ISO 639-3 Registration Authority
Request for New Language Code Element in ISO 639-3

This form is to be used in conjunction with a “Request for Change to ISO 639-3 Language Code” form

Date: 2013-8-6

Name of Primary Requester: Piers Kelly
E-mail address: Piers.Kelly at gmail dot com

Names, affiliations and email addresses of additional supporters of this request:

Associated Change request number : 2013-023 (completed by Registration Authority)
Tentative assignment of new identifier : esy (completed by Registration Authority)

PLEASE NOTE: This completed form will become part of the public record of this change request and the history of the ISO 639-3 code set. Use Shift-Enter to insert a new line in a form field (where allowed).

1. NAMES and IDENTIFICATION
   a) Preferred name of language for code element denotation:
      Eskayan
   b) Autonym (self-name) for this language:
      Eskaya', Bisayan Declarado
   c) Common alternate names and spellings of language, and any established abbreviations:
      Iskaya', Ineskaya, Iniskaya, Bisayan-Eskaya, Bisayan Diklaradu.
   d) Reason for preferred name:
      The term 'Eskayan' for the language differentiates 'Eskaya' (the people). The -n suffix is attested in English since 1993.
   e) Name and approximate population of ethnic group or community who use this language (complete individual language currently in use):
      Approximately 550 out of an Eskaya population of about 3000. The first language of all Eskaya people is Visayan (Cebuano), there are some speakers of English and many second-language speakers of Tagalog.
   f) Preferred three letter identifier, if available: ESK

Your suggestion will be taken into account, but the Registration Authority will determine the identifier to be proposed. The identifiers is not intended to be an abbreviation for a name of the language, but to serve as a device to identify a given language uniquely. With thousands of languages, many sets of which have similar names, it is not possible to provide identifiers that resemble a language name in every case.

2. TEMPORAL DESCRIPTION and LOCATION
   a) Is this a
      ✓ Living language
      □ Nearly extinct/secondary use only (includes languages in revival)
      □ Recently extinct language
      □ Historical language
      □ Ancient language

Request for New Language Code Element in ISO 639-3, page 1
Artificially constructed language

(Select one. See explanations of these types at http://www.sil.org/iso639-3/types.asp)

For individual languages, also complete:

b) Countries where used:
   Philippines

c) Region within each country: towns, districts, states or provinces where used. Include GPS coordinates of the approximate center of the language, if possible:
   The villages of Cadapdapan, Biabas, Lundag, Taytay and Canta-ub on the island of Bohol. Main centre is Taytay at N9 45.626 E124 21.212

d) For an ancient or historical language, give approximate time frame; for a recently extinct language, give the approximate date of the last known user’s death
   Note that I have checked two boxes under 2a) because speakers identify Eskayan as both a revived language and a constructed language. The mythological creator of Eskayan is Pinay who is usually described as a pre-hispanic figure. My research locates him in the 1920s and 1930s when I believe Eskayan was created. Please note that characterisations of Eskayan as an 'invented' language (with associations of dishonesty) are a source of sensitivity to Eskaya people. Eskayan is regarded as a 'natural' language of human inspiration, like, for example Tamil.

3. MODALITY AND LINGUISTIC AFFILIATION
   a) This language is: □ Signed        ✗ Spoken        □ Attested only in writings
   b) Language family, if classified; origin, if artificially constructed:
      Created through a relexification of Boholano-Visayan a dialect of Visayan (Cebuano) but with changes to affixation rules. Some lexical input from Visayan, Spanish and English.
   c) Closest language linguistically. For a Macrolanguage, list the individual languages (adopted and/or proposed) to be included in its group. For signed language, note influence from other signed or spoken languages:
      Boholano-Visayan

4. LANGUAGE DEVELOPMENT AND USE
   a) What written literature, inscriptions or recordings exist in this language? Are there newspapers, radio or television broadcasts, etc.?:
      A body of traditional literature amounting to at least 25,000 words. Village signs and carved inscriptions on wood
b) Is this language officially recognized by any level of government? Is it used in any levels of formal education as a language of instruction (for other subjects)? Is it taught in schools?
Eskayan has some official recognition by government. It is taught in traditional schools in Taytay and Biabas on Sundays. It is taught for 30 minutes each morning in the government elementary school in Taytay.

c) Comment on factors of ethnolinguistic identity and informal domains of use:
The Eskayan language has been a source of much discussion and speculation from the early 1980s to the present. Journalists and amateur researchers on the island of Bohol claimed that Eskayan was a lost and fossilised indigenous language of the region or that it was an exotic language displaced from the Middle East or Europe (sometimes these positions were argued simultaneously). This gave rise to a mainstream suspicion of Eskaya people as presenting a cultural fraud to the public, however the speakers themselves do not always concur with outsider perspectives. Local tradition places the creation of Eskayan, which has its own script, in the hands of the ancestor Pinay, and at least one leader has identified Pinay as Mariano Datahan (ca. 1875-1949). Datahan organised the community of Biabas as a cultural resistance movement in response to the US invasion of Bohol in 1901. Today the most active use of Eskayan is in Taytay which was established as a settlement in the 1950s. At this time the language acquired its new name (Iskaya', formerly 'Bisayan Declarado') and came to be associated with religious practice. In Taytay it is used for sacred singing in the Aglipayan chapel and for women's only prayers in a Santo Niño chapel. It's primary domain of spoken use is in the traditional school which in Taytay runs classes all day on Sunday with a break for lunch. Occasionally Eskayan is used for excluding a non-Eskaya overhearer and for making political speeches at special events. It's primary written domain is in the reproduction of the traditional literature, first dictated for transcription by Mariano Datahan. Some Eskaya use a romanised form of the language for text messages. A font for the complex Eskayan script is currently under development.
SOURCES OF INFORMATION

You do not need to repeat sources previously identified in the form, “Request for Change to ISO 639-3 Language Code”

a) First-hand knowledge. Describe:
   See 'Request for Change to ISO 639-3 Language Code'

b) Knowledge through personal communication. Describe:

c) Knowledge from published sources. Include known dictionaries, grammars, etc. (please give complete bibliographical references):

Please return this form to:

ISO 639-3 Registrar
SIL International, Office of Language Information Systems
7500 West Camp Wisdom Road
Dallas, Texas 75236 USA
Email: iso639-3@sil.org
An email attachment of this completed form is preferred.

Further information:

If your request for a new language code element is supported by the Registration Authority as a formal proposal, you may be contacted separately by researchers working with the Ethnologue or with LinguistList asking you to provide additional information.

Sources of documentation for ISO 639-3 identifiers:

