentation process of Klessa & Nau (2014) and Himmelmann (2006) cited by Abreu (2018) which involves collecting, processing and storing of linguistic data (all cited by Katalbas & Bernardo, 2022).

However, for exactitude, this study adopted the theoretical framework on lexical-semantic analysis as described in Hiligaynon Reference Grammar of Wolfenden. The study of a language's phonology is concerned with how utterances in the language are pronounced. Wolfenden categorized vowels as the nucleus slot of syllables or words and consonants, the margin slot. Adding to it is the consonant clusters and accent or stress on words and morphemics (Wolfenden, 1971; cited by Pilar, 2022).

Moreover, as described by Palmer (1988), the semantic approach was developed as an application of cognitive anthropology and referred to the systematic presentation of vocabulary from cultural topics or domains of meaning, such as proper names and geography. This development of lexical analysis provides the framework for the presentation of systematic arrangement of vocabulary, which is according to schemes that reveal underlying semantic relations and focuses upon organized knowledge to the

connotational aspect of meaning in an inclusive sense (Palmer, 1988; cited by Alburo, 2004). In this premise, the vocabulary is from the cultural domains through literary pieces from the corpora/texts under this present study, such as epiko (epic), komposo (original composition of music), daigon (Christmas song), ambahanon (song), and binalaybay (poem) in Hiligaynon.

Conceptual Framework of the Study

This study used combined frameworks (microanalysis) of the lexical items and linguistic features adopted from the following authors: Robles (2012), in selecting the indigenous Hiligaynon words, the researcher initially chose those words without foreign root words. In this case, the researcher selected the indigenous Hiligaynon and submitted it to the experts to validate and confirm the indigenous Hiligaynon words. Also, Wolfenden (1971), cited by Pilar (2017), presented and labeled in a comprehensive method the lexical items, such as Particles and Descriptives, in the Hiligaynon language.

Some particles are lexical fillers that add semantic information to phrases and clauses; others are grammatical markers. Syntactic signal constructions, such as the temporal particles, the modal particles, limiting particles, verbal particles, emphatic particles, locational particles, phrase ligatures, inter-sentence relators, and intra-sentence relators. On the other hand, descriptive affixes also function as the modal affixes of the verb, such as modal descriptives, graphic descriptives, the degree of comparison in descriptives, diminutive degree- (a.) reduplication of the root, (b.) C1ulu-, Absolute equality in magka-, comparative equality in kasing-, comparative with phrase constructions, intense degree, much more intense degree, and superlative degree (Wolfenden, 1971; cited by Pilar, 2017).

The capabilities of linguistic data about the minimum level of linguistic structure, which is anticipated to be characterized by corpora/texts under morphological analysis towards linguistic phenomena revealed across these layers of lexical items and indigenous Hiligaynon, for example, the occurrences of the categories which maintain as conceptually defensible. The uniformity of identifying linguistic features such as lexical items and indigenous Hiligaynon words is part of the language documentation in a descriptive linguistic feature and analysis. Thus, the model of this study is the scaffolding of the analysis of the texts/corpora such as epiko (epic), komposo (original composition of music), daigon (Christmas song), ambahanon (song), and binalaybay (poem) in Hiligaynon.

The model (fig. 1) is a design of the linguistic structure features that manifests how the texts/corpora present a logical and consistent result, not only simply textual strings but also a representation of linguistic data relationships. Hall (2014) suggests that linguistic analysis from the data collected is hierarchical. However, the representations on which existing workflows and archival standards are based do not serialize that hierarchy, allowing linguists to pose arbitrary queries. This conceptual model shows a detailed

