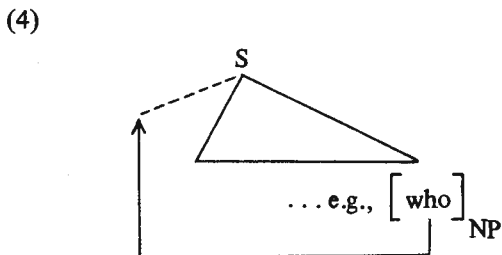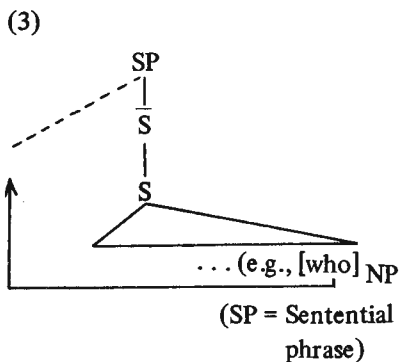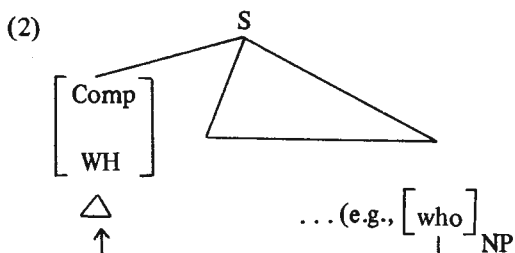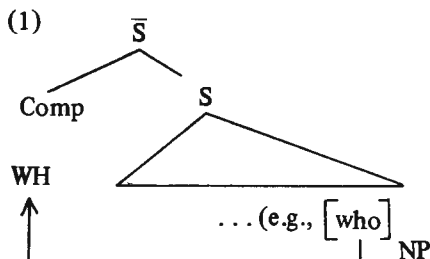# WH-FRONTING IN MALAY AS A NON-STRUCTURE-PRESERVING RULE

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1. INTRODUCTION

In English transformational generative grammar, there are a number of proposals where a fronted Wh-form should be posited. These include Bresnan's (1970, 1972, 1974) proposal, Emonds' (1976) proposal, DeArmond's (1976) proposal, and Akmajian and Heny's (1975) proposal which are as in (1), (2), (3) and (4) respectively.

The configurations in (1) and (2) claim that *WH-Fronting* in English is a structure-preserving rule;[1] the configuration in (3) claims that *WH-Fronting* is a semi-structure preserving rule; and finally the configuration in (4) claims that *WH-Fronting* in English is not a structure-preserving rule. This paper sets out to demonstrate that the configurations in (1) through (3) are not acceptable for Malay. Instead, in Malay, a fronted 'Wh-form' is sister-adjoined to the root S as in configuration (4); hence this paper claims that in Malay *Wh-Fronting* is not a structure-preserving rule.
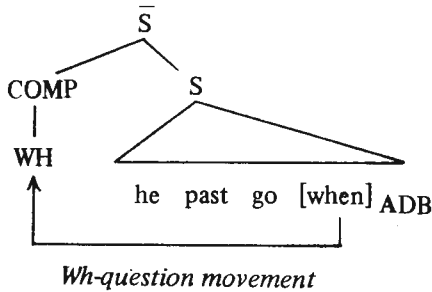
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[1]A structure-preserving transformation requires that the output of the transformation be a structure that can be independently produced by the phrase structure rules.

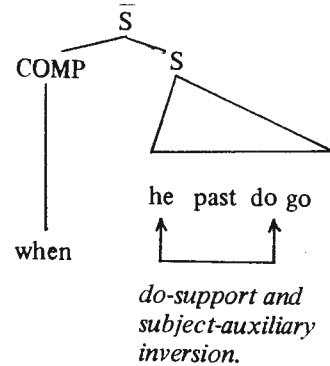## 2. SUBSTITUTING FOR A WH OR COMP DOMINATED BY S̄

Within Bresnan's (1970, 1972, 1974) framework, which is (1), sentence (5) is derived in the manner presented in (6a-6b):

(5) When did he go?

(6)　(a)　　　　　　　　　　　　　　　(b)

$$\bar{S}$$

COMP　　　S

WH

he　past　go　[when] ADB

Wh-question movement

$$\bar{S}$$

COMP　　S

when

he　past　do　go

do-support and subject-auxiliary inversion.

The fronted *when* replaces WH making the movement structure-preserving. Using this proposal for Malay, the derivational history of (7) would be as in (8)

(7)　*Dengen siapakah* dia tinggal di Malaysia tahun lalu?
　　　with who *fm.*[2] he live in Malaysia year last

　　　'With whom did he live in Malaysia last year? '

(8)　　　$$\bar{S}$$

COMP　　　S

WH

dia	tinggal	di	Malaysia	[dengan siapa<u>kah</u>]	tahun	lalu.
he	live	in	Malaysia	with	who *fm.*	year	last.

"WH-Fronting"
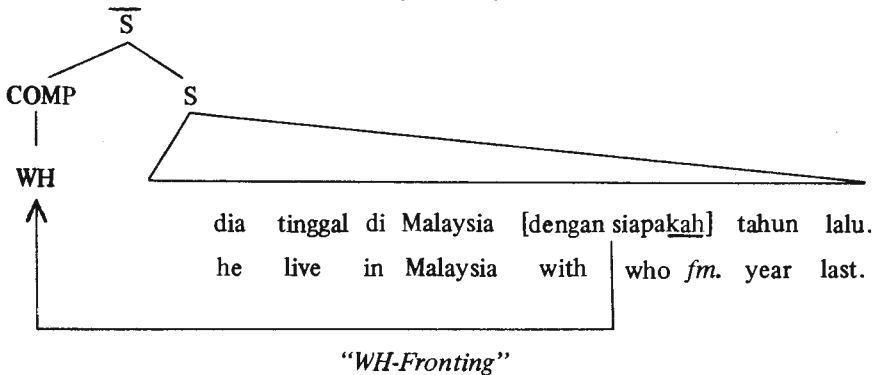
In (8), *dengan siapakah* actually replaces the WH (i.e. = Q). However, Mashudi (1976: 163-261) has shown that the abstract morpheme WH (or Q) is not necessary in the deep structures of questions, and that a fronted 'Wh word' cannot be regarded as replacing (or substituting) WH (or Q).

The arguments for an analysis of questions without positing WH (or Q) in the deep structures of questions are quite elaborate. (Interested readers are referred to Mashudi (1976. For the purpose of this paper, one simplified argument is provided.

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[2]fm. stands for focus morpheme. In this case, *kah* is a question morpheme. Any constituent followed by *kah* in the surface string is the constituent being questioned (i.e., in focus).

Reconsider sentence (7). Under an analysis of questions which posits a Q in the deep structure, the deep structure string of (7) would be (9):

(9) $_S$[Q dia tinggal di Malaysia *dengan siapa* tahun lalu] $_S$

      he   live   in Malaysia with who year last

The derivation starts by moving the equivalent of English Wh-word, namely *dengan siapa*, to sentence-initial position replacing Q giving the string in (10):

(10)$_S$[dengan siapa dia tinggal di Malaysia tahun lalu]$_S$

Notice that (10) is not yet quite the same string as (7), the required string. That is, (10) does not have the question morpheme *kah*, whereas (7) has one. A number of writers who have worked on Malay/Indonesian such as Nik Safiah (1975) and Soemarmo (1970) have proposed that *kah* be inserted under Q (or WH). If we would reconsider the string in (9), their proposals would not solve the problem. That is, when *dengan siapa* 'with whom' is fronted in (9) to produce (10), it replaces Q (or WH); this means that once this rule is applied, there is no more Q left in the string as in (10). As a result, *kah* which is claimed in their proposals as replacing Q (or posited below Q) is blocked by the absence of another Q. That is to say, under an analysis which posits a Q in the deep structure of question, Malay 'Wh-questions' like (7) cannot be produced. In Mashudi (1976), it is proposed that sentences like (7) be analyzed by positing a deep structure without Q (or WH); and *kah* is posited in the deep structure filling a *Prt* (particle) node. Under this proposal, the deep structure string of (7) is (11).

(11)$_S$[dia tinggal di Malaysia *dengan siapakah* tahun lalu]$_S$.

A WH-Fronting rule which is motivated by focus-fronting moves *dengan siapakah* giving (7)

Based on arguments such as the one provided here, the configuration in (1) which requires a 'Wh word' to replace WH (or be posited under a WH) cannot be adopted for Malay 'Wh-questions'.

3. A WH-WORD FILLING AN EMPTY NODE

Emonds (1976: 180-200) argues that in English Wh-Fronting is a structure-preserving rule; that is, the output of the application of this rule must be a structure that can be independently produced by the phrase structure rules. In the case of (2), the fronting of *who* is structure-preserving because the NP dominating *who* when fronted would fill an empty node Δ dominated by WH which is produced by the phrase structure rules. We will provide two arguments to show that, in Malay, a fronted 'Wh word' does not fill an empty node of COMP as the configuration in (2) suggests.

i) The first argument is based on the fact that, in Malay, Wh-Fronting (i.e. fronting the *'Wh word'* + *kah)* is an optional rule. In order to show that the fronting of a Wh word in English is structure-preserving, Emonds .(1976, 188) states that the base system of English includes the rule in (12):

(12)   S $\longrightarrow$ COMP $-$ NP $- \ldots$[3]

$$\begin{bmatrix} WH \\ FOR \end{bmatrix}$$

[3]Emonds (1976: 182) states that in (12) the WH of COMP is a syntactic element (i.e. a node) representing Wh words and that a Wh word moves into this position in a structure-preserving fashion. Cf. Emonds (1970: 148) in which the phrase structure rule which will facilitate WH-Fronting in English is

    S $\longrightarrow$ COMP $-$ NP $-$ Tense $-$ (M) $-$ VP

$$\left(\begin{Bmatrix} NP \\ AP \\ PP \end{Bmatrix} \right)$$

(In this paper, we will ignore the empty node FOR since it has no relevance for the problem discussed here). Given the base rule in (12), within Emonds' framework, the derivational history of (13) is as in (14):

(13) What did John see?

(14)
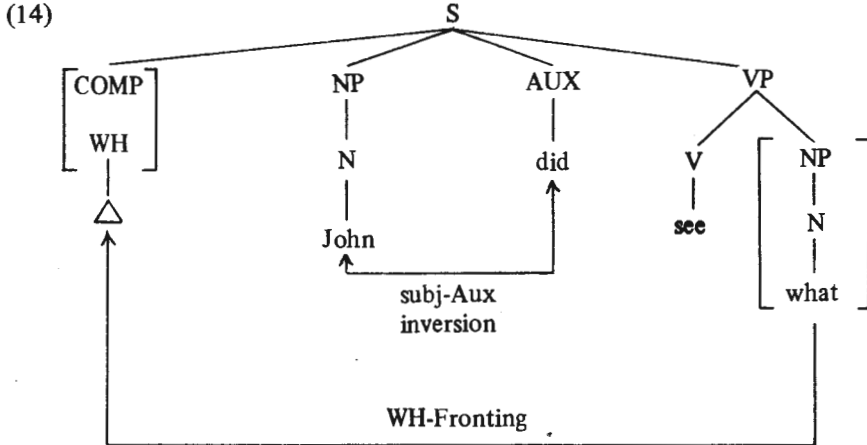
Notice that in (14), the *do-support* has been omitted. Notice also that the fronted Wh word in English fills an empty node dominated by a COMP. Thus, in Emonds' analysis WH-Fronting, in English, is a structure-preserving rule.

We will now show that Emonds' analysis of English is not applicable to Malay. Under Emonds' approach, the derivational history of (7), repeated here, is as in (15).

(7) *Dengan siapakah* dia tinggal di Malaysia tahun lalu?
     'With whom did he live in Malaysia last year? '

(15)
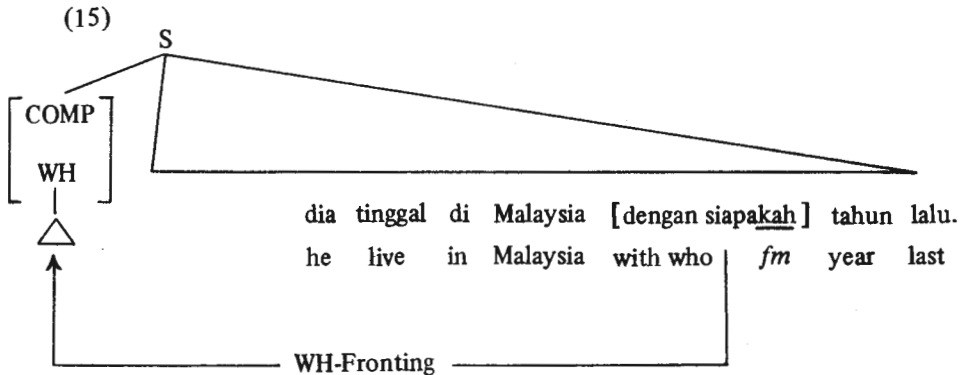
If this analysis is accepted as correct, then in Malay, WH-Fronting is a structure-preserving rule. However, we will now show that the above analysis is incorrect; that is, contrary to (15), WH-Fronting in Malay is not a structure-preserving rule.

One important condition in Emonds' structure-preserving theory of transformation is that an empty node must be filled at one stage of the derivation. If this *empty nodes condition* is not met, the output is not a well-formed surface structure. In (7) above, the

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'Wh word' *dengan siapakah* has been fronted; so the empty nodes condition is met. However, sentence (7) has (7') as one of its 'stylistic variants':

(7')   Dia [tinggal di Malaysia *dengan siapakah* tahun lalu?] PredP
'With whom did he live in Malaysia last year? '

Notice that in (7'), *dengan siapakah* remains in the predicate position. As a result, in deriving (7') from (15) the empty node condition is violated. Despite this violation, contrary to the suggestion in Emonds' theory mentioned above, sentence (7') is grammatical. So it must be either Emonds' theory on empty nodes condition is not applicable to Malay or a fronted 'Wh word' + *kah* in Malay does not fill an empty node. Within Emonds' framework, the empty nodes condition is well-motivated.[4] So, in Malay, it must be the case that a fronted 'Wh word' + *kah* does not fill an empty node. The corollary of this observation is that, in Malay, *Wh-Fronting* transformation (i.e. fronting of a 'Wh word' + *kah*) is not a structure-preserving rule.

(ii)   The second argument is based on the fact that there are constituents that can co-occur with a fronted 'Wh word' in presubject position without inducing 'comma intonation'. Consider the following sentences which are 'stylistic variants' of each other:

(16)   Kasim[bunuh ular itu dengan apakah kelmarin? $]_{PredP}$.

'Kasim kill snake that with what *fm.* yesterday? '

(16')   *Ular itu kelmarin dengan apakah*$_{NP}$[Kasim] [bunuh? $]_{PredP}$

'as in (16) above'

The italicized constituents in (16') have been moved from their original positions in the predicate phrase (PredP) via the Topicalization, the Adverbial Preposing and the WH-Fronting rules.

Within Emonds' (1976) framework, a fronted constituent such as a topicalized NP and a fronted 'Wh word' are inserted into a COMP node (or a WH of COMP in the case of a 'Wh word'). However, within Emonds' theory only *one* constituent can occur in the position of COMP in a given clause. That is, once a constituent has moved into COMP position, no other constituent can be inserted into the COMP node. Given this restriction within his theory, sentences (16') cannot be produced.

Considering the above difficulty, it must be the case that, in Malay, a fronted constituent, including a 'Wh word' + *kah* does not fill a COMP node; hence, it is not structure-preserving.

4.   FILLING A LEXICALLY UNSPECIFIED POSITION UNDER AN $\bar{\text{S}}$

DeArmond (1976) proposes that the base system of English includes the rule in (17) in which SP is a *sentential phrase*.

(17) SP———→   (NP) $\overline{\overline{\text{S}}}$

This rule is motivated, among other things, by vocative constructions such as (18), which is DeArmond's (1976:10).

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[4]In the framework developed in Emonds (1970, 1976), the semantic interpretation rules, the selectional and the strict subcategorizational features ignore empty nodes completely. As a result, if an empty node does not get filled in the process of the derivation, the output is a surface structure containing an empty node (or empty nodes) which has not been interpreted. Such a surface structure is not well-formed. To prevent such a surface structure from being produced, Emonds proposes the *empty nodes condition.*

(18) Samantha, who did John kill yesterday?

According to DeArmond, ignoring the irrelevant detail (e.g. *subject-auxiliary inversion* and *do-support*), the derivational history of (18) is as in (19) which is DeArmond's (29b).

(19)
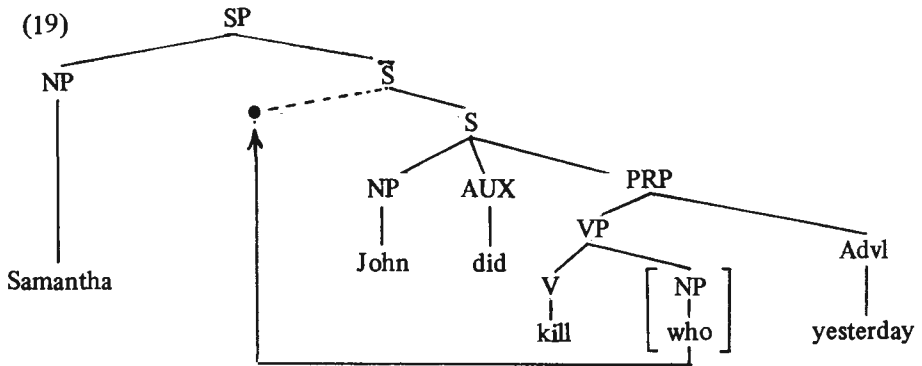
The position marked by the dashed line in (19) is not an empty node; rather, it is a position where a node '. . . is potentially generable by the phrase structure rules' (De-Armond 1976:9). A fronted constituent must occupy such a position. Hence, DeArmond claims that such a movement, which includes the movement of a Wh word in English, is semi-structure preserving.

Using this approach for analyzing Malay 'Wh-questions', we can resolve the problem of the empty nodes condition mentioned earlier. That is, since this approach does not posit an empty node in sentential-initial position of 'Wh-questions', a sentence like (7), repeated here, can be produced without violating Emonds' empty nodes condition.

(7) *Dengan siapakah dia tinggal di Malaysia tahun lalu?*

'With whom did he live in Malaysia last year?'

But we are faced with a different problem. We recall sentence (16'):

(16') *Ular itu kelmarin dengan apakah Kasim bunuh?*

'What did Kasim kill the snake with yesterday?'

As was mentioned in the previous section, *ular itu* 'the snake' is a topicalized NP, *kelmarin* 'last night' is a preposed adverbial and *dengan apakah* is a fronted 'Wh word + kah*. The vocative form of (16') is (20).

(20) Ali, *ular itu kelmarin dengan apakah Kasim bunuh?*

'Ali, what did Kasim kill the snake with yesterday?'

Under this approach, the derivational history of (20) is something like (21).

(21)

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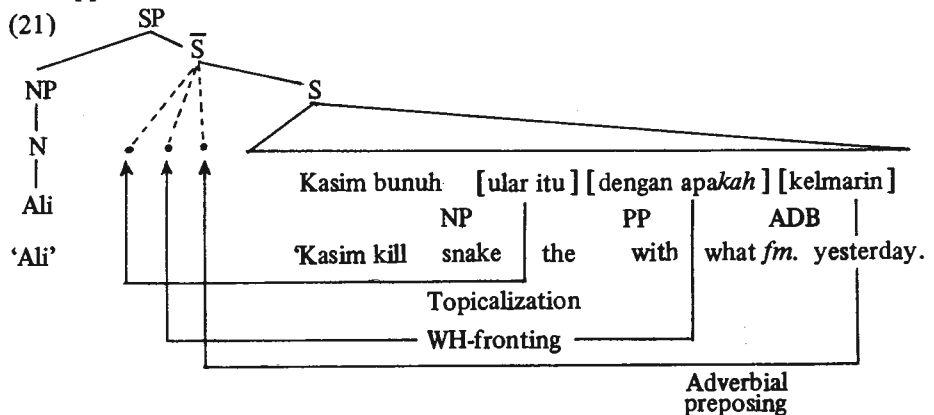
The fronted constituents in (21) can be stated in any order; for example, the following orders of constituents are also acceptable: *dengan apakah ular itu kelmarin, kelmarin dengan apakah ular itu.* Given the phrase-marker in (21) in which three different constituents have been fronted, unless it can be shown that three different nodes can be generated by a phrase structure rule under the $\bar{S}$ position, the condition of this theory *that a fronted constituent must occupy a position generable by the phrase structure rules is violated.* In Malay, three different nodes in a position preceding $\bar{S}$ to be dominated by an S cannot be independently motivated in the sense that there is no base construction which exhibits such nodes in presentence position. Considering this difficulty, it must be the case that the above-mentioned condition, which seems to work for English, is too strong for Malay. Therefore, in Malay, fronted, topicalized or preposed constituents cannot be construed as occupying positions in which categorial nodes are potentially generable in those positi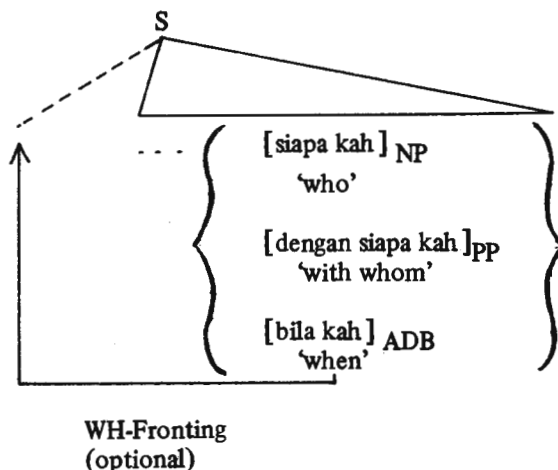ons by the phrase structure rules. That is to say, the phrase-marker in (21) and the configuration in (3) are unacceptable for Malay.

5. SISTER ADJOINING IN MALAY

In this section, we will demonstrate that in Malay simplex 'Wh-questions', a fronted 'Wh word' + *kah* which can be an NP, a PP or an ADB is sister-adjoined to a root S as in (22) or (4).

(22)

WH-Fronting
(optional)

That is, in Malay, a 'Wh word' fronted to sentence-initial (or presubject) position via a WH-Fronting rule does not fill an empty node; or a position generable by the PS rules; as such, it is not a structure-preserving rule in the sense of Emonds (1976), Bresnan (1970, 1972, 1974), or a semi-structure preserving rule in the sense of DeArmond (1976).

    (i)   Consider first the following pairs of sentences containing sentential adverb *sesungguhnya* 'actually' which are 'stylistic variants" of each other.

23 (a)   Ali *sesungguhnya* kaya
        'Ali actually rich"
        'Ali is *actually* rich'.

    (b)   *Sesungguhnya* Ali kaya.
        'As in (23a)'.

In the deep structure, a sentence adverb under the root S is as in the configuration (24).

(24)

```
                        S
          _____/`/_____
        NP           ADV            PredP
        |            |              |
        N            Adv            VP
                     |
              {  sesungguhnya  }
              {   'actually'   }
              {   sebenarnya   }
              {    'really'    }
```
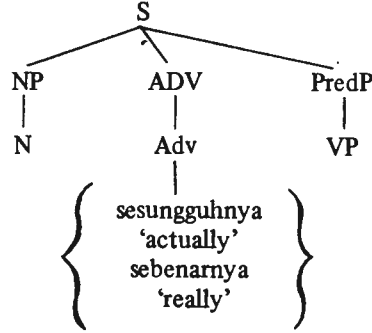
A sentence-adverb can optionally be inverted with the preceding subject NP changing (24) to (25).

(25)

```
                        S
          _____/_____
       ADV          NP            PredP
        |           |             |
       Adv          N             VP
        |
  {  sesungguhnya  }
  {   sebenarnya   }
```
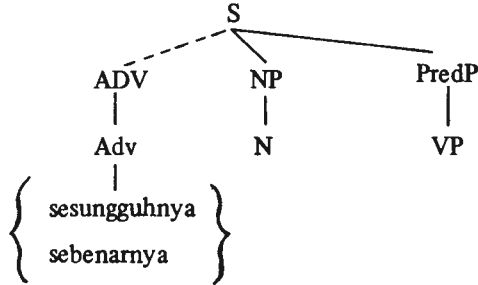
With the above observation in mind, now consider the pairs of sentences in (26a-b) and (27a-b) in which the (a) and the (b) sentences of each pair are 'stylistic variants' of each other.

(26) (a) Ali [*sesungguhnya*] tinggal [*di manakah*] sekarang?
                   ADV   ADB

Ali   actually   live   at where *fm* now
'Where does Ali *actually* live now? '

(b)[Sesungguhnya] [di manakah] Ali tinggal sekarang?
    ADV   ADB

(same as in (26) above).

(27)(a) Ali [*sebenarnya*] mahu [*buku apakah?*]
              ADV   NP

Ali really   want   book what *fm*
'What book does Ali *really* want? '

(b)[Sebenarnya] [buku apakah] Ali mahu?
   ADV   NP

(Same as in 27a)

In (26b-27b), the sentence-adverbs and the *'Wh word'* +*kah* occur in a position preceding *Ali* 'Ali' which is the subject of the verbals *tinggal* 'to live' and *mahu* 'to want'. The occurrence of the constituents in presubject position does not induce any 'comma

íntonation'; that is, there is no intonation break between the constituents occurring in presubject position and the rest of the sentence. Moreover, it is noted that in (26b-27b) the sentence-adverbs precede the *'Wh word'* + *kah*. As was stated above, a sentence-adverb is dominated by a 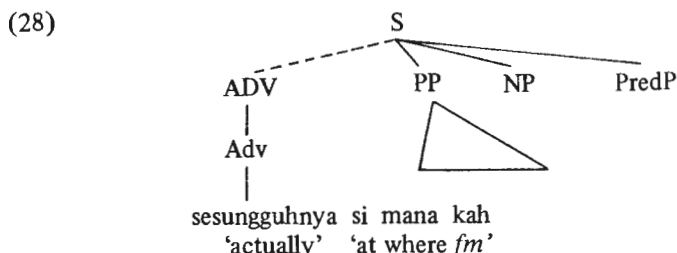root S; so, since a fronted *'Wh word'* + *kah* occurs after a sentence-adverb, it (i.e. a *'Wh word'* + *kah*) too must be dominated by the root S as in (28).

(28)

```
                           S
            ___---------´ /  \  ‾‾‾‾‾‾‾‾‾‾‾‾
      ADV               PP    NP        PredP
       |                  \   /
      Adv                  \ /
       |
  sesungguhnya  si mana kah
   'actually'   'at where fm'
```

    (ii)   Consider the following pairs of sentences which are 'stylistic variants' of each other.

(29)(a) Kasim [bunuh *ular itu* semalam]$_{PredP}$

          Kasim kill snake the last night

          'Kasim killed *the snake* last night'.

    (b) *Ular itu* Kasim bunuh semalam.

          (same as in (29a)).

In (29b), *ular itu* 'the snake' has been preposed to sentence initial position via the Topicalization Transformation. A Topicalized NP can be preceded by a sentence-adverb as in (30):

(30) [*Segungguhnya*] [*ular itu*] Kasim bunuh semalam.
      ADV   NP
      'Kasim actually killed the snake last night'.

As was stated in 5(i) above, a preposed sentence-adverb is dominated by a root S. So, a topicalized NP which follows a sentence-adverb, must be dominated by a root S as well.

Now we reconsider sentences (16) and (16') which are restated here:

(16) Kasim [bunuh *ular itu dengan apakah* kelmarin?]$_{PredP}$

      '*What* did Kasim kill *the snake with* yesterday? '

(16') *Ular itu kelmarin dengan apakah* Kasim bunuh?
       (same as in (16) above)

In (16'), the *topicalized NP – ular itu*, the fronted *'Wh word'* + *kah – dengan siapakah* and the preposed adverbial – *kelmarin* do not induce any 'comma intonation'. Moreover, as was shown in (30) above, a *topicalized NP* is dominated by a root S. Given this information, a fronted *'Wh word'* + *kah*, which in (16') occurs following a topicalized NP, must be dominated by a root S as well.

6.   SUMMARY

    A number of different alternative positions where a fronted *'Wh word'* + *kah* in Malay could be posited has been considered. It is demonstrated that, in Malay, a fronted *'Wh word'* + *kah* does not replace a WH, it does not fill an empty node Δ dominated by COMP, neither does it occupy a position generable in the phrase structure rules. Instead, it is shown that a fronted *'Wh word'* + *kah* is simply sister-adjoined to the root S. As such, in Malay simplex 'Wh-questions', WH-Fronting is not a structure-preserving rule.

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LANGUAGE DATA SECTION

THE VERBAL PARTICLE *MAN* IN THE MAUMERE LANGUAGE

JOAN M. ROSEN

1. INTRODUCTION

Maumere is a language of central Flores, an island in the Indonesian archipelago. It was previously studied by Father Arndt *(Grammatik der Sika-Sprache,* Ende, Flores, 1931). I have made a study of this language since 1975. Maumere is a non-tense language. Like many other tenseless languages it relies heavily on verbal particles to convey aspectual meanings of the verb. These particles may also modify the meaning of a sentence and may indicate different attitudes on the part of speakers in different situations. They can have presuppositional and performative functions. For example, they can indicate the speaker's attitudes and presuppositions about the action, i.e. that the speaker did not want the action to take place or thinks it is improper in some way. They can convey the sense of surprise on the part of the speaker or add emphasis. They can make a sentence into a command or they can soften a sentence and make it sound more polite. Some of the verbal particles in Maumere are *leu, na.In, mora,* and *man.* In this paper we will deal with the particle *man.*

2. FUNCTIONS OF *MAN*

I should like to distinguish between basic usages of *man,* and secondary aspects of *man.* In general *man* seems to occur most often with three different types of verbs: 1) Verbs of motion, indicating change in place, 2) Verbs for processes or the results of processes, indicating change in state, and 3) Verbs for accidental, and involuntary acts which seem to be beyond human control. (Examples of these basic verb types can be found in the appendix of this paper.) In addition to these basic usages *man* also has secondary aspects: 4) It can indicate the speaker's attitudes about an event, 5) It can be used to emphasize the verb, 6) It can be used to soften a sentence and make it more polite in tone. These secondary aspects are further elaborated as follows: 4) The speaker's attitudes: 4.1) The speaker did not expect something to happen. 4.2) The speaker does not want something to happen. 4.3) The speaker regrets that something has happened. 4.4) The speaker feels something should not take place.

5) *Man* can be used to emphasize the verb in the following ways: 5.1) It can be used for general emphasis. 5.2) It can be used to increase the emotional impact of the sentence. 5.3) It can be used to express the feeling behind a wish for something not to happen. 5.4) It can be used to express the idea that something has been achieved with greater than normal effort on the part of the subject.

6) *Man* can be used to make the tone of a sentence more polite. It can be used in a polite refusal and can be used to make commands more polite in tone. The presence of *man* often conveys a respectful attitude toward the person or persons spoken to.

7) In the final section of this paper we will compare occurrence restrictions on *man* with those of another Maumere particle *le?u.*

Maumere speakers of different dialects seem to be consistent in their use of the various particles in the language and to give very similar interpretations of the performative and presuppositional functions of the particles. The interpretations of *man* given here are a synthesis of explanations given to me by various informants. In general the meaning of a single particle depends on the context in which it is used. The level of interpretation used here goes beyond the sentence level, since each sentence is interpreted according to the possible situations in which it could occur. I have tried to convey contextual interpretations for the occurrence of *man* in this paper.

3. ASPECTUAL FUNCTIONS OF *MAN*

The particle *man*, which takes the form *mang* in the Sika dialect and *man* in most other Maumere dialects, occurs most often with verbs of motion and with verbs and adjectives conveying the idea of process, the result of a process, and change of state. The idea of motion may be interpreted as a concrete manifestation of process, that is, change in place and change in state may be seen as aspects of the same thing. Therefore, verbs of motion, verbs for processes and adjectives are considered basic types of verbs occurring with *man*.

3.1. *MAN* WITH VERBS OF MOTION

In the Nita-Koting dialect and in most other Maumere dialects *man* takes the following form with simple verbs of motion. Please note that the initial consonant of the particle changes for person.

1.	a.u I	pano go	*an.*[1] pt.	4.	ita we incl.	pano go	*tat.* pt.
	'I go'.				'We go'.		
2.	au you sg.	bano go	*man.* pt.	5.	ami we excl.	bano go	*man.* pt.
	'You go'.				'We go'.		
3.	nimu she/he	bano go	*nan* pt.	6.	miu you pl.	bano go	*man.* pt.
	'She (or he) goes'.				'You go'.		
				7.	rimu they	pano go	*ran.* pt.
					'They go'.		

The most frequently occurring form of this particle is *man*. It is also the form spontaneously given by informants in isolation. For these reasons it is used in this paper as the base or elicitation form.

2.1 *MAN:* CHANGE OF STATE

The occurrence of *man* may indicate or emphasize a change of state.

8a.	tali rope	bĕta break	ba.a. already	
	'The rope is broken'.			
8b.	tali rope	bĕta break	*nan* pt.	ba.a already
	'The rope has become broken'.			

Sentences 8a and 8b are very similar except that *nan* (the third person singular form of the particle *man*) occurs in 8b and not in 8a. 8a tends to indicate merely that the rope is in the state of being broken, whereas 8b emphasizes the idea that formerly the rope was not broken but now it has become so. The idea of process or change of state is brought out by the use of *nan (man)*.

In the following example the presence of *nang (~man)* stresses the idea that there will be a change of state, i.e. that the drink will become cold. In this case the verb must be followed by *nang(~ man)*. If it is not, the sentence becomes awkward, as in 9b.

9a.	minu drink	leu imper.	sai, pt.,	odi later	batang cold	*nang.* pt.
	'Drink (your drink)! Later it will become cold'.					

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[1] For a guide to Maumere pronunciation please see Appendix I.

9b.   minu   leu   sa*i*,   odi   batang   *φ.*
       drink   imper.   pt.,   later   cold

    *'Drink (your drink)! Later cold'.

The asterisk is used to indicate that the sentence is ungrammatical.

10a.   nimu   beang   *nang*   ba.a,   ele
       he   reform   become   already, not

       na.o   ba.a,   ata   ukung   nimu
       steal   already,   people   punish him

       těrus   poi.
       continue just.

    'He has already reformed and does not steal
    anymore, (but) people continue to punish/condemn
    him'.

In sentence 10a the use of *nang* emphasizes the idea that the person spoken about has really reformed. The sentence is grammatical without *nang,* as in 10b below. However, the idea of a change in state is not emphasized.

