

From Context to Linguistics: Understanding the Concept of Hiligaynon Word Palangga Using Kawawita Jiro (KJ) Analytical Framework

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Abstract

In Alonso de Mentrída's "Diccionario de la lengua Bisaya-Hiligueyna y Haría de las islas de Panay y Sugbu, y para las demás islas" (1841), langga and angga are defined as "gift, or to be the gift that is given and caressed." Palangga is therefore to take care of someone because they are understood as the gift that reveals itself to the lover. The tenderness in one's loving caress is also found in Jacinto Juanmartí's "Diccionario moro-maguindanao-español" (1892) as calilinian, where it is defined as acariciar (to caress). In this sense, love as palangga and calilinian is a haptic gesture of gentleness that values the beloved as perpetually present, as a perpetual present.

"Palangga ta ka" in Hiligaynon is usually used to mean "I love you." In Alonso de Mentrída's "Diccionario de la lengua Bisaya-Hiligueña y Haría de las islas de Panay y Sugbu, y para las demás islas" (1841), langga and angga are defined as "gift, or to be the gift that is given and caressed." Palangga is therefore to take care of someone because they are understood as the gift that reveals itself to the lover. The tenderness in one's loving caress is also found in Jacinto Juanmartí's "Diccionario moro-maguindanao-español" (1892) as calilinian where it is defined as acariciar (to caress). In this sense, love as palangga and calilinian is a haptic gesture of gentleness that values the beloved as perpetually present.

Article Info

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Palangga, Indigenous Concepts of Love, Philippine Languages, Cultural Linguistics, Embodied Affection, Colonial Lexicography, Semantic Analysis

INTRODUCTION

The word itself is an abstract noun that consists of three syllables and came from its root word “pangga”. A dialect used by the natives of Panay Island, Negros Island and even some parts of the region to express love and affection to someone or to something. To some extent, the word can be used as an endearment in which people opt to use a shorter version like “langga” or “ga”.

Both langga and gugma are also found in Antonio Sánchez de la Rosa’s “Diccionario español-bisaya para las provincias de Sámar y Leyte” (1914), but of note is pinaora, which is defined as querido (from querer, to want) and estimado, apreciado (valued). Querer, as wanting or desiring, is also found in Bikol as boot, but this word also carries with it a sense of inner goodness (hombre prudente). Love, as a boot, can be understood as an outward emanation of one’s own goodness, because love itself is a principle of goodness. This is why in the Ilokano ayat, love is alegria: a feeling of happiness. Ay-ayaten ka is what one exclaims when the heart finds happiness and contentment precisely in the beloved’s presence.

Love is also translated as gugma in Hiligaynon and Bisaya. The Diccionario gives several definitions: as that which dictates the trajectory of love, darse a amar (given to love); that which fuels desire itself, querer le amar (to want love); and that which remains after love itself is fulfilled, dejarle amar (to let love). It is in these permutations of gugma as something else other than love/amar, as one that precedes and succeeds love/amar, as one that ultimately endures. Love as palangga is a haptic gesture of gentleness that values the beloved as perpetually present.

RATIONALE

The importance of this study is to learn the concept of the word “palangga”. It will be of useful help to fellow teachers, co-workers, students, and as well as for future reference.

METHOD

This area discusses the nature of the survey and how it was conducted. Specifically, it provided information on the research design, respondents of the study, the data gathering procedure, the instrumentation, and the data analysis.

A. Participants

There were thirty (30) 2nd year Criminology students of Central Philippines State University (CPSU) in Kabankalan City, Negros Occidental who participated in the survey with 100% response rate having the following profile characteristics.

Table 1: CPSU 2nd Year Bachelor of Science in Criminology, S. Y. 2nd Semester 2023

Profile	Frequency (f)	Percent (%)
Civil Status		
Single	29	96.67%
Married	0	0.00%
In a relationship	1	3.33%
Sex		
Male	23	76.67%
Female	7	23.33%
LGBTQ+++	0	0.00%
Age		
19 years old and below	5	16.67%
20-25 years old	23	76.67%
Above 26 years old	2	6.67%
TOTAL	30	100.00%

Observe that out of the total number of students under study, males constituted 76.67% while 23.33% are females, and 0.00% from the LGBT community. With this, majority are single with 96.67% and only 3.33% is

in a relationship status. Notice also that most of the students were under the age grouping of 20-25 years old with 76.67% of the participants, 16.67% aged 19 years old and below, 6.67% are above 26 years old of age.