linguistic scaffolding for in-depth revitalization and preservation through lexical items and indigenous Hiligaynon words analysis toward teaching and learning the Hiligaynon language. Figure 1 shows the model.
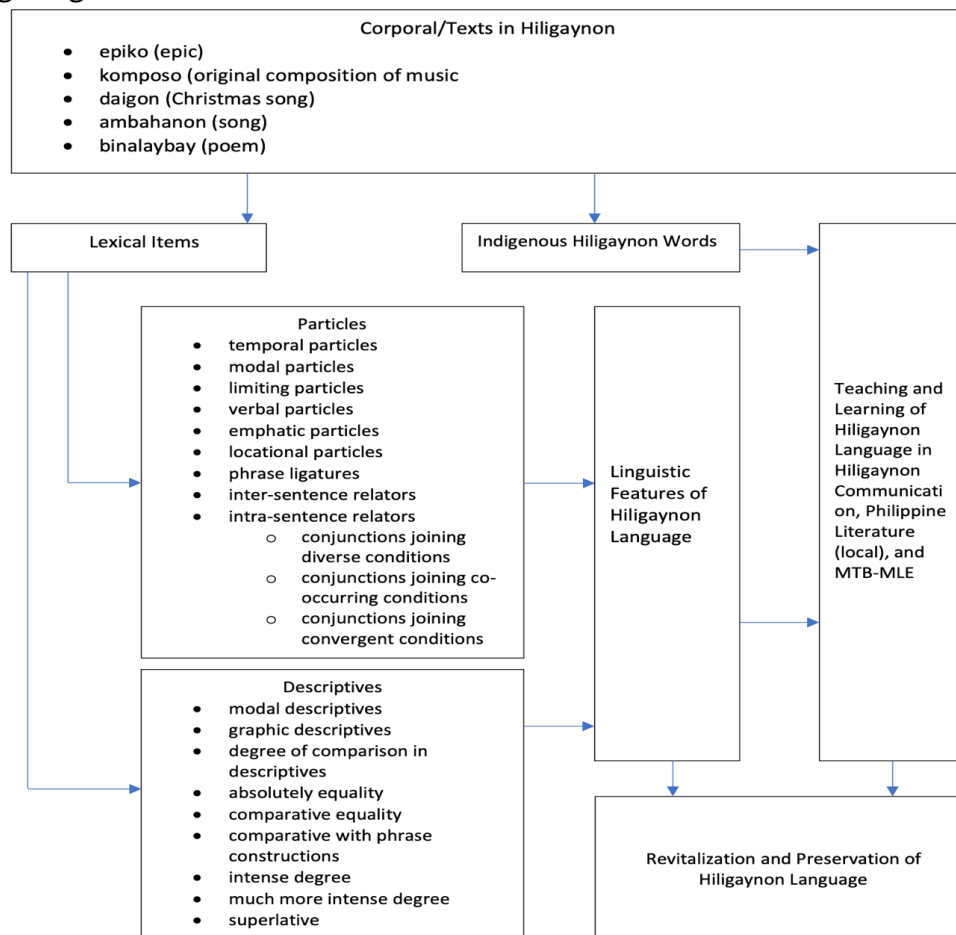

Figure 1. Conceptual Model of the linguistic scaffolding of Hiligaynon Language for in-depth revitalization and Preservation of Hiligaynon Language

METHODOLOGY

Research Design

This study used the descriptive-analytical research design as it examined the linguistic features of the lexical items and the indigenous Hiligaynon words employed by the corpora/texts of data. Specifically, a textual analysis applies in this study since it examines the linguistic structure that focuses on the microstructure of the Hiligaynon language, specifically the lexical-grammatical features. According to Frey et al. (1999), the purpose of the textual analysis procedure is to describe the texts' content, structure, and functions.

In analyzing the lexical-grammatical features, the study employed the framework of Wolfenden (1971), cited in Pilar (2017), on lexical items such as particles and descriptives. It was also possible to account for indigenous Hiligaynon words, validated and confirmed by Hiligaynon native speakers. These Hiligaynon words were selected following the set of criteria, which were the following: (a) the selected words should not be loaned or borrowed from foreign words; (b) words should be understood by three (3) independent validators which were native speakers of Hiligaynon and aged 70 years old and above; and (c) words should be within the corpora or texts of data under study for example not taken from Hiligaynon dictionary.

Furthermore, this study observed the following processes: (1) selecting the literary pieces as corpora or texts of data from the available published sources in Hiligaynon; (2) Selecting Hiligaynon words wherein words underwent cross-checking by three (3) inter-coders; (4) selected words were categorized from the frameworks of lexical items such as particles and descriptives (Wolfenden, 1971; cited by Pilar, 2017); (5) the inter-coders (experts in linguistic analysis and also a native speaker of Hiligaynon) thoroughly discussed the boundary of the frameworks for any corrections and refinement; (6) finalizing the final categorization of lexical items based on Hiligaynon experts' (teachers of Literature and Hiligaynon language, teachers of Mother-Tongue, and writers and language practitioners; (7) tabulation of data using frequency count and percentage.