10b.   nimu   beang   *φ* ba.a,   ele   na.o   ba.a,
       he   reform   already   not   steal   already

       ata   ukung   nimu   těrus   poi.
       people   punish   him   continue just.

    'He has already reformed and does not steal anymore, (but) people continue to condemn him'.

We can see that *man* really indicates a change of state in the following example.

11a.   a.u   ĕpang   *ang,*   loning   poi
       I   good   become, because just

       a.u   ra.intang   pire   ʕwi.ing.
       I   know   cure/abstain self.

    'I have gotten better, because I know not to eat foods that can cause
    disease'.

In sentence 11a the expression *ĕpang ang* means 'to recover from an illness'. In 11b we see that the zero morpheme cannot follow *ĕpang,* since if it did it would imply that the speaker has never been ill in his or her life.

11b a.u   ĕpang   *φ,*   loning   poi   a.u
      I   good   because just   I

      ra.intang   pire   ʕwi.ing.
      know   cure/abstain self.

    *'I have gotten better, because I know not to eat foods that can
    cause disease'.

Therefore, *man* is necessary in sentence 11a to convey the idea of change of state. In other Maumere dialects the /-ng/ ending is not found on *ĕpang, ʕwi.ing,* and *ra.intang.* This example is taken from the Sika dialect.

In sentence 12a the use of *rang* (3rd person plural form of *man* in the Sika dialect) emphasizes the idea of a change of state from poor to rich.

12a.   ata   ʕlo   u.a   gawang,   měnung
       people   who   work   much,   rich

       balIk   *rang*   ropo.
       rich   become   fast.

    'People who work a lot will become rich quickly'.

Sentence 12a is also grammatical without the use of *rang*, however the sentence becomes more neutral in tone.

12b.	ata	ˁlo	u.a	gawang,	mĕnung
	people	who	work	much,	rich

	ballk	ø	ropo.		
	rich		fast.		

'People who work a lot will become rich quickly'.

In the following sentence the use of *rang (∼man)* emphasizes the idea that there is a change in the behavior of the people spken about.

13a.	nulung	rimu	pire	widing,	ko
	formerly	they	abstain	goat meat,	but

	e.i	rimu	a	*rang*	ba.a.
	now	they	eat	pt.	already.

'Formerly they abstained from goat meat, but now they eat it again'.

Without the use of *rang (∼man)* 13a is still grammatical, but merely becomes less emphatic. In both 13a and 13b the speaker is not making a judgment about whether people should eat goat meat or not.

13b.	nulung	rimu	pire	widing,	ko	e.i
	formerly	they	abstain	goat meat,	but	now

	rimu	a	ø	ba.a.		
	they	eat		already		

'Formerly they abstained from goat meat, but now they eat it again'.

We have seen that in some sentences the presence of *man* merely emphasizes the idea that there has been a change in state, whereas in others the presence of *man* changes the basic meaning of the sentence. The following example is of the latter type.

14a.	miu	ga? i	mogat	u.a	hama-hama,
	you pl.	want	all	work	together RED,

	ko	ganu	pai.e,	ami	le.eng
	or	how	how,	we	not want

	mang		ba.a.		
	change state		already		

'You must all work together, or if not, we won't want to work with you anymore'.

In sentence 14a the idea conveyed by the use of *mang (∼man)* is that formerly the speakers wanted to work with the people addressed, but now because of the addressee's uncooperativeness, the speakers don't want to work with them anymore. The absence of *mang* in this sentence frame produces a significant change in the meaning of the sentence, as can be seen below:

14b.	miu	ga? i	mogat	u.a	hama-hama,
	you	want	all	work	together RED,

	ko ganu		pai.e,	ami	le.eng
	or how		how,	we	not want

	ø		ba.a.		
			already.		

'You must all work together, or if not, we won't want to work with you'.

In sentence 14b the clause *ami le.eng ba.a* means (we do not want to and we never wanted to work with you'. The use of *mang (∼man)* implies that there has been a change of state from wanting to work with someone to not wanting to. Without *mang (∼man)* in the sentence there is no implication of change of state. This is similar to

sentence 11b in which the absence of *man* brings about a change in the meaning of the verb. However, in the case of 11b the change in the meaning of the verb produces an unacceptable sentence.

3.2.2. *MAN*: PROCESS OR THE RESULT OF A PROCESS

Man may be used to indicate a process or the result of a process.

15a. a̱.u   mosa.
　　 I　　　 fat

'I am fat'.

15b. a̱.u   mosa   *ang.*
　　 I　　　 fat　　　 become

'I have become fat'.

Sentence 15a is a statement about a condition that exists, whereas 15b emphasizes or indicates the result of a process. The following example is taken from a reference to the New Testament:

16.　a̱ta   ke̬sik   odi   dadi   *rang*   ge̬te;
　　 people   small   later   become   pt.   large

　　 a̱ta   ge̬te   odi   dadi   *rang*   ke̬sik.
　　 people   large   later   become   pt.   small.

'Small people will become large; large people will become small'.

Rang in sentence 16 emphasizes that what is discussed does not exist now, but will come about later on. The idea of a process taking place is emphasized.

17a. a̱ta   wi   blugung-blaping,   odi   lulus
　　 people   who   industrious RED   later   pass

17a. *rang*   ropo   ha.
　　 pt.   fast   one.

'People who are industrious, will pass quickly'.

Note: *bugung-blaping* occurs in the Sika dialect.

The result of the process of working hard is emphasized by the use of *rang(~ man)* in sentence 17 a. This sentence is also grammatical without the particle, as illustrated in 17b.

17b. a̱ta   wi   blugung-blaping,   odi   lulus
　　 people   who   industrious RED,   later   pass

　　 φ   ropo   ha.
　　 　　　 fast   one.

'People are industrious, will pass quickly'.

In sentence 18a *nang* is used to emphasize the idea that the process of the speaker's becoming cured will be a short one. The zero morpheme sounds strange in this context (see sentence 18b.)

18a. dokter   di   suk   tia̱,   lahing   a̱.ung
　　 doctor   emph.pt.   inject   that,   wound   my

　　 bo: *nang*   ganu   e̱.ot   poi̱.
　　 be cured   pt.   like   not   just

'After I got a shot from the doctor, my wound healed in a snap'.

Note: *ganu*   *e̱.ot*   *poi̱* is apparently an idiomatic
expression derived from *ganu*   *e̱.ong*   *poi̱.*
　　　　　　　　　　　　　　 'like'   'not'   'just'

18b. dokter   di   suk   tia̱.   lahing
　　 doctor   emph. pt.   inject   that,   wound

a.ung	bo:	*φ	ganu	e.ot	poi.
my	be cured		like	not	just.

Since the idomatic expression *ganu e.ot poi* means something like 'just like that'. It seems necessary that the result of the injection, i.e. *bo:* 'be cured' be emphasized in sentence 18a by *nang (~ man)*. Without this emphasis the sentence 18b sounds strange. Sentence 19 is similar to 18a in that the use of *nan (~ man)* emphasizes the idea that the cure will be brought about quickly.

19.	rimu	tota	plea	ko	glĕpu,
	they	seek	medicine	or	dukun's medicine
	iana	wai	bu.an	tia,	dadi	ĕpan
	so that	maiden		that,	become	good
	nan	ropo.			
	pt.	fast.			

'They seek Western medicine or medicine from a shaman, so that that maiden will get well soon'.

Note: *glĕpu* refers to a shaman's medicine.

Nan (~ man) is used to emphasize the idea that the result of the curing process will be fast.

The following is an account of a dream. The verb forms occur without *man*, which gives the feeling that the changes described do not necessarily involve a continuity in the identity of the objects described.

20.	a.u	mipIn	a.u	ita	ata	u.En
	I	dream	I	see	evil	spirit
	bo.u	e	orIn	a.un,	pakEt	pakian
	come	to	house	my,	wear	clothes
	bura	sareng.	lima	nimun	gEreng	bĕgo
	white	shining.	hand	its	suddenly	
	rua,	gEreng	bĕgo	hutu.		
	two,	suddenly		four.		

'I dreamt I saw an evil spirit come to my house, it was wearing shining white clothes. Suddenly it had two hands, suddenly it had four hands'.

The lack of *man* in sentence 20 above implies that there is a lack of identity among the two hands which were suddenly replaced by four hands, and helps to convey the sense of a sudden transition in events as often occurs in dreams. The dream continues:

21.	nimu	bo.u	dEte	nora	widIn.
	it	come	pull	with	goat.

'It came pulling a goat'.

22.	widIn	taran	di	gEreng	bĕgo	rua,
	goat	horn	indeed	suddenly		two
	gEreng	bĕgo	hutu.			
	suddenly		four.			

'The goat's horns were suddenly two, then suddenly four'.

23.	rimu	ĕra	ele	sĕtung	e	olang	ha
	they	stand	not	remain	at	place	one
	poi,	gEreng	bĕgo	e	to.e	a.un,	
	just,	suddenly		at	back	my,	

'They did not stand in just one place, suddenly they were behind me. . .'

24.	gEreng	bĕgo	e	waie	a.un	ganu	rimu	ga.In.
	suddenly		at	front	my	like	they	please.

'Suddenly they were in front of me, (moving) just as they pleased'.

The interpretation of 22, 23 and 24 is the same as for 20 above. The idea of abrupt and disconnected actions is conveyed by the absence of *man*.

25.	gEreng suddenly	bĕgo	dadi become	rua, two,	gEreng suddenly	bĕgo
	dadi become	hutu. four.				

'Suddenly there were two, suddenly there were four'.

However, with only *dadi* in the sentence the identity of the noun could change. There seems to be more continuity when *man* is used. If we use *man* in the same sentence, the idea of process or change in the course of process is stressed.

26.	gEreng suddenly	bĕgo	dadi become	rua two	*ran,* pt.,	gEreng suddenly	bĕgo
26.	dadi become	hutu four	*ran.* pt.				

'Suddenly there were two, suddenly there were four'.

3.3. *MAN:* INVOLUNTARY OR ACCIDENTAL VERBS, MANY OF WHICH HAPPEN SUDDENLY

In this section we will discuss the use of *man* with involuntary or accidental verbs. Many of these verbs happen suddenly. Lack of control of the action of the verb seems to be a general theme of this section.

Man may be used to express the idea that the action of the verb begins suddenly.

27.	rimu they	pĕke deaf	*rang.* pt.

'They become deaf'.

Sentence 27 refers to an act of nature which caused some people to become deaf. It seems to be beyond human control.

28.	a̱.u I	bile quiet	*ang.* pt.

'I become quiet'.

In sentence 28 the use of *ang* conveys the idea that the action begins suddenly. The idea of accidentality does not seem to be important here, although it is possible that the action is involuntary. Something happens to distract the subject and he or she becomes quiet.

29.	a.u I	hangar cry	*ang.* pt.

'I begin to cry suddenly'.

Sentence 29 seems to be essentially similar to 28 in that the action begins suddenly and there seems to be an involuntary element in it. The following two examples involve accidental verbs which begin suddenly.

30.	a.u I	ĕri scream	*ang.* pt.

'I scream'.

31.	a.u I	ᒐrEheng cough/fever	*ang.* pt.

'I get a small cough. I get a fever'.

Not all accidental or involuntary verbs begin suddenly. In the first example which follows we can see that suddenness may be a semantic element of the verb, since people

usually do not slip on something and fall in slow motion. However, in the other examples which follow sentence 32, i.e. 33, 34, 35 and 36 suddenness need not be a semantic element.

32.　a̲.u　　　děsor　　ang.
　　　I　　　　slip　　　pt.

　　　'I slipped'.

The feeling in 32 is that the subject could not help slipping. The action occurred by accident.

33.　pare　ia̲　　gewung　nang,　sawe　nora　　hinimi.
　　　rice　that　mixea　　pt.,　　all　　with　　salt.

　　　'All that rice got mixed with salt'.

In 33 the impression conveyed is that the action was accidental and involuntary. The rice should not have gotten mixed with salt.

34.　rimu　　ngangang　rang.
　　　they　　stupid　　　pt.

　　　'They become foolish'.

The real meaning of 34 is 'they are made to look foolish by someone' or 'they are made fools of'. The action in 34 is certainly involuntary, since no one wants to be made a fool of.

35.　rimu　　klibur　　rang.
　　　they　　mistaken　pt.

　　　'They make a mistake'.

The idea in sentence 35 is that the action happens suddenly and accidentally.

36.　u̲he　　ia̲　　ganga　nang.
　　　door　that　swell　pt.

　　　'That door swells with the heat'.

The door in sentence 36 swells accidentally. The action is beyond human control.

3.4. SECONDARY ASPECTS OF *MAN*

In the preceding sections we discussed the occurrence of *man* with certain basic verb types in Maumere. In this section we will discuss certain presuppositional uses that can also occur with *man*. These functions of *man* can be applied in many cases to the basic verb types mentioned above and to other verb types as well. *Man* can have the following functions: 3.4.1) It can indicate that the speaker did not expect something to happen or is surprised that something has happened. 3.4.2) It can indicate that the speaker does not want something to happen. 3.4.3) The speaker regrets that something has happened. 3.4.4) The speaker feels something should not have taken place.

We should like to mention here that these are not necessarily mutually exclusive categories. The functions mentioned here may overlap with each other and with emphatic functions discussed in section 3.5. Since unexpected events can often surprise us, there seems to be a causal link between the two parts of 3.4.1. In 3.4.2. no moral judgment is necessarily involved and the speaker may not feel badly after the undesired event has taken place. Therefore, 3.4.2. need not overlap with 3.4.3. in which regret is expressed, and it differs from 3.4.4. in that a moral judgment is expressed in 3.4.4. This flexibility in interpretation is due to the fact that native speakers use and interpret *man* in many real-life situations, and a change in the situation can bring about a change in the way in which the particle is used.

3.4.1.1. *MAN:* UNEXPECTED EVENTS

In this section *man* is used to refer to events that are unexpected. Feelings of mild disappointment may be conveyed by the use of *man* in this section, so that here we can say that this section can sometimes overlap with those of 3.4.2 or 3.4.3 in which the speaker does not want an event to occur or regrets that it has occurred, respectively.

37. u̱he   i̱á   lapang   ne.ing   ge,
     door   that   latched   already   pt.,

     ahu   i̱a   be̯da   *nang ?*
     ·dog   that   go out   pt.

'The door was already latched, so how could the dog get out? '

The idea of unexpectedness and moderate surprise is conveyed by the use of *nang (~ man)* in sentence 37. The speaker does not regret that the dog got out, but is not happy that the event occurred.

38. gEreng   be̯go   rimu   bo.u   *ran*   ba.a.
     suddenly   they   come   pt.   already

'Suddenly they came'.

The idea in sentence 38 is that the speaker waited for them or was waiting for them and suddenly they appeared.

39. ami   babOng   la.En,   ko   nimu
     we   chat   still,   but   he/she

     du.e   *nan.*
     sleep   pt.

'We were still chatting, but he went to sleep'.

The feeling in sentence 39 is that the person spoken about should not have gone to sleep. His action was both unexpected and impolite. This use of *nan (~ man)* overlaps with those of sections 3.4.1 and 3.4.4.

40. ami   bu.i̱   bis.   bis   hUn   wa.a
     we   wait for   bus.   bus   first   first

     be̯nu   *nan*   ba.a.
     full   pt.   already.

'We waited for the bus. The first bus was full'.

The speaker hoped that the first bus would not be full so that she or he could get on it. The use of *nan* in this sentence shows that what happened was unexpected and that the speaker was mildly disappointed.

41. nora   a̱.u   da.a   e.i   o̱rIn   nimun,
     when   I   reach   to   house   hers,his,

     nimu   bano   *nan*   ba.a.
     she/he   go   pt.   already.

'When I got to her house, she had already left'.

The speaker in sentence 41 hoped and expected that she would be at home and feels mildly disappointed that she was not. The feeling is conveyed by the use of *nan (~ man)*.

42. ita   bo.u   le.u   ba̱i   lat,   ata
     we   come   pt.   very   late,   people

     newar   *rang,*   sa̱i   ena   ba.a
     disperse   pt.,   already   already.

'We came too late, the meeting was already over'.

The speaker feels mildly disappointed that he missed the meeting. In most of the sentences in this section, but especially for those which resemble sentence 41, the absence of *man* would indicate that the sentence is merely a statement of fact. (In many instances throughout this paper the absence of *man* after the verb would make the sentence ungrammatical.)

3.4.1.2. *MAN:* SURPRISE

In this section *man* is used to refer to events that are accompanied by feelings of surprise. Most often the feelings evoked by the action are those of mild surprise. This

section seems to be related to the preceding section in that surprise is often a causal result of unexpected events.

43.	loning	poi	bugung	da.a	dugar,
	because	just	industrious	until	enough,

43.	mo.at	tia	menung	balik	*nang*
	man	that	rich	rich	pt.
	ba.a,	nora	ena	te.i.	
	already,	at	time	this.	

'Because he is very industrious, that man has already become rich by now'.

Note: *bugung* (Sika) ~ *blugung* (other dialects)

This sentence can be read not only to mean that the change of state from poor to rich is emphasized, but also that the speaker is somewhat surprised. Regret is not expressed or felt in this instance.

44.	rimu	ꞓrugung	*rang*.
	they	thin	become.

'They have become thin.

45.	nulung	rimu	mosa,	e.i	rimu
	formerly	they	fat,	this	they
	ꞓrugung	*rang*	ba.a.		
	thin	pt.	already.		

'Formerly they were fat, now they have become thin'.

Sentences 44 and 45 both express surprise.

46.	a.u	klibur	g0lo	nimu	odi
	I	surprised	very	she	later
	bano	*nan*.			
	go	pt.			

'I am very surprised she will go later'.

The effect of the sentence is felt much more when the particle *nan (~ man)* is used.

In this part of the paper we have discussed and given examples of two uses of *man*. The first is that in which *man* is used to refer to unexpected events and the second is that in which *man* is used to express the feeling of surprise. Since surprise is often a result of unexpected events, we could say that these two sections have a causal link and a common semantic bond.

3.4.2. *MAN:* THE SPEAKER DOES NOT WANT SOMETHING TO HAPPEN

Ang (~man) in sentence 47 conveys the idea that coughing is something the speaker did without really wanting to. It seems possible that to the Maumere informant in this particular case coughing is not seen as an entirely involuntary act.

47.	a.u	to.o	*ang*.
	I	cough	pt.

'I cough'.

The following sentence refers to making the wrong choice while travelling.

48a.	hai	hala	*nang*	lalang,	odi
	who	wrong	pt.	road,	later
	da.a	oring	lat.		
	arrive	house	late.		

'Whoever takes the wrong road will arrive home late'.

48b. hai̱   hala *∅   lalang,   odi   da.a   o̱ring   lat.
      who   wrong   road,   later   arrive   house   late.

    *'Whoever takes the wrong road will arrive home late'.

In sentence 48b the zero morpheme is not used with the verb and the sentence would not be good unless the verb is followed by *nang* as in 48a, *Nang* in 48a implies that taking the wrong road is something that one does not want to happen.

49. sai̱   ena   nimu   moro   poi̱,
     since   earlier   he   angry   just,

     ko   e̱.i   nimu   to   *nang.*
     but   this   he   laugh   pt.

    'Earlier he was angry, but now he begins to laugh'.

In sentence 49 the subject begins to laugh even though he does not want to. There is no feeling of regret in this sentence. The following sentence demonstrates the same facts:

50. me   i.a̱   de.a   rakang,   da.a   sape
     child   that   funny   very,   to   to the point

     a̱.u   to   *ang.*
     I   laugh   pt.

    'That child was too funny, so as a result I laughed'.

In the next sentence the subject of the minor clause is bothered until he looks at something, although he really does not want to.

51. ami   a̱ne   te̮rus   poi̱,   da.a
     we   bother   continuously   just,   until

     nimu   ni.a   *nang.*
     he/she   look   pt.

    'We bother her, until she looks'.

Nan in the following sentence implies that the state of nature in which it is about to rain does not meet the desires of the speaker. The speaker does not want it to rain and get his clothes wet.

52a. reging   pakian   odi   uran   *nan.*
      lift   clothes   later   rain   pt.

    'Bring in the clothes, later it will rain'.

In contrast with 52a, 52b is merely a statement of fact and the feeling tone of the sentence is neutral.

52b. reging   pakian   odi   uran.
      lift   clothes   later   rain.

    'Bring in the clothes, later it is going to rain'.

In sentence 53 the action of the second clause is against the speaker's wishes.

53. be̮li   nimu   ga   gawan,   ia̱na
     give   her/him   eat   a lot,   so that

     lopa   bano   *nan.*
     not   go   pt.

    'Give him a lot to eat, so that he won't go'.

In sentence 53 the speaker does not want the subject of the second clause to leave. In this type of sentence whatever the subject of the second clause wants to do will be against the wishes of the speaker. In isolation the second clause would take the form:

54. nimu   bano   *nan.*
     she/he   go   pt.

    'She goes'.

Thus in this section we have seen a group of sentences in which the use of *man* with the verb conveys the idea that the speaker did not or does not want the action of the verb to take place. In general this section does not seem to overlap with the one that follows in which the speaker feels regret that something happened.

3.4.3. *MAN:* THE SPEAKER FEELS REGRET THAT AN EVENT OCCURRED

The examples in this section deal with instances in which something happened for which the speaker feels regret. There could be a semantic connection between not wanting something to happen, which was mentioned in the previous section, and regretting that something has happened. Both at least involve negative feelings on the part of the speaker about the events discussed.

55.
muu	ia	buput	*rang*	sawe,	loning
banana	that	fall	pt.	all,	because
poi	bai	daha	rakang.		
just	too	ripe	very		

'All those bananas fell from the branch, because they were too ripe'.

Note: Dialect variation *buput* (Sika) ∼ *bluput* (other)

In sentence 55 the feeling is conveyed that the speaker regrets that the bananas fell and indeed did not want them to fall from the branch.

56.
kĕna	ha	sawe	weling	*rang,*	gEreng
thing	one	all	expensive	pt.,	suddenly
bĕgo	poi,	loning	poi	pĕsta	roo
suddenly	just	because	just	party	close
ba.a.					
already					

'Everything has become expensive all of a sudden, because it is already close to fiesta time'.

In sentence 56 the speaker regrets that everything has become expensive.

57
kĕnang	poi	heput	*nang,*	eong	ha
luck	just	slip	pt.,	not	one
wawi	ia	naha	wige	rua	golo
pig	that	must	cut	two	indeed
ge,	kĕna	amang	eang		nora
emph. pt.,	thing	father	lift sword		with
lidu	nimung	sawe,	di	au.	
strength	his	all,	indeed	you.	

'By chance (the knife) slipped, that man was lifting the knife getting ready to butcher the pig with all his strength, (and) if (the knife had) not (slipped) that pig would surely have been cut in two, you'd better believe it! '

Note: *eong ha* = 'if not'
golo ge and *di au* are used for emphasis.

The speaker in sentence 57 really wanted the agent in the sentence to successfully strike and kill the pig, and regrets that he *(kĕna amang* 'that man') did not succeed in doing so.

58.
ho.ang	a.ung	ĕla	*nang.*
money	my	fall	pt.

'My money fell'.

If there were no particle in the sentence above, the sentence would become merely a report that the money fell. If *nang (∼man)* is used, we get the feeling that the speaker did not want the money to fall and regrets that it did. As with most cases of the occurrence of *man*, the feeling conveyed is not strong, but is usually rather mild.

59. labu   a.ung   biha   *nang.*
     clothes   my   torn   pt.

'My clothes have become torn'.

The feeling conveyed by this sentence is one of mild regret that the clothes got torn.

60. nimu   děna   bola   a.un   potat   *nan.*
     he/she   cause   ball   my   disappear   pt.

'He lost my ball'.

The feeling in sentence 60 is one of regret, not surprise.

We have seen in this section examples of sentences in which the feeling is generally that of mild regret.

3.4.4. *MAN*: THE ACTION OF THE VERB SHOULD NOT TAKE PLACE OR SHOULD NOT HAVE TAKEN PLACE

This section seems to be closely related to the previous two. A moral judgment is involved here, whereas it is not necessarily involved in the previous two sections.

61. miu   lopa   ribut   odi   me   hogor   *nan.*
     you   don't   be noisy   later   child wake up   pt.

'Don't be noisy, the child will wake up'.

The idea behind sentence 61 is that the person spoken to should not wake up the child.

62. a.u   u.a   la.En   sawe,   ko   a.u
     I   work   still not   finished,   but   I

     beler   toma,   te   a.u   nari   *an.*
     tired   receive,   so   I   stop   pt.

'My work was not yet finished, but I was tired so I stopped'.

The subject in 62 stopped before his work was finished. The use of *an (~man)* implies that he or she should not have done this. In the following example one possible interpretation is that the person fell asleep suddenly, which would put it in the category of a use of *man* discussed in another section. Another interpretation is that the subject should not have fallen asleep at all.

63. a.u   nolEk   *an*
     I   sleep deeply   pt.

'I fell fast asleep'.

The following is an excerpt from a story about a naughty boy who does many things he is forbidden to do. The story is as follows: A child was told to guard the house while his parents went to work in their garden.

64. kawu   la.En,   nora   ina   ama   nimun
     morning   still,   when   mama   father   his

     pano   e.i   uma,   nimu   di   těrus
     go   to   garden,   he   emph. pt.   straight away

     bano   *nan*   e.i   imung   nimun   orIn.
     go   pt.   to   friend   his   house

'While it was still morning, when his mother and father went to the garden, he went straight to his friend's house'.

The boy should not have left his house, but he did anyway. When he came back to his home, the family's pig had escaped from its pen.

65. da.a   lěro   dětu,   nimu   balong   e.i
     arrive   day   mid,   he   return   to

     orIn   wawi   e.i   higEr,   běda   *nan*   ba.a.
     house   pig   in   pen,   go out   pt.   past.

'At midday he returned home and the pig had gotten out of its pen'.

The pig should not have been allowed to get out of its pen. This is something that neither the boy nor his parents expected to happen. In the afternoon the boy ran away, because he was afraid his parents would be mad at him.

66.

nora	lEro	biko,	ina	ama	nimun
at	day	afternoon,	mother	father	his
bo.u,	loning	blau,	te	nimu	
come,	because	afraid,	so	he	
plari	*nan.*				
run	pt.				

'In the afternoon, his parents came (back), because he was afraid, the boy ran away'.

In sentences 64, 65 and 66 above *nan (~man)* is used to indicate that the child did something he was not supposed to do.

Following are some further examples of the same types as above:

67.

ngawung	tia	lĕmEr	*nan*	lau	tahi.
thing	that	sink	pt.	in	sea

'That thing sank in the sea'.

The implication of 67 is that the thing mentioned was important and should not have been allowed to sink in the sea.

68.

a.u	bĕgo	*an.*
I	startled	pt.

'I was startled awake from sleep'.

The implication of 68 is that the speaker should not have been disturbed, since it was not yet time to get up.

69.

nimu	dĕna	leu	buku	tia
he	cause	pt.	book	that
potat	*nan.*			
disappear	pt.			

'He made that book disappear (i.e. in the sense of become lost). He lost that book'.

The implication of 69 is that the book should not have been allowed to be lost.

70.

au	joka	nimu	bano	*nan.*
you	release	him	go	pt.

'You let him go'.

The implication of 70 is that the person spoken about should not have been allowed to go away, or the person addressed should not have let him go.

In this section (3.4) we have dealt with several related uses of *man:* that in which the speaker does not want something to happen, that in which the speaker regrets that something has happened, and that in which the speaker feels an event should not take place or should not have taken place. In the first use of *man* no moral judgment is involved and there is not necessarily any bad feeling after the event occurs, since there does not seem to be much if any personal loss to the speaker in the examples given. In the second use of *man* a feeling of regret follows an event which has taken place and personal loss to the speaker does seem to be involved. The third use of *man* involves moral judgments about events that have occurred.

The uses of *man* discussed here seem to differ semantically from those of *leu* which have been presented in another paper ('The Verbal Particle *leu* in the Maumere Language', *South East Asian Linguistic Series*, IV, University of Hawaii, 1977) in that the uses of *leu* seem to be more legalistic than those of *man*, i.e. they involve concepts of rights and propriety more than those of *man* seem to do, and the feeling tone of sentences with *leu* in general seems to be more emphatic and stronger than those with *man*. The

differences between these two particles will be discussed further in section 3.7. of this paper.

3.5. *MAN:* USED TO EMPHASIZE THE VERB

Man can be used to emphasize the verb in a general sense. It can also be used to emphasize feelings of sadness and happiness on the part of the speaker. It can express a greater wish for something not to happen on the part of the speaker and it can imply that a greater effort was necessary on the part of the subject of a sentence to achieve a goal.

3.5.1. *MAN:* GENERAL EMPHASIS OF THE VERB

71a. loning   a̲.u   pano   blawir,
     because   I̲   go   far,

     a̲.u   dadi   běler   *an.*
     I̲   become   tired   pt.

     'Because I have gone far, I feel tired'.

71b. loning   a̲.u   pano   blawir,
     because   I̲   go   far,

     a̲.u   dadi   běler.
     I̲   become   tired.

     'Because I have gone far, I feel tired.'

In sentence 71b the sentence without *an (~man)* we have merely a statement of fact. Whereas in 71a the sentence with *an (~man)* one feels that the speaker has really become tired. The emotional impact of the sentence is felt much more when the particle *man* is used. Further examples of this type follow:

72. kamang   a̲u   power   leu   ganu   tia̲,
   if   you   admit   pt.   like   that,

   i̲ana   ʕwate   aming   birang   *nang*   kěsikha.
   so that   heart   our   happy   pt.   little-a

   'If you admit that, our hearts will become a little calmer'.

Note: *powar* (sika) ~ *plowar* (other dialects)

The speaker in 72 seems to be pleading with the listener to admit something so that the speaker can feel relieved about something. The effect of the sentence is felt much more when *nang (~man)* is used than when it is not used.

In many cases the particle simply emphasizes the verb, as can be seen in 73:

73a. me   kěsik   tia̲   lěmer   *nan*   lau   tahi.
    child   small   that   sink   pt.   in   sea

    'That small child drowned in the sea'.

Actually in 73a the particle *nan* seems to emphasize the change of state function of the verb phrase, since in that example the idea conveyed is that the child sank or drowned in the water and did not come up to the surface again. This is in contrast with 73b in which it is not clear whether the child may have floated up to the surface again or not.

73b. me   kesik   tia̲   lěmer   e.i   tahi.
    child   small   that   sink   in   sea.

    'That small child sank in the sea'.

Sentence 73b is merely an ordinary report of an event.

74a. ra.Ik   a̲u   dena   ganu   tia̲
    if   you   do   like   that

    těrus   poi̲   te   rimu   di   moro
    continue   just   then   they   emph.pt.   angry

rang	ko.
pt.	pt.

'If you keep acting like that, they will become angry'.

Note: *ko* is like Indonesian *kah*, a particle asking for understanding on the part of the listener.

In the sentence above *rang (~man)* is used to emphasize the verb. The same sentence below without the particle is merely a statement of fact:

74b.

ra.Ik	au	děna	ganu	tia	těrus
if	you	do	like	that	continue

poi	te	rimu	di	moro Ø	ko.
just	then	they	emph. pt.	angry	pt.

'If you keep acting like that, they will become angry'.

75.

a.u	(verb understood)	ˤrehi	*ang*	ba.a.
I		not able	pt.	already.

'I am not able (to do something)'.

Note: The main verb precedes ˤ*rehi* 'not able'.

In sentence 75 the speaker says with an air of resignation that it is just not possible for her or him to do something. This could occur in a dialogue in which the speaker tries fruitlessly to explain something to someone else. When the other person seems unable or unwilling to understand what is being explained, the speaker gives up and expresses the idea that understanding is impossible.

3.5.2. *MAN:* CONVEYS FEELINGS OF HAPPINESS AND SADNESS

This is merely an extension of the previous section in which *man* is used to increase the emotional impact of the verb. *Man* can be used to convey negative feelings, like sadness or pity, as can be seen in the following examples:

76.

rimu	abo	*rang*	ba.a	Ena	kawu,
they	sail	pt.	already	this	morning

lora	tEna	gěte	ˤlo	ita	ita
with	boat	large	rel.pron.	we	see

měra	ia.
yesterday	that

'They set sail this morning, on the large boat which we saw yesterday'.

Without *rang (~man)* this sentence would be neutral or unfeeling, i.e. lacking in appropriate feelings.

The speaker in sentence 76 feels pity for the people in the boat, because he or she knows they have a hard trip in front of them. *Rang* is used in this sentence to express a negative emotion. Other sentences in which the particle *man* is used to express follow.

77a.

ama	a.ung	mate	*nang*	ba.a.
father	my	die	pt.	already

'My father has died'.

77b.

ama	a.ung	mate	Ø	ba.a.
father	my	die		already

'My father has died'.

In 77a one feels that the speaker is sad that his father has died, whereas 77b is merely a statement of fact. The emotional thrust of 77a is due to the presence of the particle *nang (~man)*. In the following sentence *abo nang* 'to set sail' is used as a euphemism for 'to die'.

78a.

ama	a.ung	abo	*nang*	ba.a.
father	my	set sail	pt.	already

'My father has departed (i.e. died)'.

The corresponding sentence without *nang* does not occur.

78b. *ama   a.ung   abo   Ø   ba.a.
       father   my   set sail   already.

      *'My father set sail already'.

Nang (~man) is used for emotional emphasis in the following sentence.

79.   loning   poi   rimu   těna   hala   těrus
      because just   they   do   wrong   continually

      poi,   ami   ʕwateng   susar   *nang.*
      just,   we   heart   sad   pt.

      'Because they continually do wrong, our hearts are sad'.

In the following sentence *an (~man)* conveys a feeling of relief and happiness.

80a. a.u   ʕlose   *an*
      I   escape   pt.

      'I escaped'.

In sentence 80b which follows, the feeling tone is neutral. There is no special emphasis in the sentence without the particle.

80b. a.u   ʕlose   Ø .
      I   escape.

      'I escape (or) I escaped'.

Another difference between 80a and 80b is that 80a can also be interpreted to mean 'I tried very hard and finally I was able to escape'. The implication then would be that greater effort was required to escape than in 80b, the sentence without the particle. The use of *man* to convey the idea that greater effort is required to do something will be discussed in 3.5.4.