B. Instrument

A face-to-face interaction was done during the conduct of the study. Questionnaires with cover letter were attached in each survey forms stating the objective and the purpose of the study. It was personally distributed and conducted by the researcher herself to make sure that all of the necessary information needed in the study will be properly filled-out. (See Annex 2)

C. Data Gathering Procedure

Surveys were made during the researcher's class as scheduled. Thirty minutes allotted time was given to the respondents in answering the items for them to think and answer the questions with all honesty. After administering the questionnaires, it was personally gathered by the researcher to ensure the sacredness of the said survey and to make sure that nothing was left behind.

D. Data Analysis

After gathering the data, the researcher first did a descriptive analysis manually by listing, tallying, counting their frequencies and ranked them accordingly. Next, the Kawawita Jiro (KJ) Analysis was used in order to determine the relationships of the items by sorting, grouping, and clustering according to their associations, similarities, and functions. After a thorough procedure that even the researcher find a hard time in doing it because of her little knowledge and exposure in research, grouping the items, categories and themes were at last established. The groups were named based on their themes, and the frequency count was then included to show their validity to the theme according to category. The distances of the themes and categories were then based on their associations, similarities, and functions. (See Annex 3)

RESULTS AND DISCUSSION

With the results and discussion presented in the previous chapter, the present investigation highlights the findings as presented below.

Guided with the general objective of the study in determining the Hiligaynon word concept of "palangga", the following are the significant findings. After gathering the data, there were 44 items or words associations listed. The number of respondents mentioned the words were properly tallied and counted the frequency with their corresponding number. Each item was also translated to English language to determine their nature and characteristics. (See Annex 4)

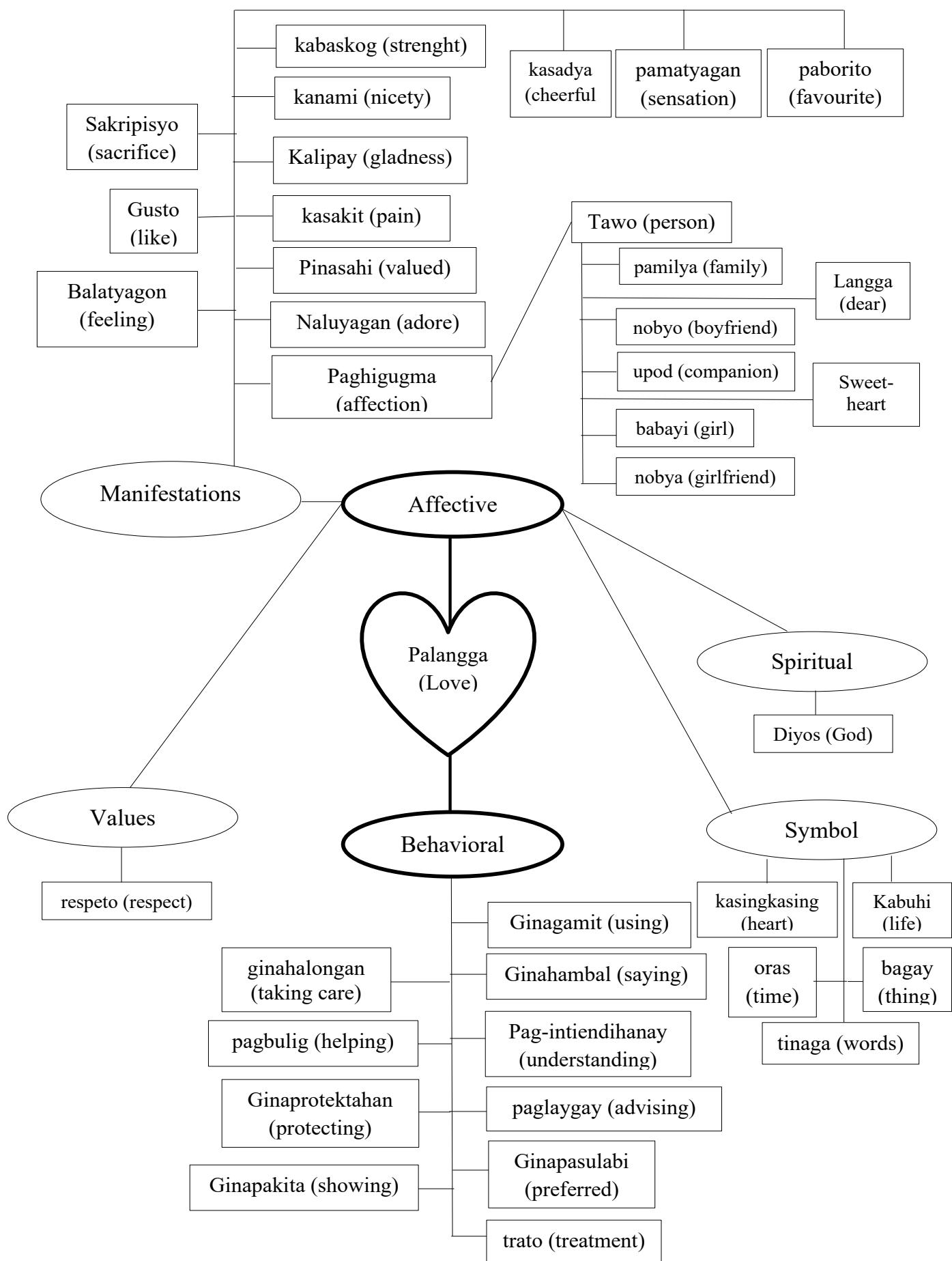
After listing the items with their respective frequency counts and translations, the researcher found out that there were dominant items among all the responses. Below is the listing of top three highest in frequency count.