Corpora of the Study

The corpora or texts of the present study consist of the following: Mga Ambahanon (songs) such as Biray; Kon Tag-arani; Si Inday; Dandansoy; Tamda, Yari Ako; Nobya nga Maluib. Mga Binalaybay (poems) such as Ay, ay Kalisud; Akon Nalantawan. Mga Daigon (Christmas songs) such as O Tagbalay, Paghidaet. Mga Komposo (original compositions of music) such as Bapor Negros; Tamsi and Epiko (epic) Humadapnon (this is to note that this epic is only a portion of the whole epic of Humadapnon since this is the only available corpus retrieved by the present researcher).

Unit of Analysis

In exploring the linguistic features like lexical items (particles and descriptives) and indigenous Hiligaynon words, the unit of analysis was the word level.

Validity and Reliability

This study's validity and reliability were necessary for specific logical tests. Construct validity refers to the correct operational methods for the theories under research, and reliability relates to the processes of a study that can repeat with the same outcomes. There is a need to develop a sufficiently operational set of measures and analyses of the corpus for construct validity which will be reviewed and cross-examined

several times during frequent discussions with the identified inter-coders (Ansary & Babaii, 2004). In this study, lexical items such as particles and descriptives were validated by three (3) inter-coders who were experts in linguistic analysis and native speakers of Hiligaynon and finalized the final categorization of lexical items by another set of validators which were teachers of Literature and Hiligaynon language, teachers of Mother-Tongue, and writers and language practitioners.

Meanwhile, indigenous Hiligaynon words were validated and confirmed by three (3) Hiligaynon native speakers aged 70 years old and above. Definitively, the process of validity and reliability was done through a series of inter-coding. A thorough discussion among inter-coders was done to develop reliable results by resolving the boundaries of the analysis.

Data Gathering Procedure

The call to revitalize and to preserve the Hiligaynon language for future generations on the compiled corpora or texts were categorized according to lexical-grammatical features of the Hiligaynon language, such as lexical items (particles and descriptives) and indigenous Hiligaynon words from the gathered data, namely; Mga Ambahanon (songs) such as Biray; Kon Tag-arani; Si Inday; Dandansoy; Tamda, Yari Ako; Nobya nga Maluib. Mga Binalaybay (poems) such as Ay, ay Kalisud; Akon Nalantawan. Mga Daigon (Christmas songs) such as O Tagbalay, Paghidaet. Mga Komposo (original compositions of music) such as Bapor Negros; Tamsi and Epiko (epic) Humadapnon (an available portion of the epic).

Data Analysis Procedure

Inter-coding was employed in doing a manual analysis of the lexical-grammatical features like lexical items such as particles and descriptives validated by three (3) inter-coders who were experts in linguistic analysis and also native speakers of Hiligaynon language and finalized the final categorization of lexical items by another set of validators which were teachers of Literature and Hiligaynon language, teachers of Mother-Tongue, and writers and language practitioners. The indigenous Hiligaynon words were selected by the three (3) Hiligaynon native speakers aged 70 and above. In times of confusion, I met with the inter-coders to discuss and arrive at a final analysis of the linguistic (lexical-grammatical) features.

Additionally, it clarifies the linguistic features of Hiligaynon, there is no definite classification of words or word parts under descriptives and particles described by Wolfenden (1971), but instead, the interrelationship among roots, affixes, and particles and their use in discourse determine their categorization.

RESULTS

Hiligaynon linguistic features on the lexicon are formed through particles and descriptives. It is also noticeable in the Hiligaynon language lexicon, a form of affixes in different forms: prefixes, infixes (usually inserted after the first consonant of the stem), and suffixes. A stem can be a root or a root with affixation, which means affixed forms can go through further affixation. Hence, some words consist only of a root, while others are complex forms of a root with affixes (Wolfenden, 1971). In this study, the lexical item labeled as particles and descriptives were the focus of this investigation to reveal the occurrences from the corpora of the data.

In this study has examined the microanalysis of the ambahanon (song), binalaybay (poem), komposo (original composition), daigon (Chirstmas song), and epiko (epic) in Hiligaynon. This study found in the first objective, the lexical items that were prevalent in the corpora, such as ambahanon (song), binalaybay (poem), komposo (original composition), daigon (Christmas song), and epiko (epic), such as particles and descriptives. Tables 1 and 2 show the data.