3.5.3. *MAN:* NEGATIVE WISHES

We have seen thus far in this paper that *man* generally can be used with three basic verb classes; 1) verbs of motion, 2) verbs for process and verbs that can indicate change of state, and 3) involuntary or accidental verbs for actions which are beyond human control. In addition *man* has presuppositional and performative functions: It can be used to indicate that the speaker does not want something to happen, feels an event should not take place, or feels regret that an event has occurred. *Man* also has emphatic functions in that it can increase the emotional impact of a sentence. In this section we will give examples in which the speaker expresses a wish that something will not happen. This section is similar to the first presuppositional function (3.4.2.) mentioned above. We should like to point out here the fact that *man* is not only associated with negative attitudes as in sections (3.4.2,3.4.3,3.4.4), but the presence of *man* can also convey strong feelings, or at least greater than neutral feelings:

Man can be used to convey the wish on the part of the speaker that something not happen. For example,

81a. děna   gOt,   iana   waiyir   lopa   ba: *nan.*
      make   ditch,   so that   water   not   flood pt.

      'Make a ditch, so that the water will not overflow'.

81b. děna   gOt,   iana   waiyir   lopa   ba: Ø.
      make   ditch,   so that   water   not   flood.

      'Make a ditch, so that the water will not overflow'.

In 81a *nan (~man)* conveys the feeling that the speaker really does not want the water to overflow, whereas without *nan* as in 81b the sentence becomes neutral in feeling.

82a. tutur   e   nimu,   iana   nimu   lopa   blau *nan.*
      speak   to   he/she   so that he   not   fear   pt.

      'Speak to him so that he will not be afraid'.

82b. tutur   e   nimu,   iana   nimu   lopa   blau   **Ø**.
'Speak to him so that he will not be afraid'.

In sentence 82a with *nan* we get the feeling that the speaker really does not want the person mentioned to be afraid, whereas the sentence with the zero morpheme 82b is neutral in feeling.

3.5.4. *MAN:* GREATER EFFORT

Man can be used to convey the idea that the result of the action of a verb was achieved with greater effort. For example,

83a. nimu   něwan   *nan*   ba.a.
she ·   able   pt.   already.

'Formerly she could not do something, now she can'.

83b. nimu   něwan   **Ø**.
she   able

'She is able (to do something)'.

83b is a neutral statement. 83a implies the subject is able to achieve something, because of the expenditure of greater effort.

84a. nimu   dadi   měnum   baIik.   *nan*.
she/he   become   rich   pt.

'She has become rich'.

84b. nimu   měnum   baIik.
she/he   rich

'She is rich'.

The sentence without *nan (~man)* 84b states that the subject has the attribute of being rich, whereas in 84a *nan* is used to express the idea that only after working very hard was the subject able to become rich.

85a. hai   ata   ꞌwateng   ele   ěla   *nang*
who   person   heart   not   fall   pt.

ra.Ik   po-ang – po.ang   rimu   mai   ane
if   every day   RED   they   come   flatter/seduce

poi   ganu   tia
just   like   that

'Who would not be persuaded if they came to flatter (one) like that everyday? '

85b. hai   ata   ꞌwateng   ele   ěla   **Ø**
who   person   heart   not   fall

ra.Ik   po.ang –   po.ang   rimu   mai   ane
if   every   day RED   they   come   flatter/seduce

poi   ganu   tia.
just   like   that.

'Who would not be persuaded if they came to flatter (one) like that everyday? '

The feeling in the sentence with the zero morpheme (85b) is neutral. However if *nang (~man)* is added, the implication is that stronger persuasion was required to flatter the people involved and that the recipients of the flattery really resisted the persuasion. So more effort would be required on the part of the persuaders in order to succeed in reaching their goal in 85a than in 85b.

In the following sentence (86) *nan (~man)* is used to imply that the person worked extraordinarily hard and as a result became old before her or his time.

86. nimu   dadi   blupUr   *nan.*
     she/he become old   pt.
     'She has become old'.

The implication could be 'after working very hard she became old, although her actual age is only thirty'. A similar example follows:

87. ata   ga.i   ra.a   nimu   ko   nimu
     people want catch him/her but he/she

     lose   *nan.*
     escape pt.
     'People wanted to catch him, but he escaped'.

The implication in 87 is that the subject succeeded in escaping after expending special effort to do so.

3.6. *MAN* AS A SOFTENER

The use of *man* in a sentence can make the sentence more polite in tone. Thus *man* can have some performative functions, i.e. functions that have to do with the nature of the speech act.

88a. wawi   na   sawe   *nang*   ba.a   ge,
     pig   that finished pt.   already pt.

     au   ele   toma   e.i.
     you   not receive this.
     'The pork we had earlier is all finished, you cannot have any now'.

88b. wawi   na   sawe   ∅   ba.a   ge,
     pig   that finished   already pt.

     au   ele   toma   e.i.
     you   not receive this.
     'The pork we had earlier is all finished, you cannot have any now'.

The sentence without *nang (~man)* sounds abrupt and impolite, whereas the sentence with *nang* is a polite refusal. 88a would be a polite response to someone who asked for meat which had been eaten or sold earlier that day.

If someone is asked the question 'Why didn't you bring your book? ', he could answer with 89a or 89b below:

89a. a.u   hulir   *ang.*
     I   forget pt.
     'I forgot'.

89b. a.u   hulir.
     I   forget.
     'I forgot'.

If someone answers with 89b it sounds as if the speaker did not really forget the book, but might have had another reason for not bringing it. 89b is a careless answer. If 89a is used, the speaker really forgot to bring the book and the answer sounds more polite.

As part of its function as a softener, *man* may also be used to show respect for someone. In 89a the presence of *ang (~man)* makes the sentence respectful in tone, whereas the absence of *man* (as in 89b above) sounds disrespectful. Some further examples of this follow:

90a. gina-ga.ang leu   ha,   mo.at   ia   bĕgo
     noisy   very,   man   that startled

     nang   kĕna   ha,   bĕli   miu   ge.a, ia.
     pt.   if,   give   you pl. eat, yes.
     'You are being very noisy, if that man is woken up, he will give you something to eat, ya'.

90b.	gina- noisy	ga.ang very,	leu	ha,	mo.at man	ia that	bĕgo startled
	*ϕ i	kĕna if,	ha, bĕli give	miʊ you pl.	ge.a, eat,	ia. yes.	

*'You are being very noisy, if that man is woken up, he will give you something to eat, ya'.

In sentence 90a above, the speaker is being sarcastic and does not mean that the man will give the listeners something to eat at all, but that he will be angry with them or will hit them. The zero morpheme in sentence 90b would be acceptable only if used in speaking to a small child, but if it is used in speaking to an adult, it sounds abrupt and impolite. The use of *nang (~man)* indicates a more respectful attitude toward the listeners.

Man can be used in hortative sentences.. For example:

91.	ita we incl.	pano go	*tat.* pt.

'Let's go! '

92.	ami we excl.	bano go	*man.* pt.

'Let's go! '

The tone of sentences 91 and 92 above is polite.

Man can be used to soften a command which occurs with the particle *leu*. For example:

93a.	du.e sleep	leu! imperative pt.

'Go to sleep! '

93b.	du.e sleep	*mang* pt.	leu! imperative pt.

'Go to sleep! '

93a is rough in tone as if the speaker is trying to force someone to go to sleep, whereas 93b is softer due to the presence of *mang*.

3.7.0.   OCCURRENCE RESTRICTIONS FOR *LEU* AND *MAN*

In an article entitled 'The Verbal Particle *leu* in the Maumere Language' which is to appear in the *South-East Asian Linguistic Series* Volume IV (in conjunction with PACIFIC LINGUISTICS of the Australian National University) I have discussed the nature and functions of *leu,* another Maumere particle. At this point I would like to point out that *leu* and *man* do not seem to overlap in function, since *leu* cannot occur with statements of process and *man* cannot occur in many environments where *leu* can occur. In those cases where both *leu* and *man* can occur with the same verb the meaning of the verb tends to change.

3.7.1. OCCURRENCE RESTRICTIONS ON *LEU*

Leu cannot occur with statements of process and in many other contexts in which *man* can occur. For example:

94a.	ita we	ga.i want	pano go	tat, di pt., emph. pt	rehi ko, cannot pt.,	
	ʊrang rain	du rather	lĕtang – constantly	gĕrang 	*leu pt.	

*'We want to go, but cannot, because it keeps raining'.

94b.	ita we	ga.i want	pano go	tat, di pt., emph. pt	rehi cannot	ko, pt.,

ụrang	du	lĕtang —	gĕrang		*nang.*
rain	rather	constantly			pt.

'We want to go, but cannot, because it keeps raining'.

Leu cannot be used in 94a to express the idea that it keeps on raining, whereas *nang* (~*man*) can be used in that context, as illustrated in 94b.

95.

loning	poi̲	rimu	tĕna	hala	tĕrus
because	just	they	do/make	wrong	constantly

poi̲	ami	ˤwateng	susar	**leu.*	
just	we	heart	sad	pt.	

**'Because they continually do wrong, our hearts are sad'.

In sentence 79 we have seen that the sentence with the phrase *amiˤwateng susar nang* 'our hearts are sad' is acceptable. If we substitute *leu* for *nang* (~*man*) as in 95 above, the sentence is no longer acceptable. It seems that *leu* cannot be used in inchoative verb or process verb frames. A further example of this type can be seen below:

96.

loning	poi̲	a̲.u	pano	blawir,
because	just	I	go	far,

a̲.u	dadi	bĕler	**ˤleu*	
I	become	tired	pt.	

**'Because I have gone far, I have become tired'.

We can see in sentence 71a that the particle *an* (~*man*) can follow *bĕler* 'tired' and the result is a grammatical sentence. However, *leu* (ˤ*leu* is the 1st person sg. form of the particle) cannot occur after *bĕler* with the inchoative or resultative meaning 'to become'.

97a.

Es	dadi	**leu*	wai.ir	ba.a
ice	become	pt.	water	already

**'The ice became water'.

Leu is inappropriate in 97a if the sentence is intended to be a non-judgmental statement of process. *Nan* (~*man*), however, is appropriate in such a context as can be seen in 97b.

97b.

Es	dadi	*nan*	wai.ir	ba.a.
ice	become	pt.	water	already.

'The ice became water'.

Therefore, from the examples above and from other examples of the same type it appears that the particle *leu* is not used for the continuous and inchoative aspects in intransitive sentences.

3.7.2. OCCURRENCE RESTRICTIONS ON *MAN*

Man cannot occur in many environments where *leu* can occur. For example:

98a.

a̲.u	tola	ˤ*leu*	ba.a.
I	hit	pt.	already.

'I hit (someone or something) already'.

98a is a perfectly acceptable sentence. *Leu* of course carries with it its own implications, which have already been discussed in the *South-East Asian Linguistic Series* paper mentioned.

However, 98b, the sentence corresponding to 98a, is not acceptable.

98b.

a̲.u	tola	**an*	ba.a.
I	hit	pt.	already.

**'I hit (someone or something) already'.

An (~ *man*) cannot occur with the transitive verb *tola* 'hit' (base *dola*) in the sentence above. Similar examples follow:

99a.	nimu	měnang	*leu*	hadia.			
	she/he	win	pt.	prize.			

'She won a prize'.

99b.	nimu	měnang	**nan*	hadia.			
	she/he	win	pt.	prize.			

*'She won a prize'

100a.	nimu	děna	*leu*	ba.a	*a*.u		dadi běler.
	she/he	cause	pt.	past	I		become tired.

*'She makes me tired'.

100b.	nimu	děna	**nan*	ba.a	*a*.u	dadi	běler.
	she/he	cause	pt.	past	I	become	tired.

'She makes me tired'.

101a.	a̲.u	ˁwoga	ˁ*leu*	ai̲.
	I	break	pt.	wood.

'I broke the wood'.

101b.	a̲.u	ˁwoga	**an*	ai̲.
	I	break	pt.	wood.

*'I broke the wood'.

In the appendix the reader will find a list of other verbs with which *man* cannot occur. In general *man* does not seem able to occur with transitive verbs.

3.7.3. OCCURRENCE OF BOTH *LEU* AND *MAN* WITH THE SAME VERB

In some cases *leu* and *man* can both occur with the same verb. In these cases, however, the meaning of the verb tends to be transitive with *leu* and intransitive with *man*. For example:

102a.	a̲.u	boga	*ang.*
	I	break	pt.

'My limb is broken'.

Note: The verb *boga* does not change for person when intransitive.

102b.	a̲.u	ˁwoga	ˁ*leu*	ai̲.
	I	break	pt.	wood.

'I break wood'.

The verb with the base form *boga* 'break' is intransitive with *man* and transitive with *leu*, as can be seen in the examples above. *Běre* can mean 'to become dried out' in its intransitive form and 'to put out' in its transitive form. Presumably the transitive and intransitive forms of the verb are semantically related in that both seem to have a core meaning something like 'become inactive' or 'cause to become inactive'. Inactive trees are dried out and putting out a fire makes it inactive. For examples see the sentences below.

103a.	běre	*rang*	sawe	wa.i	ha,	e̲le
	dry	become	all	time	one,	not
	lo.a̲r	pu.a	ha,	g0lo	di	e.ong.
	remain	tree	one,	indeed	emph.pt.	not.

All (the trees) have become dry (i.e. died), not a single one remains (alive)'.

We cannot substitute *leu* for *rang (∼ man)* in the sentence above.

103b.	běre	**leu*	sawe	wa.i	ha,	e̲le
	dry	pt.	all	time	one,	not
	lo.a̲r	pu.a	ha,	g0lo	di	e.ong.
	remain	tree	one,	indeed	emph.pt.	not.

*'All become dry, not a single one remains'.

Leu can occur with the transitive form of the verb as in 104.

104. ami   bĕre   *leu*   api.
     we   put out   pt.   fire.

'We put out the fire'.

In 105a and 105b the verb *birang* has two meanings: 1) calm, happy and 2) break. If *man* occurs with the verb, the verb tends to be read as intransitive, and if *leu* is used with the verb, the verb tends to be read as transitive.

105a. kamang   au   powar   leu   ganu   tia,
      if   you   admit   pt.   like   that,

      iana   ꜥwate   aming   birang   *nang*
      so that heart   our   happy   become

      kĕsik   ha.
      little   one.

'If you admit (something) like that, our hearts will become a little calmer'.

105b. a.u   birang   *leu*   gĕlas.
      I   break   pt.   glass.

'I break a glass'.

4.   CONCLUSION

In this paper we have discussed the functions of the particle *man*. In general it seems to occur with verbs of motion, verbs for processes (including adjectives) and with verbs for accidental or involuntary acts which are beyond human control. In addition it can add coloring to a sentence through its presuppositional and performative functions. It can be used to show that a speaker does not want an event to occur, regrets or is surprised that it has occurred, or feels it should not occur. These functions convey the speaker's attitudes about events. *Man* can also be used to emphasize the verb, to add emotional coloring to a sentence, and it can also make the tone of a sentence more polite.

We have also seen in this paper that *man* does not conflict with another Maumere particle *leu*, since their functions are different and since for the most part they cannot occur with the same verb in identical contexts.

APPENDIX I

The Maumere Sound System

The Maumere sound system has two unique features. One is the existence of murmured vowels, indicated by underlining in the text, which are phonemically distinct from non-murmured vowels. The other is the existence of implosive or laryngealized consonants / ꜥw/, / ꜥr/, and / ꜥl/, which are phonemically distinct from /w/, /r/ and /l/.

/i/, /e/	These are slightly lower than their English counterparts.
[E]	This is an allophone of /e/.
[I]	This is an allophone of /i/.

Syllable Boundaries

Syllable boundaries occur between two contiguous vowels in the same word. For example, *ba.a* 'already' is a two syllable word as is *leu (le.u)* 'particle'.

If the second of two contiguous vowels is murmured, the transition between the two vowels will be heard as a glide.

APPENDIX II

Following is a group of lists of verbs which *man* can occur with.

MAN OFTEN OCCURS WITH VERBS OF MOTION

1. bano man – 'to go'
2. bou. man – 'to come'
3. da.a man – 'to arrive'
4. nari man – 'to stop'
5. lema man – 'to stop'
5. lĕma man – 'to climb', 'to go up'
6. ĕla man – 'to fall'
7. lohor man – 'to go down'
8. pe.ot man – 'to turn, to take another path'
9. je.ong man – 'to take another road or path'
10. tama man – 'to enter'
11. bĕda man – 'to go out'
12. bĕkor man – 'to rise up, to appear'
13. le.ong man – 'to avoid'
14. gole man – 'to go to the side of a mountain'
15. lose man – 'to escape'
16. godo man – 'to crawl'
17. nEleng man – 'to move ones house, to yield right of way'
18. plari man – 'to run' Note: (Sika) pari **mang**
19. lodo man – 'to fall into cracks'
20. bitit man – 'to go' Note: coarse language
21. abo man – 'to sail'
22. balong man – 'to return, to go home'
23. leko man – 'to take another path'
24. reta ma – 'to go North', 'to go to a higher place'
25. lau ma – 'to go South'
26. wali ma – 'to go to a higher place'
27. le ma – 'to go West', 'to go to a place on the same level'
28. wawa ma – 'to go East', 'to go to a lower place'
29. lolo man – 'to creep like a crab'
30. dĕri man – 'to sit down'
31. gĕra man – 'to stand up'
32. ĕkok man – 'to squat on tiptoes'

MAN CAN OCCUR WITH PROCESS VERBS

1. boga man – 'to break'
2. dowar nan – 'to grow, to bloom' (only for plants)
3. bĕre nan – 'to dry up'
4. hibir nan – 'to get new leaves'
5. olor nan – 'to flare, to burn'
6. jabok nan – 'to burst into flames'
7. bĕta man – 'to become broken'
8. lĕsok nan – 'to be released, from a holder (knife)'
9. tawa man – 'to grow'
10. bu man – 'to become drunk'
    bu nan – 'to become tame'
11. ĕpan man – 'to become well, to be cured of an illness'
12. mita man – 'to disappear in the distance'
13. mitak man – 'to become black'
14. bo: man – 'to be cured'
15. ilang man – 'to disappear'
16. potat man – 'to disappear'

Note: verbs that occur with non-human subjects only are followed by *nan*, the 3rd person singular form of *man*.