Table 2: Ranking of top 3 items based on frequency count

Item	Frequency	Rank
Pamilya	13	1
Balatyagon	9	2
Tawo	8	3

Shown in the table above, pamilya (family), balatyagon (feelings), and tawo (person), which were associated with palangga top the list of the survey.

Table 3: Concept Map with Translations



As shown in the table and after analyzing all the data gathered from the respondents, it appeared that there were two themes associated with the word “palangga” found. These themes were: 1.) Affective; 2.) and Behavioral. Under these two themes, it found out that there were sub-themes appeared under each category. For affective, the following sub-themes were mentioned: 1.) Manifestations; 2.) Spiritual; 3.) Values; 4.) and Symbol. For behavioral, there were no sub-themes came out. (See Annex 5). It is said that the word “palangga” is a manifestation of emotion, behavior, symbol, belief, and values.

Palangga as Affective and Behavioral

After analyzing the data, it showed that the word “palangga” had two dimensions: 1) Affective which has something to do with manifestation of emotion. It refers to disposition or state of mind or body that as often associated with a feeling or type of love. It has given rise to a number of branches of philosophy and psychology concerning emotion, disease, influence and state of being. (<https://en.m.wikipedia.org>). This could be associated as visual as seen in behavior and/or abstract like feelings. “Palangga” as affective is divided into four categories: 1) manifestations; 2) spiritual; 3) values; 4) and symbol. It could be materialized through verbal or non-verbal manner; 2) Behavioral. While, it has no sub-theme mentioned, but generally referred to actions, ways and manners of showing different variations of emotions.

Palangga being Manifestations

According to Enoch Tan, the secret of manifestation is that you do not create reality by what you think but by what you feel. The more you experience the feeling of having what you want, the more you have it. Higher vibrations and feelings is the medium by which your desires will manifest faster. Emotions help you create reality.

When you believe in something, love and cherish it, you can create it more quickly. You have the power to create your heart desires. (<https://trans4mind.com>).

Based on the data gathered, it found out that manifestation is an energy moving into form. It is an event, feeling, action or object that clearly shows or embodies something specially a theory or an abstract idea. Most preferably, this embodied to feelings like paghigugma (affection), naluyagan (adorn), pinasahi (valued), kasakit (pain), gusto (like), kalipay (gladness), sakripisyo (sacrifice) kanami (nicety), kabaskog (strength), kasadya (cheerful), pamatyagan (sensation), and paborito (favourite).

Under affection, the data shows that the word itself is more connected and associated to a person like pamilya (family), langga (dear), nobyo (boyfriend), upod (companion), sweetheart, babayi (girl), and nobya (girlfriend). It is also said that affection produces feelings of intimacy, security, significance, and respect in a relationship. It results in the tender feelings that are often called “love”. Love is a variety of different feelings, states and attitudes that ranges from interpersonal affection. For example, “I love my family”, “I love my boyfriend”, etc..et.