Table 1. The Lexical Item labeled as *Particles* of the Hiligaynon language

The Temporal Particles		f	%
anay		1	4
antes		0	0
pa		12	48
na		12	48
lagi		0	0
	Total	25	100%
The Modal Particles		f	%
basi		0	0
seguro		0	0
daw		6	100
segurado		0	0
siyempre		0	0
makon		0	0
kuntani		0	0
kinahanglan		0	0
	Total	6	100%
Limiting Particles		f	%
lamang/lang		10	48
halos		1	5
manga/mga		10	48
medyo		0	0
husto		0	0
mismo		0	0

	Total	21	100%
Verbal Particles		f	%
kuno		11	100
pwede		0	0
mahima		0	0
ambot		0	0
hingan		0	0
	Total	**11**	**100%**
The Emphatic Particles		f	%
gid/guid		9	69
gali		1	8
dayon		3	23
sige		0	0
	Total	**13**	**100%**
Locational Particles		f	%
ari/yari		4	27
ara/yara		1	6
adto/yadto		0	0
i-*prefix*		10	67
	Total	**15**	**100%**
Phrase Ligatures		f	%
nga		104	65
ka		55	35
	Total	**159**	**100%**
Inter-sentence relators		**f**	%
bala		2	13
man		14	87
naman		0	0
	Total	**16**	**100%**
Intra-sentence relators			

➢ The conjunctions joining diverse conditions

		f	%
apang		0	0
ugaling		1	20
pero		0	0
basta		0	0
maskin		0	0
bisan		4	80
puwera		0	0
	Total	**5**	**100%**

➢ The conjunctions joining co-occurring conditions

		f	%

	f	%
kag	11	15
kon	29	34
pati	0	0
samtang	0	0
ukon	0	0
(affixes)		
pag-	41	49
kapag-	0	0
pagka-	2	2
Total	**83**	**100%**

➢ The conjunctions joining convergent conditions

	f	%
kundi	0	0
kay	18	46
busa'	0	0
intonsis	0	0
gani	19	49
abi	0	0
ti	0	0
para	2	5
Total	**39**	**100%**
Grand Total	**393**	**100%**	Ta

Table 1 shows lexical items labeled as particles of the Hiligaynon language that emerged while analyzing the corpora. This study presents the lexical items of the corpora, which emerged 394 particles. Specifically, there are 25 temporal particles, 'anay' emerged in 1 or 4%, 'pa' emerged in 12 or 48%, 'na' emerged in 12 or 48%, and no manifestations of 'antes' and 'lagi' in the corpora. Meanwhile, 6 modal particles, 'daw' emerged 6 or 100% and no manifestations of 'basi', 'seguro', 'segurado', 'siyempre', 'makon', 'kuntani', 'kinahanglan' in the corpora. There are 21 limiting particles, 'lamang/lang' emerged 10 or 48%, 'halos' emerged 1 or 4%, 'manga/mga' emerged 10 or 48%, and no manifestations of 'medyo,' 'husto,' 'mismo' in the corpora.

There are 11 verbal particles, 'kuno' emerged 11 or 100%, and no manifestations of 'pwede,' 'mahimo,' 'ambot,' 'hingan' in the corpora. There are 13 emphatic particles, 'gid/guid' emerged 9 or 69%, 'gali' emerged 1 or 8%, 'dayon' emerged 3 or 23%, and no manifestation of 'sige' in the corpora. There are 15 locational particles, 'ari/yari' emerged in 4 or 27%, 'ara/yara' emerged in 1 or 6%, 'i-prefix' emerged in 10 or 67%, and no manifestation of 'adto/yadto' in the corpora. There are 159 phrase ligatures, 'nga' emerged 104 or 65%, and 'ka' emerged 55 or 35% in the corpora. There are 16 inter-sentence relators, 'bala' emerged 2 or 13%, 'man' emerged 14 or 87%, and no manifestation of 'naman' in the corpora.

There are 5 intra-sentence relators, conjunction joining diverse conditions, 'ugaling' emerged 1 or 20%, 'bisan' emerged 4 or 80%, and no manifestations of 'apang,' 'pero,' 'basta,' 'maskin', 'puwera' in the corpora. There are 83 intra-sentence relators, conjunction joining co-occurring conditions, 'kag' emerged 11 or 15%, 'kon' emerged 29 or 34%, affix 'pag-' emerged 41 or 49%, affix 'pagka-' emerged 2 or 2%, and no manifestations of 'pati,' 'samtang,' 'ukon,' affix 'kapag-' in the corpora. There are 39 intra-sentence relators, conjunction joining convergent conditions, 'kay' emerged 18 or 46%, 'gani' emerged 19 or 49%, 'para' emerged 2 or 5% and no manifestations of 'kundi,' 'busa', 'intonsis', 'abi,' and 'ti' in the corpora.