MAN CAN OCCUR WITH ALMOST ALL ADJECTIVES MEANING 'TO BECOME . . . (ADJ.)'

1. kebur nan – 'to become soft'
2. mosa man – 'to become fat'
3. 'rugung man – 'to become thin'
4. ngangang man – 'to become stupid'
5. bisa man – 'to become clever'
6. gĕte man – 'to become large'
7. kĕsik man – 'to become small'
8. 'lilang nan – 'to become wild'
9. gaga man – 'to become handsome, pretty'
10. bura nan – 'to become white'

There are many other examples of this type. Only a few examples have been listed above. Those adjectives which are followed by *nan* usually occur with non-human subjects.

MAN WITH VERBS FOR INVOLUNTARY AND ACCIDENTAL ACTS

1. gĕso man – 'to slip, fall'
2. to man – 'to laugh'
3. lĕsok nan – 'to suddenly become lose from a holder'
4. mita man – 'to disappear'
5. batu man – 'to fall'
6. gaso man – 'to slip'
7. du.e man – 'to fall asleep'
8. tara man – 'to respond to a call from someone'
9. hogor man – 'to wake up'
10. morung man – 'to become hungry'
11. hopang man – 'to become tired'
12. hulir man – 'to forget'
13. lĕmEr man – 'to sink, drown'
14. bawak man – 'to float'
15. dĕsor man – 'to slip'
16. mela man – 'to swallow'
17. rugi man – 'to lose'
18. wĕnang man – 'to sneeze'
19. mate hala man – 'to faint'
20. buhu man – 'to break wind'
21. gorus man – 'to miscarry'
22. na.ak man – 'to stutter'

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MAN CANNOT OCCUR WITH THE FOLLOWING VERBS AMONG OTHERS

1.	dola – 'to hit'		10.	hĕning – 'to burn'
2.	kĕda – 'to kick'		11.	plupi – 'to blow' Note: (Sika) pupi
3.	li.i – 'to choose'		12.	holo – 'to burn'
4.	kela – 'to write'		13.	ikot – 'to make a fire'
5.	gata – 'to read'		14.	k̄ĕro – 'to blow'
6.	roga – 'to throw'		15.	turu – 'to raise one's hand'
7.	ala – 'to fetch'		16.	mĕkOt – 'to arrange'
8.	hĕna – 'to fry'		17.	gita – 'to see'
9.	huna – 'to boil'			

MAN CANNOT OCCUR WITH

18.	topo – 'to call'		23.	te.a – 'to sell'
19.	himo – 'to receive'		24.	galeng – 'to select'
20.	huma – 'to rob, seize, loot'		25.	hu.u – 'to carry on the top of the head'
21.	tĕbe – 'to play'		26.	hU:k – 'to think'
22.	piru – 'to kiss'		27.	mipIn – 'to dream'

There are many other verbs with which *man* cannot occur. In general it seems to be the case that *man* cannot occur with transitive verbs.

REVIEWS

LLAMZON, TEODORO A. 1978. Handbook of Philippine language groups.
Quezon City: Ateneo de Manila University Press.

Reviewed by Lawrence A. Reid, University of Hawaii

Dr. Llamzon's long-awaited handbook has at last appeared. It is a very attractive volume consisting of two main parts. The first is a series of three essays on the Philippines and the Filipinos, giving first a historical background, and then general statements on the cultural characteristics of Philippine language groups, and their general linguistic features. The second part provides capsule statements on various aspects of the culture and languages of 25 language groups – presented geographically in a general north-to-south direction. The groups described are Ivatan, Ilokano, Ibanag, Itawes, Kalinga, Ifugaw, Bontok, Kankana-i, Pangasinan, Pampanggo, Tagalog, Bikol, Hanunoo-Mangyan, Ilonggo, Waray, Sebuano, Aborlan Tagbanwa, Batak, Bukidnon, Mamanwa, Maranaw, Magindanaw, Bilaan, Tausug and Bajau. Each of these sections is followed by a brief (about 5-10 items) suggested reading list, and the volume is completed with two and a half pages of general references.

The Handbook of Philippine Language Groups (HPLG) purports to be a compilation and summary of scientific reports on the 25 ethnic groups included in the book. The stated purpose of the volume is to make this basic information available to as wide an audience as possible. There is no doubt in my mind that this attractive volume, published with the financial assistance of UNESCO, will be widely distributed and will soon form part of libraries throughout the Philippines and perhaps elsewhere. I am not so sure, however, that those who buy this work will get their money's worth. It is unfortunate that a scholar of the stature of Teodoro Llamzon has allowed a work of this sort to be published without taking painstaking care to ensure that the multitudinous errors of fact and interpretation that occur throughout the book were not eliminated.

This is a serious criticism to make, and were it not for the impression that this book will make, because of the stature both of the author and of the funding agencies, I would hesitate to discuss these problems. However, the data are supposedly taken from scientific reports, and we must scrutinize them to ensure that in fact what we are getting is scientific information, even though it is clothed in 'popular' language.

The author claims that HPLG is 'primarily linguistic in nature and aims to acquaint the reader with the basic structures of the most important languages'. It is typical of the inconsistences in HPLG that although the 25 languages described are here claimed to be the most important (although why is never mentioned), the previous sentence tells us that the languages were chosen primarily because data on them were available and they were accessible to field work, in order 'to fill in the lacunae and to check the accuracy of the data'. It is clear that Dr. Llamzon did in fact do fieldwork, but apparently not for the purpose he cited. All of the illustrative sentences in HPLG are from his fieldwork, and as we shall see, suffer from the problems that all fieldworkers face when too little time is spent ascertaining the accuracy of their data. The analysis of the data likewise is not from published analyses, but is the author's own attempt to fit the linguistic facts that he was able to pick up during the course of his too brief fieldwork into a single framework, a task which he accomplished with varying degrees of success.

As far as the ethnographic information is concerned, the author likewise has not provided us with a summary of the published material. He has, instead, taken one or two works for each language, and copied sentences verbatim from them (often without appropriate source citations), stringing them together out of context into a *Sunday*

Magazine type of popular presentation. What we are given is a potpourri of oddities, frequently reminiscent of the 'curiosity shoppe' approach to ethnography that one would expect from a 19th century traveller, rather than the careful, succinct description of the societies that one would expect.

Having made these criticisms, let me proceed to document them. Because of limitations of space, I shall restrict myself to comments on three of the groups, Ivatan, Ilokano, and Bontok, although similar comments could be drawn for many of the other groups described in HPLG.

The linguistic characterization of the language groups follows the system briefly described in the essay citing 'General Linguistic Features of Philippine Languages', i.e. a statement of the phonemes, charts of the personal and demonstrative pronouns and the case-marking particles, an indication of the form of the Linker, lists of cardinal, ordinal and distributive numerals, a table indicating the system of verb affixation, and finally a list of between 20-25 illustrative sentences.

The charts of pronouns and particles are organized by case. In each language, the author identifies the cases by citing one of the case-marking particles of the singular common noun phrase, as in Tagalog *ang, ng* and *sa.* They are not otherwise labeled. In the general description of Philippine syntax, however, he indicates that the three cases in the paradigm are 'nominative, possessive and goal/locative' (30). Although this description may be appropriate for some Philippine languages, it certainly is not appropriate for Ivatan. The cases of the pronominal sets are given for Ivatan as *o, so* and *do.* Whereas, *o* is nominative, and *do* can perhaps be characterized as goal/locative, *so* can never be used as possessive, or genitive. The possessive case in Ivatan is *no* (Hidalgo 1971:230-231, Reid 1966:85), and *so* is accusative, marking indefinite object noun phrases. An NP marked by *so* cannot have a pronoun substituting for it, since pronouns always have definite reference. The *so* pronouns that are cited in HPLG have a variety of functions. Seven of them are actually *do* or goal/locative pronouns. They are: *diaken* 1s., *dimoq* 2s., *diraq* 3s., (should be *diyaq*), *diaten* li.p., *diamen* le.p., *dinyoq* 2p., and *diraq* 3p. *Koq* 1s., *moq* 2s., *taq* li.p., *namen* le.p., *niyoq* 2p., and *daq* 3p., are *no* or possessive pronouns. *Niyaq* which is cited as a *so* case, enclitic 3s. pronoun, is actually part of a pronominal set otherwise not appearing in the data. This set (*niaken, nimoq, niyaq, niaten, niamen, ninyoq* and *niraq* — following the author's spelling conventions), substitute for what has been described for Ivatan as the *no* or associative NP, carrying, among others, the case relations of instrument and object of comparison. One other form cited in HPLG as belonging to the *so* personal pronouns ('*naw* enclitic 3 s.') is actually a demonstrative pronoun.

Similar problems also are found in the listing of the *do* pronouns. The 3s. form is cited as either *yaq* or *diq.* The first of these two forms is a nominative demonstrative meaning 'this', the second is neither a personal pronoun nor a demonstrative but the personal singular noun marker, corresponding to *do.* The correct form is *diyaq.*

The chart of case-marking particles lists both *so* and *no* as meaning possessive case. As indicated above, *so* is accusative, not possessive. The list of non-personal plural forms cited in HPLG is identical to the singular. However, in Ivatan a plural morpheme *sa* is used to indicate plurality, e.g. *o chito na sa* 'his dogs'. Singular personal nouns in the *do* case are shown as being marked by either *di, sa* or *da.* Only *di* may be so used. *Sa* marks a nominative plural personal noun, e.g. *minodi sa Juan* 'Juan (plural) went home'. *Da* marks either genitive, associative or locative plural personal nouns, e.g. *Minodi kami da Juan* 'We went home to Juan's family's place'.

The Linker, or Ligature, is one of the most important features of Philippine syntax, yet it is not mentioned in the description of general features of Philippine languages. HPLG cites the Ivatan Linker as '*aka* (with numerals only)'. The implication being that only between a numeral and a noun does a linker occur. In fact, a linker occurs in all Head-Attribute constructions, its form being *a*, e.g. *anak a mahakay* 'male child, son'.

Although accent is listed as a phoneme for Ivatan in HPLG, it is not consistently marked on Ivatan words. Among the numerals, for example, *asaq, apat* and *anem* all have initial long vowels and should either be marked with accent (as in Reid 1966:100), or with a geminate vowel to correspond to the reduplication found in the other pronouns, e.g., *dadowa, tatdo, dadima,* etc. Representation of glottal stop is also inconsistent, with *tatdoq* showing a final glottal stop, but *dadima* showing none. Although in HPLG it is never represented word initially, reflecting the author's interpretation of Tagalog phonology (Llamzon 1968:34), he frequently indicates its occurrence at the end of a word, where it is phonemic in Tagalog, but it is not in Ivatan. In Basco, all phonological words which would otherwise end in a vowel have an excrescent glottal stop optionally attached. It is not contrastive in this position.

The chart by which HPLG attempts to display verbal affixation, marks actor, goal, location and instrument foci in its vertical parameters, with non-finite, finite and gerund 'moods' in its horizontal parameters. Four 'finite moods' are given — imperfect, perfect, future, and recent past — reflecting once again the author's analysis of Tagalog. This system does not adequately represent the majority of Philippine languages (a fact noted by the author (HPLG p. 30)), which rather make a single distinction between actions presently completed (i.e. past), or presently non-completed (i.e. present or future). To *each* of these sets of affixes (not just the nonpast as indicated by the author), reduplication, or some equivalent device, can be attached to mark continuing action, i.e. past imperfect, present continuous, etc.

E.G. **Ilokano**

agsarita	agsarsarita
speaks, will speak	is speaking, will be speaking
nagsarita	nagsarsarita
spoke	was speaking

Recent past although marked distinctively in most Philippine languages is syntactically and morphologically at variance with the rest of the tense-aspect system and does not form a part of it.

Ivatan has one of the most complex verbal systems of all Philippine languages, and its representation in HPLG does not begin to adequately characterize it. Imperfect, future and recent past columns are all marked with zero. Ivatan, however, marks continuing action with either length on the final vowel of the verb stem or by partial reduplication of the verb stem (Hidalgo 1971:74-75). Even the forms of the affixes given in the Ivatan verb chart in HPLG are in several cases wrong. A contrast between *om* 'nonfinite', and *um* 'finite perfect' is given. However, there are no back vowel contrasts in Ivatan as indicated in the vowel chart (HPLG p. 34). The correct forms should be either -*om*- and -*omin*- respectively, or -*um*- and -*umin*-, depending on one's representation of the back vowel. HLG does not list *may-* (from PAN **maR-*) or *mang-* anywhere on the chart, even though they are as important to Ivatan verb formation as *mag-* and *mang-* are to Tagalog. The sequence *pa-* + *en,* is characterized as nonfinite, instrument focus. In fact, it is a causative goal focus form. I am completely unable to interpret the meaning of s + vv given as the form of the Ivatan gerund and the author provides no key to these symbols.

The illustrative sentences for Ivatan are good examples of over translation. All indefinite nouns have been translated with the numeral 'one', e.g. a 'window' is translated: *asa ka vahay* 'one window', even though, as in most Philippine languages, accusative NP's in active focus sentences require an indefinite interpretation without specification of a numeral one. Attempts to make explicit the future tense of a verb like Tagalog *magbúbukas* have resulted in the insertion of *anti* into the Ivatan sentence even though without

it, the sentence is interpretable as future. Attempts to elicit instrument focus verbs with sentences like 'Use the pail to get water', have resulted in sentences with *serbien* 'to use' rather than instrument focus verb forms which occur in Ivatan probably as frequently as in they do Tagalog. Finally, in order to translate the Tagalog imperfect sentences, the informant has resorted to paraphrases using the existential verb *tayto*.

Many of the problems indicated for the HPLG treatment of Ivatan can also be found in its treatment of Ilokano; beginning from the completely ungrammatical Ilocano sentence given on p. 30, where *Agsarîta ilóko si Pédro* supposedly means 'Pedro speaks Iloko'. The appropriate Ilokano should be *Agsarîta ni Pedro ti Ilóko*.

The forms used to characterize the Ilokano cases in HPLG are *iti* nominative, ϕ genitive and *idiay* locative. *Iti* is a determiner (but rarely used nominatively) whereas *idiay* is a demonstrative. There is no dialect of Ilokano to my knowledge which does not mark the genitive case. The facts are that nominative and genitive cases are both marked by the same set of forms, *ti* 'singular common', *ni* 'singular personal', *dagiti* 'plural common', and *da* 'plural personal'. Word order, agent before patient, eliminates ambiguity. *Ti* also marks indefinite accusative NP's. *Iti* primarily marks singular common locative NPs. Its plural form is *kadagiti*.

The pronominal forms in the chart are also confusing. There are no second or third person plural forms given. *Isúna* and *isu* are given as non-enclitic and enclitic forms respectively, of the 3s. nominative pronoun. In fact, neither is enclitic, they are simply free variants. The search for non-enclitic genitive pronouns in the northern Philippine languages to correspond to the *atin, amin, inyo,* etc. series in Tagalog apparently still continues. In fact there are none. Forms such as Ilokano *kúkuwak* and *bágik* which are cited as non-enclitic genitive pronouns in HPLG are genitively possessed nouns, *kúkua* 'goods, possessions, property, commodities; things' and *bági* 'share, portion, part, lot' (Vanoverbergh 1956). The enclitic genitives *ku* and *k,* and *mu* and *m* are phonologically conditioned variants of one another.

The listing of three sets of demonstratives for Ilokano is also misleading. There are five sets. The *daytay* 'recent' and *daydi* 'remote' sets are missing.

The Ilokano verb formation chart, although more complete than the Ivatan, is still far from complete. The listing of *i- + an* as instrument focus is inaccurate. This combination marks benefactive focus. In Ilokano, as in other Cordilleran languages, instrument and benefactive foci are formally distinguished, unlike Tagalog where they are marked in the same way. The appropriate Ilokano form for instrument is *i-*. The locative focus form is *-an*, with *pag- + -an* being its nominalized counterpart. The chart should also have shown the time focus form *panang-*. This form is also missing from the gerund column, as are the other gerundives *pannaka-* and *pannaki-*.

The illustrative sentences given for Ilokano are generally accurate. The following corrections, however, should have been made. Sentence 2 should have *idiay kusina* for 'in the kitchen' not *diay kusina* which is a nominative phrase. Sentence 6 should have a glottal stop after the reduplication, i.e. *umin-inum,* not *umininum.* Sentence 11 should have *parpartiyən*, not *parpartiyan.* Sentence 26 should show a glottal stop in the verb 'waiting', *ur-urdyən* rather than *ururáyen.*

Although a considerable amount of material has been published on the Bontok language, e.g. Reid 1963, 1964, 1971a, b, 1976 (none of which were cited in the bibliographical references), it is apparent that the author did not refer to it during the preparation of HPLG. The phonological statement inaccurately represents Bontok as having both *l* and *r* phonemes. These sounds are in complementary distribution in Bontok. The distribution is cited in several places in the published literature. *r* is also listed as a phoneme in Ifugao and Kankana-i. In neither of these languages is it contrastive. However, in Kalinga, palatal [lʸ] which appears in approximately the same environment as [r] does in Bontok and Ifugao is listed as an allophone of /l/ (see Reid 1973).