Palangga being Spiritual

“Love is the offspring of spiritual affinity, and unless that affinity is created in a moment, it will not be created for years or even generations”, that is according to Nikki Giovanni. Some study shows that being spiritual has a positive impact on health and healing. It is a belief in the existence of a higher power, feeling connected with other living beings, and being aware of a meaning or purpose of life.

People often confuse spirituality with religion. People can be both religious and spiritual, but it is also possible to be religious without being spiritual, or to be spiritual without being religious. People go to church every Sunday and say their prayers every day, but, does this mean you are a spiritual person? Being a spiritual person is synonymous with being a person whose highest priority is to be loving to yourself, God, living things and others. A spiritual person cares about people, animals and the planet. A spiritual person knows that we are all One, and consciously attempts to honor this Oneness.

As seen on the map above, spirituality is associated with Diyos (God). God being a form of love plays a big factor in our lives as Christian oriented nation. It also tackles and shows our beliefs, culture and tradition, and as the saying goes, “God is Spirit (John 4:24)”, “God is love (1 John 4:16)”, and therefore, Love is God.

Palangga being Values

Values on the other hand, are stable overtime and ultimately supported by a sense of character. It gives enduring meaning and purpose of life. The power of love comes not from its feelings but in its values. (www.psychologytoday.com). Values requires a certain degree of skills to implement overtime. To manifest values, love plays a big role in it. Why love? Rightly understood, love is the value that undergirds our most noble human values which is respeto (respect) as showed in the map above. It activates, empowers and encourages the growth of our other core values. Respect is the ideal touchstone and the ultimate facilitator of love.

Palangga being Symbol

Love is a symbol of life and eternity. It wipes out all sense of time, destroying all memory of a beginning and all fear of an end. (www.brainyquote.com). Symbols bring attention to the unspoken communication that helps bring mystical significance to present time. They convey a broader principle than words can explain. Through the ages, symbols have been able to convey and merge intangible and supernatural rays of truth into single graphic images that take us to a point of knowing without using our cognitive skills. A single viewing of a symbol can transform consciousness, behaviors, understanding, and well-being.

Symbols associated with palangga (love) as shown in the map above are; kasing-kasing (heart), kabuhi (life), oras (time), bagay (thing), tinaga (words). Heart is a symbol that radiates one's feeling to someone they love; life itself is a precious gift from God given to men and all living things. It is also said, that if you love someone you are willing to give and spend the rest of your life with that person. That's why life is considered as a sign of love; to spend more time with the person you cared and loved for is another way of expressing that love to someone. We also wanted to shower them with precious things and gifts in order to simplify our love to that person. Words, as well is another form of expressing our feelings to someone. It is very important to us for without words we could tell exactly what we wanted to say to our love ones. And, that's how symbols are very important also like the rest of any other manifestations on expressing love to someone or to something.

Palangga as Behavioral

Love as behavior comes from our self-focused primitive ego. We learn to pay attention to the behaviors we are sending into the world, we become less and less comfortable with many behaviors that we create. Over time, it is important to acknowledge that our primitive ego will almost always act out whatever it is feeling. To state it simply, behaviors and relationships with others is always our responsibility and is always a choice we can make.

As shown in the data, the following manifestations in behavioral aspect arrived and arranged according to their frequency: 1) ginagamit (using), 2) ginahambil (saying), 3) ginahalongan (taking cared), 4) pag-intiendihanay (understanding), 5) pagbulig (helping), 6) ginaprotektahan (protecting), 7) paglaygay (advising), 8) ginapasulabi (preferred), 9) ginapakita (showing), 10) trato (treatment). Behavior as well is necessary. As humans, it is our way or manner in expressing our love to someone or to something. It is a channel or a tool to tell someone what we feel. For without this manner, how could we express our feelings to the one we love most.

CONCLUSION

With the highlighted findings of the current investigation, the researcher came up with the conclusion that as part of Ilonggo culture, the word "palangga" can be heard everywhere; in churches, schools, streets, and at homes as shown with the respondents' answers in question no. 6. It concluded that the concept of "palangga" has something to do with affective and behavioral domains of a person. Affective in a sense that it tackled human emotions, values, faith, and symbol. Behavioral aspect discusses actions, behavior, and manners of showing those emotions.

Generally, "palangga" is very much associated to family, feelings, and person or human being as appeared as top 3 answers from the list of items.

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