The lexical 'agud [so that]' is a lexical feature observed in this study, which syntactically functions as intra-sentence relators, conjunction joining convergent conditions. This lexical 'agud [so that]' is not pre-determined in Wolfenden (1971)'s list of lexical particles. Therefore, this is the linguistic feature of this present study on the Hiligaynon lexicon. According to Wolfenden (1971), the conjunctions joining convergent conditions join conditions or states with a cause-and-effect relationship. Unubi (2016) expressed that conjunctions joining convergent conditions are necessary tools in speech and writing that help maintain a strong flow of communication in any language. It also is vital to note here that using conjunctions appropriately will aid one greatly in speaking confidently, which breathes creative life into one's writing by allowing one to combine ideas and compare clauses without breaking sentences into sentences that abruptly disintegrate. Observe the extract that follows:

Extract 1
> *Abaw diin ka na Bala*
> *Buligi, tabangi*
> *Ang nabilanggo ko nga gugma*
> *Maayo pa kon mamatay*
> *Kon halos mamatay*
> ***Agud** di ako makadumdom*
> *Nga ako waay kalipay.* (Ay, Ay Kalisod)

Table 2 shows lexical items labeled as descriptives of the Hiligaynon language that emerged while analyzing the corpora. This study presents the lexical items of the corpora, which emerged 107 Descriptives. Specifically, there are 81 modal descriptives, 'ma-' emerged 53 or 65%, 'pa-' emerged 23 or 28%, '-V1-' emerged 2 or 3%, 'paga-' emerged 2 or 1%, 'pang-' emerged 1 or 1% in the corpora. The graphic descriptives 'tag-' emerged 5 or 100%, and no manifestations of 'tig-,' 'taga-,' 'inug-,' 'manug-,' and 'magpaka-' in the corpora. The degrees of comparison in descriptives, diminutive degree, 'reduplication of root' emerged 3 or 43%, and 'C1ulu-' emerged 4 or 57% in the corpora. The absolutely equality, 'magka-' emerged 7 or 100% in the corpora but no manifestation of comparative equality, 'kasing-'. While, 5 or 100% comparative with phrase constructions emerged in the

corpora. Also, 2 or 100% much more intense degree emerged in the corpora. However, no manifestations of superlative, 'pinaka-,' 'pinakama-' emerged in the corpora.

Table 2. The Lexical Item Labelled as *Descriptives* of the Hiligaynon Language.

Modal Descriptives		f	%
ma-		53	65
pa-		23	28
-V1-		2	3
paga-		2	3
pang-		1	1
	Total	**81**	**100%**
Graphic Descriptives		f	%
tig-		0	0
tag-		5	100
taga-		0	0
inug-		0	0
manug-		0	0
magpaka-		0	0
	Total	**5**	**100%**
Degree of Comparison in Descriptives		f	%
➢ **Diminutive degree**			
• reduplication of root		3	43
• C1ulu-		4	57
	Total	**7**	**100%**
Absolutely Equality			
• magka-		7	100
	Total	**7**	**100%**
Comparative Equality			
• kasing-		0	0
	Total	**0**	**0**
The comparative with phrase constructions		5	100
	Total	**5**	**100%**
Intense Degree		0	0
	Total	**0**	**0**
Much more intense Degree		2	100
	Total	**2**	**100**
Superlative			
• pinaka-		0	0
• pinakama-		0	0
	Total	**0**	**0**
	Grand Total of Descriptives	**107**	**100%**

There is a lexical descriptive, **'ka'** emerged 54 in the corpora, which syntactically functions as a pronoun (you) (30 or 56%) and as phrase ligature, which signals for a countable number of something (24 or 44%). A pronoun word functions as lexical items which substitute the noun phrases in the sentence or in the larger discourse. Pronouns are significant for avoiding repetition and they are used as a way of economy of the expression in the language (Igaab & Tarrad, 2019). According to Wolfenden (1971), phrase ligature links numerical modifiers to headwords within phrases. Foley (1980) based the cross-linguistic variation upon the possible structures of certain noun phrase types in any language. The evidence for this universal centers around the distribution of certain particles in these noun phrases. One of the striking features of many Austronesian languages is the use of particular particles called ligatures, which link modifiers to their head nouns in a complex noun phrase.