Bontok pronouns are correctly represented apart from the following: ls. nominative non-enclitic *sakqan* should be *sakqən,* and the oblique plural forms have been incorrectly aligned in the chart. There are no oblique enclitic forms as the chart implies, *kən dakayu* is 2p. nonenclitic, and *kən daidá* is 3p. non-enclitic. Since the other forms have been listed phonemically, using *q* for glottal stop, all 3p. and dual forms which are listed with a vowel sequence *(daida, daita),* should have a medial glottal stop *(daqida, daqita).* (Bontok does not have a canonical form V, all syllables start with a consonant.)

A variety of errors are found in the demonstrative chart. The syllable initial variant of /d/, which is [ts], has been improperly heard as [s] in the following forms: *satunqa, satunsa* (the second *s* in the latter form is correct, but there is no *n* in the form), *tusi,* and *tadtusi.* The phonemically correct forms are respectively *datunga, datusa, tudi,* and *datudi.* The chart also combines forms from at least four different paradigmatic sets. The alternation of *datuna* and *datunqa,* and *datusa* and *datusqa* given as genitive forms, illustrates one of the differences between two of these sets. The presence of a glottal stop following the final consonant, however, not only occurs optionally in these plural forms, it may occur in all *tu-* initial demonstratives, both singular and plural. These forms, moreover, both with and without *q,* are restricted to personal reference, i.e. this person, that person, etc. The form listed as *nandida (nandayda),* apparently represents *nan dəqəyda* 'those (common, far)', and is from a different paradigm from the personal forms with which it is placed.

The complete list of Bontok demonstratives as they occur in a nominative NP is found in Chart 1. It will be noted that the [+pers] and [-pers] forms are preceded by the appropriate nominal marker, *nan, si* or *da.* The forms marked [+pers] only occur as nominatives and are not preceded by the nominal markers. The [+pers] and [-pers] forms also occur as demonstratives in genitive and oblique NP's with the appropriate case marking particles preceding them. The forms listed in HPLG as oblique demonstratives *siná, sisá,* and *sidí* are actually locative demonstratives. They also have variant forms with an excrescent glottal stop, *sinqa, sisqa* and *sidqi.* Each of these locative demonstratives, beginning as they do with *s,* are post-consonantal variants. Post-vocalic variants also occur. The form *isna* (correctly *qisná*) is a variant which along with the unlisted *qissá* and *qisdí* occurs in isolation or in deliberate, or slow speech; *qis* is one of the Bontok locative markers.

Chart 1. Bontok Nominative Demonstratives

	Near speaker		Near hearer		Far	
	[+sg]	[-sg]	[+sg]	[-sg]	[+sg.]	[-sg]
[±pers]	ná	daná	sá	dasá	dí	dadí
[+pers]	si tuná	da tuná	si tusá	da tusá	si tudí	da tudí
	si tunqá	da tunqá	si tusqá	da tusqá	si tudqí	da tudqí
[-pers]	nan náqay	nan náqayda	nan sána	nan sánada	nan də́qəy	nan də́qəyda

The Bontok case-marking particles that are listed are both incomplete and in some cases inaccurate. The nominative *nən* should be *nan.* The explicit plural form, which is listed as *nan,* should be *nan da.* The phonetics of the personal plural *da* given as [tsa] in the nominative and [ča] in the genitive is misleading. The forms are of course identical. The one major difference between the nominative and the genitive forms which the author apparently completely missed is that the genitive requires an enclitic *-n* on vowel final stems preceding a genitive NP, e.g. *qábun nan laláki* 'the man's house', but *qásu-n nan*

laláki 'the man's dog'. This is also true when the genitive is a personal noun, e.g. *qábun Juan* 'John's house' but *qásun-n Juan* 'John's dog'. HPLG fails to include the marker *san* which appears throughout the Bontok case-marking system as a recent past, anaphoric or strongly referential marker. The cluster of forms given as oblique non-personal singular have the following explanation. *qis* (also *-s*) and *si* are the postvocalic and post-consonantal variants marking, respectively, accusative (non-specific) and close locative place names in Central Bontok (as well as in Kankanay). The corresponding marker of far locative place names for Central Bontok is not listed in HPLG; it is *qid*, or *-d* postvocalically. The latter does appear, however, in the form *isdid* which is listed, but which is actually a locative demonstrative, *qisdi* (see above) plus *-d* as would mark the phrase *qisdid Manila* 'there, in Manila'. A form *ad* is also listed. This is the equivalent of *qid* found in a number of dialects of Bontok, such as Guinaang, Malegcong and Mainit. *qad* has a corresponding *qas* 'near locative' in these dialects which is not listed. The form listed as *əsnanka* is not a plural form, it probably represents either *qisnan* or *qasnan* 'oblique, singular, specific' noun markers, plus *ka-* a prefix attaching to locative nouns of foreign origin, e.g. *ka-market, ka-garahe,* etc. The function of *sid* which is also listed as an oblique form is unknown to me.

The problem of fitting the verb forms of a northern Philippine language into a grid set up for a language such as Tagalog has already been discussed above.

The problem noted above for Ilokano in which the benefactive focus affixation is cited as instrument focus is also present in the Bontok verb formation chart. *I- + -an* is not instrument focus, it is benefactive. The presence of *pang-* at various points on the chart is also an error. Bontok has lost all reflexes of **pan-, *paR-, *paki-* and **paka-* affixes. Such forms are present only as fossilized prefixes on a few lexical items such as *pangegnanan* 'handle (i.e., place for holding)'. The forms listed as location focus are in fact all nominalizations which may or may not signify location, depending upon context. These forms also are used as gerunds.

Although future has been explicitly marked in the appropriate illustrative sentences with *tu* or *-ntu* (No. 5, 12, 19), these future adverbs are certainly not Bontok forms. They are Ilokano, and reveal an informant whose Bontok is heavily influenced by that language. Other problems with the data indicate that the informant was probably out of touch with his mother tongue. These include: No. 1 incorrect stress on the word for child. It should be *qungqungá.* No 2 use of Tagalog *sa* as a locative marker rather than *qasnan,* or *qisnan.* No. 3 the missing genitive *-n* in the phrase *bintána-n nan qabung* 'window of the house'. No. 9 (b) *nənpartiyen,* should have an *-an* suffix, not *-en* (or *-ən).* No. 10, which is supposedly benefactive focus, should have the benefactive phrase 'for the child' in the nominative: *nan qungqungá,* not *páras nan ungqúnga.* No. 18 is clumsy and probably ungrammatical. It should be *Layden nan qina ay mangipaltis manuk paras nan qungqunga* 'The mother wants to kill a chicken for the child'. No. 19 and No. 20 and other sentences which have their subjects in final position are unnatural. The subjects of Bontok non-actor focus sentences properly come immediately after the agent NP. The word order as it is given in HPLG is apparently the result of literal translation from the Tagalog equivalents. Thus, a sentence such as No. 20 *Iparpartiyan nan inas manuk nan ungqunga* has as its first (if not its only) interpretation, 'The mother killed the child's chicken for someone (unspecified)', in which child is interpreted as genitive, not nominative.

The inaccurate representation of Bontok sounds mentioned above when discussing the demonstratives, is, unfortunately, found also in the illustrative sentences, as well as in the numerals, and in the list of kinship terms. A recurring problem is the inability to distinguish between aspirated [kʰ], a variant of /g/ in syllable initial position, and unaspirated [k], which contrasts with it. Sentence No. 6 has *táku* for *tágu* 'person', No. 7 has *ákas* for *qágas* 'medicine'. In the numerals, *gasut* 'hundred' is consistently misrepresented as *kasut;* likewise, among the kinship terms, *aki* should be *agi,* and *kattukángan* should be *kattugángan.*

Other errors in the representation of Bontok numerals include the following:

Cited in HPLG		Correct Form
4.	upát	qəpát
6.	inə́m	qənə́m
10.	simúqu	sinpúqu
11.	simpúyu ya isá	sinpúqu ya qəsá
12.	sinpuyu ya čuwa	sinpúqu ya duwá
·20.	duwampúu ya isá	duwan púqu ya qəsá
30.	talumpúu	tulun púqu
40.	upát púu	qəpat púqu
101.	sonkasút ya sá	sin-gasút ya qəsá
102.	duwáy kasút	duwán gasút
400.	upát ay kasút	qupát gasút
1000.	sinlifu	sinlíbu

Several of the above errors can be shown to be the result of Ilokano influence in the speech of the informant, e.g. the initial vowels of the numerals '4' and '6' both follow Ilokano *(uppat, innem)*; furthermore, Bontok does not assimilate the nasal of *sin-*, nor the numeral linker *-n*, to the point of articulation of the following consonant. Nasal assimilation of *n* + non-alveolar consonant is required in Ilokano.

The volume of errors both in fact and interpretation which exist in the descriptions of the languages is so great that one can only warn readers to accept nothing as fact without first verifying it against descriptions of the languages prepared by reputable scholars.

But is it possible to find some redeeming feature in the book, perhaps in the three introductory essays? Unfortunately no. The first essay which attempts to trace the historical development of Philippine languages would be rejected by most if not all comparativists as giving an incorrect picture of linguistic development in the Philippines. Llamzon, for example, attempts to date the original dispersal of the Proto-Austronesian speaking peoples by combining an archaeological date for the presence of iron in South China (ca. 1500 to 1000 BC), with a glotto-chronological figure provided by Thomas and Healey for the separation of the Philippine languages from the Chamic languages of Southeast Asia. 'This means', Llamzon says, 'that the early Austronesian speaking Filipinos left their original homeland, together with some other groups who went on to other places, about 1,300 B.C.' (2). The knowledge of iron in PAN is controversial, being rejected by Dyen (1971) who doubts that Fijian *vesi* 'name of spear' implies the presence of iron in Proto-Oceanic times, but is supported by Blust (1977), with reconstructions such as *bari[]* 'iron', *malat* 'parang, machete', *(cs)al(cs)al* 'blacksmithing', *lanDas-an* 'anvil', and *kara(Ct)* 'rust'. But whether or not the knowledge of iron was part of PAN culture, the dispersal of the Austronesian languages must be dated at considerably earlier than 1,300 B.C., even earlier than 3000 B.C., Dyen's lexicostatistical figure which was rejected by Llamzon as too early. Archaeological evidence , including C-14 dating from the Oceanic area, as reported by Pawley and Green (1973), indicate that the dispersal of Proto-Oceanic could not have been later than 3000 B.C.; and consequently, the dissolution of Proto-Austronesian must have been earlier still.

Llamzon's slavish adherence to glottochronological dates goes counter to all the evidence that such dates must be treated with great scepticism. Furthermore, he perpetuates the myth of sequences of migrations, each responsible for a subgroup of Philippine languages. The first migration he says resulted in the Northern languages of the Philippines with northward migration continuing into Formosa. As evidence he cites 'the presence on the island of Formosa of the Itneg tribe, who are apparently identical to the Itnegs of Abra' (3). A search through the literature supports my own field-work experience that the Formosan Itneg is a myth. There is no group so named in Formosa. One wonders where this piece of 'scientific' information came from.

Llamzon's proposed second migration supposedly also came by way of Borneo (around 100 B.C.), because Tausug, supposedly related to the Central Philippine languages, is located in Sulu. However, Pallesen (1977) has shown that Tausug was a relatively recent intrusion into the area from North East Mindanao about 1300 A.D. This 'second migration' is said to be responsible for the Central Philippine languages. A third migration, which Llamzon says arrived in 'trickles', was supposedly responsible for the Manobo languages (among which he includes Bagobo, which has not been shown to be a Manobo language), and the 'Moro' languages, a disparate group of languages relatable only by the fact that they have embraced Islam. Other 'trickles' are said to have resulted in the languages of Eastern Mindanao (Mandaya-Mansaka) as well as surprisingly Bilaan, T'boli, Tagbanwa of Palawan, Tiruray and Subanon. He also includes Maranaw and Maginda-naw in the later trickle, although they are also cited as part of the 'Moro' trickle.

The problem with all this is that absolutely no linguistic evidence has ever been presented to prove, or even to give support to, migration theories of this sort. Moreover, it betrays a lack of understanding of the nature of language change. If such a theory were correct, we would be able to link the languages associated with at least the latest migration with the languages at their point of origin. The time of separation of the migrating languages from their homeland would be less than their time of separation from the languages which formed the earlier migration. Each of the Philippine subgroups would be more closely related genetically to some language groups outside the Philippines than they would be to each other. But such has never been shown to be the case. Philippine languages, even those which seem to be most aberrant, such as Ivatan, Ilongot, Bilaan and the like, apparently form part of a single language family. This is not to deny that multiple migrations have taken place. Obviously, they have. The influence of migrations from the north (Formosa) as well as from the south can be seen throughout the Philippines. However, these have only served to add 'strata' to languages which already existed and whose development apparently took place in situ; they were not themselves the congeners of the languages in question. Whether the Austronesian speaking people who originally settled in the Philippines came from the south or the north is a question which is still to be answered.

Although the second essay is a valiant attempt to make generalizations about the cultural characteristics of Philippine groups, it fails most noticeably in believing that homogeneity actually exists and is easily describable. Even among lowland groups great diversity exists now and probably also did during the Spanish and pre-Spanish periods. The author provides us with an idealized view of lowland society, taken from the reports of early *conquistadores*, taking note of their cleanliness, and that they were 'basically monogamous', and that although they drank heavily, 'they never lost complete control of themselves'. On the other hand, he feels it is necessary to discuss the distinctive characteristics of 'pagan' Filipinos, particularly those of the mountain provinces, whom he calls 'Cordillerans', a name he ascribes to Scott (1969). However, Scott never used the name in his book and would probably reject it as implying a Cordilleran vs. Lowlander distinction, a position, that Scott has rejected for many years. Apparently, the author missed the diversity made explicit in the subtitle of Scott's book, 'A look at the peoples and cultures of the Mountain Province'. Scott would also, I believe, reject the implication that his description of the Madukayan of Kalinga is in any way representative of the cultures of the other mountain peoples, nor would his Sagadan be an 'average Cordilleran', nor is it possible to describe a characteristic Cordilleran house, or typical Cordilleran architecture.

What the author fails to note is that the people he describes as 'until recently a headhunting and fierce people' reflect many of the cultural features of his own lowland ancestors, including headhunting and an animistic religion which still permeates the belief system of many 'Christianized' and educated lowlanders, and that the distinction between lowlanders and 'Cordillerans' is not an ethnic one but an imposed political and geographic one.

Although the author characterizes the highlanders as 'people who withdrew to the hinterlands upon the encroachment of modern ways of living introduced by the Spaniards and the Americans', a position espoused by Keesing (1962), he ignores the considerable evidence which points to a far longer period of habitation in the mountains, particularly in the Bontok and Ifugao areas.

Apart from these general criticisms, the essay has its share of errors such as incorrect translations: *basi* said to be wine made from nipa palm, and *lambanug,* said to be wine from sugar cane, and the copying of a misprint in Scott (1969), where *olag* is used instead of Bontok *olog* for 'girls' dormitory'.

The third essay, 'General Linguistic Features of Philippine Languages', has a section on the sociolinguistic situation in the Philippines, a section on subgrouping relationships, and a section on phonological, morphological and syntactic features of Philippine languages. The first section provides a good capsule statement on the development of Pilipino as a national language and its position under the new constitution. The second section reports the subgrouping theories from a number of reputable studies. The third section attempts to make statements about the development of Philippine linguistic features from Proto-Austronesian. The description of the development of Philippine personal pronouns is particularly amateurish, containing a series of apparently spot analyses without careful research to support his statements. The following is typical, 'The Northern Philippine Languages introduced two forms [of the third person plural nominative pronoun] ; *sikada* which is the Manobo form [*sikanda*] without the nasal and *dida*, which is a combination of *di* [an old locative marker] and the Proto-Austronesian third person plural number nominative *da*'. There is no evidence from Cordilleran languages to support an earlier nasal in this pronoun as the author suggests. Comparative evidence suggests that the Proto-Cordilleran pronoun from which Pangasinan *sikara* (the language most closely resembling the cited *sikada)* and Kalinga, Bontok, etc. *dida* derive was *siqida. The various analogical processes which resulted in the development of these forms is fully explained in Reid 1974(a) and (b). No old locative marker is responsible, nor is there any evidence that the Manobo form has a parallel history with the Pangasinan form (see also Harmon 1974).

From this section also it would be possible to add a long list of errors both in the data, their translation and their interpretation, but I think enough has been said.

As a Handbook of Philippine Language Groups this work is a failure. We can only hope that its place on the bookshelves will soon be replaced by a work that laymen, as well as linguists and anthropologists, will be able to refer to and be confident that the material contained in it is an accurate representation of the extensive literature now available on this great family of languages.

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De Guzman's book, originally her dissertation, is an interesting treatment of structure in a Philippine language. For all of us interested in Philippine linguistics, her study is a welcome addition, a new and refreshing look at a fascinating structure – Tagalog verbs. De Guzman uses a model which she says is 'narrowly restricted', 'a less powerful framework', but 'one which can account for a broad range of linguistic facts'. Her model is Lexicase. It is a general feeling that much of the grammar of Tagalog lies in its highly complex verbal system. To come to grips with such a system and to adequately explain and classify it, it seems that what is required is a framework which is so simple that important generalizations can be brought to light. It is sad but often the case that the model obfuscates, rather than explains, the linguistic phenomena at hand. According to De Guzman, Lexicase is the answer.