Observe extracts that follow:

Extract 2

Dandansoy kon bilog ang bulan
*Pirme **ka** nga madumdoman*
Kag didto sa langit nga matahum
Kaupod **ka** sang mga bituon. (Dandansoy)

Ay Cielo Azul
*Abaw diin **ka** na bala*
Buligi, tabangi
Ang nabilanggo ko nga gugma
Maayo pa kon mamatay
Kon halos mamatay
Agud di ako makadumdom
Nga ako waay kalipay. (Ay, Ay Kalisod)

Extract 3

O tagbalay nga dungganon
Kon sarang kami pasakaon
*Ang isa **ka** magtiayon*
Nga yari sa inyo silong. (O Tagbalay)

*Akon naluoyan duha **ka** dalaga,*
Salvacion kag floring ang ngalan nila,
Tunay nga mag-utod, Albay nga pamilya,
Sa bapor de Negros sa bapor de Negros
Sila nadesgrasya. (Bapor Negros)

Extract 2 presents the lexical descriptive, 'ka,' which functions as a pronoun syntactically. In contrast, extract 3 presents the lexical descriptive, 'ka,' which precedes a numerical modifier and syntactically functions as phrase ligature. In this premise, it is precisely in languages with lexical items that combine the functions of two or more of the traditional lexical word classes (i.e., languages with a 'flexible word') that those particular morphological or syntactic strategies are used to provide the hearer with clues concerning the proper interpretation of a lexical item, for instance, whether it serves as the head of a referential phrase (nominal function) or as the sentence predicate (verbal function). It is also a linking article on dedicated markers of acts of modification that can appear with a so-called linking article or ligature, especially in Austronesian languages (Diessel, 1999; Himmelmann, 2001). Languages may differ about the modifiers that must occur with a ligature. However, according to Foley (1980), its use can be predicted based on the strength of the syntactic bond between the modifier and the head noun. This bond is strongest between an article and its head noun and weakest in the case of a relative clause and its head noun. Although ligatures can derive from demonstratives (Himmelmann, 1996) and are sometimes referred to as (linking) articles or even determiners, they are not determiners in the functional sense of the word. Instead, they can be said to mark an act of modification that is part of a larger referential act, even though they are less likely to be categorized as determiners than a noun (phrase) markers or ligatures (All cited by Rijkhoff, in press). In this sense, although the lexical-descriptive 'ka' is not listed in the list of Wolfenden (1971) on his lexical item labeled as *descriptives* of the Hiligaynon language, it is the linguistic feature that needs to study further on its lexical function in the Hiligaynon grammar.

The second objective was to examine the indigenous Hiligaynon words that appeared in the corpora, such as epiko (epic), daigon (Christmas song), komposo (original composition of music), ambahanon (song), binalaybay (poem). The initial selections of the indigenous Hiligaynon words had submitted for further validation and confirmation to the language experts in Hiligaynon.

There were 116 initially selected indigenous Hiligaynon words taken from the corpora. After validation and confirmation from the experts of the Hiligaynon language, 5 words were not counted as indigenous. Therefore, there were 111 words considered in the final list. Table 3 shows the data.

Table 3. Indigenous Hiligaynon Words

ambungan	ginsumpaan	kamalig	naghalit	Saligan
angay	gugma	kapalaran	nagsikway	Salom
angayan	hal-o	kasingkasing	nahulog	Sanglit
banig	hamak	lantawon	nailo	Sarang
banwa	hanging habagat	lawod	nalunod	Silong
bihagon	hidlawon	maanyag	natawohan	Singkal
binaton	himos	maawat	pagbiray	sumambat
bituon	humaya	magayon	pagdayaw	tabangi
buklason	ibubo	maghinugyaw	paghimulat	tagbalay
buligi	ibutwa	magkinasadya	paghunihoni	tagipusoon
bulubirada	isog	magtiayon	pagkahimtang	Tamsi
bunak-bunakan	ikalimtan	maka-agwanta	pagmabdos	tan-awa
dughan	ikalipatan	makadumdom	pagpalubson	tarag-ani
dungganon	ikarikad	makawiwili	pagpapataliwaon	tindugan
gilayon	ilampos	malipong	pagpataliwanon	tul-an
ginabatas	ipadayon	maluib	pagsugid	tun-og
ginabatyag	ipahayaw	manunubos	pagsurondon	waay patay
ginamingaw	kabakahan	matahum	pagtung-an	
ginatangisan	kabangdanan	nadug-mok	panalambiton	
gindamgo	kabudlay	nagaapok	panyo	
ginikanan	Kabulakan	nagalubad	payaw	
ginmitlang	Kalangitan	nagbugtaw	pintal	
ginpasulabi	Kalipayan	nagbungkalag	pugad	
	Kalisod		salak-an	

Extract 4

Sumambat man ini si Lusong
*"Ako ang lalaki nga **ambungan***
Kon si Humay gani itutu
Daw wala sing kinuyog, kinuyog." (Kon Tarag-ani)

Extract 5

*Amo ini ang **pagbiray**,*
***Bulubirada** sa baybay*
*Madasig na walang **angay***
***Sanglit** si Hangin Kanaway.* (Biray)

Extract 6

Sang una nga panahon
*Soltero si **Tamsi***
Dalaga si Manaol
*Nga **makawiwili**,*
Sa tanan nga takna
*Masadya ag **paghunihoni***
Kalipay himaya sa adlaw kag gab-i. (Tamsi)

Extract 7

> *Ang **gugma** mo Nonoy*
> *Gugmang disgrasyado;*
> *Parehas sang **panyo,***
> ***Panyo** nga pintado.*
>
> *Akon pagalabhan*
> *Kag **bunak-bunakan***
> *Siempre **nagalubad***
> ***Sanglit pintal** lamang.* (Akon Nalantawan)

Extracts 4, 5, 6, and 7 are sample indigenous Hiligaynon words written in bold font and syntactically used in the texts. According to Wolfenden (1971), studying the Hiligaynon language requires an extended period. It is hoped that it will pay attention to the magnitude of the task. Henceforward, this is another way of studying the Hiligaynon language by presenting the indigenous Hiligaynon words and their use in the sentence. Malabonga (2016) said that it is a challenge to the cultural heritage to safeguard languages beyond preserving indigenous knowledge systems because these are the legacy of our ancestors that withstood the shackles of colonization and the role of local languages in sustainable development. In this view, Katalbas and Bernando (2022); Katalbas (2023) said that preserving one of those many indigenous languages could be a relevant contribution to our cultural heritage for future generations. Embajador (2019) expressed that the rich Hiligaynon language represents the culture's authenticity/peculiarity and identity.

DISCUSSION

Analyzing the study's corpora concluded that the lexical items labeled as particles were revealed 393 times in the data. Specifically, the temporal particles appeared 25, modal particles appeared 6, limiting particles appeared 21, verbal particles emerged 11, emphatic particles emerged 13, locational particles emerged 15, and phrase ligatures emerged 159. While inter-sentence relators appeared 16, intra-sentence relators; conjunctions joining diverse conditions emerged 5, conjunctions joining co-occurring conditions emerged 83, and conjunctions joining convergent conditions appeared 39 in the corpora of data. Notably, the lexical particle 'agud' is a lexical particle feature observed by the present researcher, which syntactically functions as intra-sentence relators, conjunction joining convergent conditions. Sullivan and Rabinow (1979), cited by Hill and Kral (2003), a convergence of conjunction described as an interpretive turn in the social sciences as refocusing attention onto the concrete varieties of cultural meaning, in their particularity and complex texture, where cultural meaning is intersubjective and irreducibly fundamental to understanding.

The lexical items labeled as descriptives emerged 107 times in the corpora. Notably, the modal descriptives appeared 81, and graphic descriptives appeared 5, the degree of

comparison in descriptives diminutive degree emerged 7, absolute equality developed 7, comparative with phrase constructions emerged 5, much more intense degree emerged 2. There are no manifestations of intense degree and superlative in the corpora of data. There is significant to note that the present researcher observes the lexical descriptive feature, 'ka,' which syntactically functions as a pronoun and phrase ligature. Foley (1980), based on this difference in syntactic behavior, may distinguish two general types of complex noun phrases which use the ligatures to the cross-linguistic distribution of the ligatures that follows the constraints imposed by the universal language. The ligature is widely used in verbal complement constructions. The phonological shapes of these ligatures often vary from language to language, but their functions are similar.

The 116 initially selected indigenous Hiligaynon words were taken from the corpora, which was narrowed down to 111. Therefore, only five words were not included in the final list of indigenous Hiligaynon words. The connection between language and literature can be outlined in the significant Hiligaynon words collected from literary pieces; for example, the corpora/texts used in this study. Embajador (2019) used indigenous Hiligaynon words as data sources from the literary pieces. These selected words were done by three experts (inter-coders) for appropriateness concerning the enrichment and valuing of the local language.

IMPLICATION

This study may imply that the evidence presented in this paper should motivate a more systematic and much broader analysis of the Hiligaynon language. This is the realization of the Hiligaynon language that manifests Hiligaynon grammar focuses on new insights of semantic attributes and cognates with not only bare reflexes but also compounds that may help better understand what clines of grammaticalization may have been or are at work since Hiligaynon language words focus on affixes.

This study implies that the Hiligaynon language could help the regional educational system produce MTBMLE research-based modules focusing on accuracy and story track to focus on meaning. Learning this method gains proficiency in literacy and comprehends academic content and curriculum mastery, creative and critical thinking skills, for example, developed skills that transfer to reading the Hiligaynon language. Comprehension in the reading of the Hiligaynon language only occurs after oral proficiency has developed such that the vocabulary of the written text is already part of the learners' spoken vocabulary.

CONCLUSIONS

The diversity of the languages in the Philippines is both a wealth and a struggle. The struggle is embedded in revitalizing and preserving the vitality of these diverse local languages. In this case, the Hiligaynon language shows linguistic heritage in teaching the

language to their children to recognize the essential value of the language of their ancestors and their heritage. This is the primary documentation of the Hiligaynon language, which keeps alive a sense of pride in the speech community. Thus, the passage of revitalization and preservation of the Hiligaynon language from one generation to another requires the active role of the young generation, for they will act as the bridge to the coming generation by teaching the young generation to keep their Hiligaynon alive and continuously.

Sustainable development in the local language (Hiligaynon) will only succeed if there is active local participation of academic institutions and the community, which is all materialized through diverse local languages. Therefore, it should be documented or archived in databases and libraries. It should also be revitalized and preserved by encouraging older speakers to continue using their language and teaching them to the younger generations. It is more practical for the community to use in various situations and social settings like schools, markets, and workplaces. This is to open their needs and give value to their rich linguistic and cultural heritage.

RECOMMENDATIONS

It is encouraging further research on Hiligaynon by releasing the Hiligaynon lexicon and with the growing diversity and learning of the Hiligaynon language in digital devices and on the Internet. This could provide comprehensive platforms for teaching and learning the local language. Thus, more research focusing on bulk data should gain more attention to providing additional teachers' training to explore the challenge of limited data. This is in line with the syntax, semantics, and word concepts of the Hiligaynon lexicon, and there is still much room for refinement of the database for the Hiligaynon language.

Hiligaynon could also benefit from cross-lingual transfer learning, exploiting high-resource related languages like Cebuano, Waray-Waray, and other Bisayan languages. It will also provide curriculum learning by integrating and applying that knowledge into current knowledge schemes, cognitive development, and higher-order thinking skills using the mother tongue. In this case, the Hiligaynon language provides a strong foundation by developing cognitive skills and comprehension of the academic content that cultivates critical thinking through talking about ideas in the familiar language.

This study may bridge further research in other Hiligaynon corpora for comparability of the present result. This study suggests putting up the data bank of Hiligaynon corpora to be used in research, teaching Philippine Literature in a regionalized approach, and MTB-MLE instructional materials. Finally, additional research may be conducted to confirm the current findings, and replication of this study is strongly advised for future researchers.

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DECLARATION

Conflict of Interests

The author had declared no potential conflicts of interest concerning this article's research, authorship, and publication. Based on the 'fair use policy,' in this sense that under fair use, the use of a copyrighted work for criticizing, commenting, news reporting, teaching, creating research, and other similar purposes is not an infringement of copyright (Stim, 2010). In this case, it is used for creating research.

Informed Consent

The author observed a 'fair use policy' in utilizing secondary data. Therefore, no need for informed consent in this study.

Ethical Approval

No ethical approval was needed in this study because it involved secondary data as corpora of the study.

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