It is claimed that the main merits of Lexicase, a model developed by Starosta and his students in Hawaii, are its simplicity and its recourse to surface structure. The model analyzes linguistic outputs rather than abstractions from outputs. It does not recognize the level of deep structure. It does away completely with transformations which relate deep and surface structure.

The framework has three components: the Phrase Structure Rules (PSR), the Lexicon, and the Phonological Component. Of the three, the Lexicon is the most interesting. It is here that virtually all of the grammatical issues are explained.

The Lexicase PSR's generate trees whose terminal constituents are words and not morphemes or formatives. These PSR's are very much similar to those in Chomsky 1965. One difference, however, is that in the former only category symbols like V, NP, PP, and N, which dominate lexical items, are allowed, while in the latter, both category symbols and items with relational or semantic content such as Tense, Place, and Manner are included. All these other items are indicated in the Lexicon in Lexicase. Another difference is that in Chomsky 1965, the PSR's contain subcategorization and selectional restriction rules. Moreover, the labelled trees include complex symbols which conflate these selectional and subcategorization rules. Again, these semantic specifications and subcategorizations are indicated only in the Lexicon in Lexicase.

The Phonological Component is not fully described in most Lexicase literature. It is generally taken that this component gives the full phonological representation of the sentence. But since morphological processes are specified in the Lexion, the Phonological Component operates only across word boundaries within the sentence.

The Lexicon lists the lexical items together with their phonological representations, their category features, their case features, and the syntactic and semantic features. These features are bundles, and not ordered categories like those of Generative Semantics (cf. atomic predicates). The Lexicon also lists three types of lexical rules: (a) Subcategorization Rules which identify the subcategories of the lexical items, (b) Redundancy Rules which add or predict lexical features on the basis of some others, and (3) Derivation Rules which relate one lexical item or class of items to another.

From the above, it is immediately apparent that Lexicase is a cross between Chomsky's and Fillmore's models. De Guzman's work is a study on how well the framework,

which is admittedly derived from two others and which is asserted to be an improvement over both of the sources, handles Tagalog data. The author, consistent with the model of her choice, works primarily on the lexicon of Tagalog verbs, touching only very briefly on the PSR's of the language in one of the major chapters. The syntactic derivations she points to are for the most part localized in the Lexicon.

The book contains four chapters: Chapter I gives the Introduction to the study. Here the author identifies the structure in focus, describes the Lexicase framework, and compares Lexicase with Chomsky 1965, Fillmore 1968 and 1971, and the Generative Semantics of Lakoff.

Chapter II discusses case relations and case forms. The proponents of Lexicase acknowledge the leadership of Blake, Fillmore and Chafe in conceptualizing the notion of case. Lexicase, however, differs from these other descriptions in significant ways. First, in contrast to Fillmore, but in agreement with Chafe (also in contrast to a much later Relational Grammar where cases are considered linguistic primitives) the verb is central and its case frame specification dictates the kinds of actants or nominal expressions it can take. Second, in contrast to both Fillmore and Chafe, because they recognize two levels (deep and surface) and transformations which relate these levels (such as Subjectivalization), Lexicase marks both case relation and case form only on one level. Case relations indicate the semantic relationship of a nominal with the verb (or predicate). Case forms realize this relationship as well as give the grammatical function of the case relation. For instance, a sentence may contain the actant *ang nanay* 'mother' which has the following case specification $\begin{bmatrix} +NM \\ +Ben \end{bmatrix}$. The benefactive feature [+Ben] indicates that *nanay* is the person/being for whom the action is carried. The nominative feature [+NM] indicates that the actant is marked and functions as the subject of the sentence. The description is very appealing because it suggests that case relations and case forms are unified entities and must not be separated by transformations which could very well distort our perception of syntactic structures.

One thought, however, comes to mind. It is true that the Lexicase PSR's become very simple with the exclusion of transformational rules. However, it is also true that features like the ones above must be reflected somewhere in the grammar, in this case, the Lexicon. Moreover, relationships which hold between sentences, if not indicated in the base or transformational component, must be indicated somewhere else, again in this case, as features (syntactic or semantic) or as rules (derivational) in the Lexicon. In Lexicase, therefore, the Lexicon becomes the highly efficient component, to compensate for the imposed inactivity of the base.

In general, the case relations identified agree with most standard descriptions of Tagalog case (see for instance Otanes, McFarland, Ramos). In addition, the modifications on case suggested by De Guzman seem to be generally reasonable.

For instance, her distinction between inner locatives and outer locatives in Tagalog captures an insight that has not, to my knowledge, been described very well elsewhere. There are, however, certain classifications with which I do not feel very much at ease.

The Benefactive case relation is problematic. The inclusion of the notion 'purpose' in the definition seems to be counter-intuitive. In the sentence:

<div style="text-align:center">

Kumakain ako ng bitamina *para lumakas.*

'I eat vitamins *to grow strong'.*

</div>

the italicized phrase is analyzed as [+Ben]. The confusion lies in the fact that both 'purpose' and 'benefactive' share the same case form manifested by *para.* In this instance, the choice of conflating both 'purpose' and 'benefactive' into [+Ben] is motivated by surface structure. However, since case relation has been defined as the semantic relationship between a nominal and its predicate, and since case is registered in the Lexicon,

which admittedly deals with the 'intrinsic' meaning of the structure, will it not be a better strategy to list two separate case relations and to recognize surface homonymy in *para?*

De Guzman is correct in not labelling [+Ben] all structures that have been classified previously as 'indirect object'. In the sentence below *Nena* is obviously not benefactive:

Binigyan ko ng pera *si Nena para sa simbahan.*
[+Loc]   [+Ben]

'I gave Nena money for the church'

What is not clear to me is why the actant *Nena* is analyzed as [+Loc]. I suppose it is in analogy to a second example given in the book:

Binigyan ko ng pera *si Nena sa simbahan.*
[+Ben]   [+Loc]

'I gave Nena money in church'

However, I cannot see a more logical reason either in the surface structure or in the meaning structure which would support the analysis of *Nena* as [+Loc].

One observation which I find most appropriate is that regarding the classification of a language as either accusative or ergative. Tagalog seems to defy such a classification. In Tagalog, the verbs and verb classes dictate the cooccuring case relation which may be realized in the nominative case, that is, will take the [+NM] feature and correspondingly will be manifested as subject of the sentence. It is clear that neither the accusative nor the ergative classification applies to Tagalog. What is a better analysis for the language is to classify verbs and verb classes rather than the total language itself. The ergative verb or verb class may be defined as 'one which may have a [+Agt] or a [+Ins] in its case frame for some types, but whose unmarked subject choice is [+Obj]'. The accusative or nonergative verb may be defined as one 'whose unmarked subject choice is determined according to the Fillmorean hierarchy of Agt-Dat-Ins-Obj'. The redundancy rules De Guzman comes up with to define the possible cases for the [+Erg] verbs capture a generalization which has escaped most investigators of Tagalog verbs. The discussion on ergative verbs is repeated in Chapter III.

Chapter III starts with a review of major studies on Tagalog verbs. Included are the works of Bloomfield, Blake, Wolfenden, Llamzon, Otanes, and Ramos. Then the chapter moves on to its main discussion, the inventory of the semantic and syntactic features of verbs and their subcategorization based on the features identified.

The main contribution of the chapter lies in its classification of verb stems according to their inflectional features (semantic and syntactic). The feature trees and charts appeal to my sense of order and logic. The two generalizations on verb stem classifications are heuristic and significant: (a) 'Each verb stem class is distinguished from every other class by at least one distinct feature' and (b) 'Each stem class manifests its own voice paradigm and corresponding voice affix or affixes according to its distinguishing features'.

One description, however, does not completely concur with my own. This is regarding the feature [+Recent]. De Guzman gives us five reasons why this feature cannot be classified as an aspect inflection. Among them are: (a) It exhibits syntactic characteristics which are unique to itself. (b) A following particle *lang* is required with this feature. (c) The application of this feature is restricted to certain well-defined instances. All these, I feel, indicate the uniqueness of the feature, but they do not necessarily disqualify the feature as an aspect inflection. Again, it is obvious that the motivations for the conclusion drawn by the author are surface structure characteristics.

The distinction between derivation and inflection are given in Chapter III. It is a correct contention that 'if inflection and derivation are properly distinguished, we can

provide a more satisfactory account of the lexical relations among verb forms'. Derivation is defined as the 'creation of a lexical entry in a given syntactic category in accordance with a systematic analogy with a lexical entry in another syntactic category'. Inflection is defined as a 'modification in the phonological representation of a lexical entry which corresponds to the choice of a particular inflectional feature'.

In Chapter IV, the lexical process of derivation is further explained. It is claimed that in Lexicase, a variety of syntactic relationships can be explained much more efficiently and with less fanfare through derivations which apply on lexical items rather than through transformations which apply on trees. Derivation rules may be fully productive (as when application is quite uninhibited), semi-productive (as when application is restricted), and idiomatic (as when application is considerably limited). There are two basic derivation types: syntactic derivation and semantic derivation. The former changes the lexical categorization on verb subcategorization of a stem. The latter modifies the semantic features and morphological structures of the stem. This latter type includes formation of simultaneous plural, intensive, moderative, accidental, and requestive. The chapter actually expands on what are identified as syntactic derivations which change lexical categories and those which change verb subcategories. The former include derivations of verb stems from nouns and from adjectives. The latter include three types of derivations: (a) those that change morphological voice features (e.g. *ipampano'od* 'used for watching' which requires [+Ins] in the nominative is derived from *pano'od* 'watch' which does not have this requirement), (b) those that change case relation features (e.g. *mahinog* 'become ripe' which does not have an agentive counterpart can be the source of the causative *pahinog* 'allow to ripen') and (c) those that incorporate case relations (e.g. *pagintindihan* 'try to understand each other' which as an intentional reciprocal psych verb is derived from *intindi* 'understand', an intentional perception verb).

Through derivation of this latter type (where semantic features and subcategorization features are changed, rather than category features only), relationships between lexical items and, ultimately, between sentences can be accounted for. Here the efficiency of the Lexicon is once more demonstrated.

This conceptualization of derivation is, however, quite a departure from the usual definition of the concept, which allows only for lexical operations which change the lexical category of the item. To most, only processes which derive a noun, for instance, from an adjective or a verb from a noun, are considered derivation. Such notions as 'frequentative', 'simultaneous plural' and 'accidental' are considered inflectional rather than derivational. The positing of rules which explicitly relate verb stems is required in Lexicase, since this is one way by which crucial relationships in Tagalog can be highlighted. The grammar which denies a more abstract level by which relationships may be explained must have a mechanism to explain such relationships elsewhere. This is the motivation underlying the novel look at derivation. Otherwise, this expanded definition of derivation is not justified, and the added semantic features can just as well be described as inflectional.

In sum, the book is a consistent study of Tagalog verbs using a lexical framework which relieves the base component of much of the burden of explanation and lays such a burden instead on the lexicon.

DOCUMENTATION SECTION:

THE USES OF LINGUISTICS IN THE PHILIPPINE SETTING

Report on the Linguistic Society of the Philippines convention on May 5, 1979 at the
Pablo Nicolas Auditorium, De La Salle University

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The theme of this year's convention was 'The uses of linguistics in the Philippine
setting'. Curtis D. McFarland, in his keynote address, discussed the various possibilities
by which linguists can make use of their training and expertise in helping Filipinos solve
their problems. In the national life, the development of a national language and the ques-
tions of language use in schools require that people come up with options, make decisions,
and implement plans. To do this, they must be educated as to the possible alternatives and
consequences. The linguist can come in not to force decisions, but to clarify issues and to
share his training. Outside of academia, the role of the linguist is not as well-defined.
However, it is not difficult to imagine communication problems which require expert
knowledge of language structure and systems. The whole area of communication for
persuasion, for instance, is definitely 'marketable'. It is a question of articulation, of
getting involved, of making others know, and of convincing ourselves as well that we have
relevance and that we have practical applications for our conceptual models.

Three topics were discussed by three nonlinguist panels to which three sets of
linguist reactors responded. These topics were: (a) Linguists in the academic world, (b)
Linguists outside of academia, and (3) Linguists and the Philippines in the future.

The panelists for the first session discussed answers to the question: 'What can a
linguist do in a university beside teach Introduction to Linguistics? ' The panelists were
Exaltacion Ramos, Dean of Arts and Science, De La Salle University; Loretta Sicat,
Executive Director, Philippine Social Science Council; Pacita Habana, Program Director,
Innovative Technology (INNOTECH) Center of the Southeast Asian Ministers of Educa-
tion Organization (SEAMEO); and Angela Lansang, Dean of the Graduate School, St. Louis
University.

Ramos pointed out that the linguists' participation in other departments has become
very important in the university. In whatever discipline language figures as a significant
dimension or parameter, the input of the linguist becomes necessary. She particularly
specified the areas of psychology (verbal behavior and social interaction), anthropology
(culture and language), sociology (sociolinguistics), and political science (language and
politics).

Sicat focused on the role of linguists in national development. She stressed the need
for national language development, the trend toward indigenization of research, the
process of research dissemination and research utilization. In all these areas, the linguists
can come in, actively participate and bring about the desired changes.

Habana described various programs of the INNOTECH where, through better in-
structional management and self-teaching modules, education can be carried on for more
people with fewer teachers. The language dimension is important since basic literacy and
knowledge depend on language and since teaching materials must be tested for adequacy,
aptness, readability, and comprehensibility of language. Also in training implementors,
the barriers in most cases are linguistic in nature.

Lansang said that the fulfillment of a linguist in the university is first of all as a teacher. But, then, he can go beyond this and help tackle problems related to language. Because he has the tools and training, he can help identify problems as well as evolve projects to solve these problems. The problems can be those related to the propagation of Pilipino, the implementation of the Bilingual Policy, the raising of literacy rates. In short, the linguist can help bring about the linkages between education and the linguistic realities of life in the Philippines.

The consensus from the reactors centered around the necessity of 'marketing' or selling the linguist. The slogan can be: See a linguist for a language problem.

The discussion at the second session was on the question 'What can a linguist do in Makati? ' The nonlinguist panelists were Luchi Ticson, Group Head of the Editorial Section, Sycip-Gorres-Velayo; Herminia Barcelona, Dean of Arts and Sciences, University of the East, who acted as proxy for Josefina Patron, Research Director of the National Media Production Center; and Raquel Balagtas, Programmer at the Technology Resource Center.

Ticson enumerated a number of areas where linguists would be invaluable. They can work in the area of evaluation, that is, developing evaluative instruments, actually testing applicants on their language skills, and evaluating language training programs. They can explore the area of personnel training itself. Developing communication skills among staff is one of the major concerns of business. With their knowledge of communication systems, they can look into the networks of communication in business, the types of oral and written reports done, and the interaction among business associates. Finally, linguists can do basic research on the distinctive features of the language of business.

Barcelona spoke for Patron on the areas in mass media and professional communications where linguists can find applications for their training. The National Media Production Center is the major information-education arm of the government. Among its tasks are: drawing up media strategy, producing media materials, distributing and disseminating materials, and conducting research and evaluation. The linguists can be involved directly in the numerous projects in their capacity as communications experts. Linguists can also be involved indirectly on a consultancy basis.

Balagtas stressed the fact that linguists can help immensely in manpower development, in project management of language programs, and in copywriting and advertising.

After the panel presentation, the reactors responded and agreed that there is a necessity for setting up a mechanism for consultancies. One of the first steps to take is to compile a directory of linguists and make this available to different companies.

The last session explored the question 'What can a linguist prepare for? ' The panelists were Co King Uy, Director of the Computer Center, De La Salle University (for computers), Alfonso De Guzman, Educational Development Projects Implementing Task Force (EDPITAF) (for communications), Arlyne de los Santos of De La Salle University (for population) and Robert Salazar of De La Salle University (for regional development).

Co King Uy brought up the topic of cybernetics and the points of contact between artificial and natural languages at a theoretical level. In the Philippines, hardware technology is imported wholesale; that is, computers come to us with fully built-in systems. Thus, research is not possible at the present time. The question then is not how linguists can help computer science, but rather, how the computers can help the linguists.

De Guzman made a plea for keeping in mind the producers (the printer and the compositor) and the consumer (the reader) in any kind of language use. He pointed out the need for a programmer to do a special program for syllabicating Pilipino for printer's use, for instance. He also pointed out the intrinsic difficulties connected with the IPA symbols.

De los Santos said that in any kind of demographic projections about the future of the Philippines, inputs from linguists are needed for the following areas: census data, number of speakers of dialects, trends in the growth or decay of dialects, spread or dissemination of Pilipino. As the Philippines grows in population (the projection for the year

2000 is twice the present population), we need a more efficient network of communications, one requirement of which is a common language. At a lower level, there is a necessity for translations to disseminate important information especially about planning of families.

Salazar focused mostly on the necessity of adequate language use for disseminating concepts of development and innovation in a region and possible communication barriers arising from language. The right kind of language (the local dialect, the local lingua franca) will make the agencies of development accessible to people, and help them become aware of their rights and of the need for proper legislation.

The consensus was that linguists need to define their role and themselves more precisely for nonlinguists, since judging from the different nonlinguists requested to respond to the questions, it is clear that linguists are identified mostly as language teachers, particularly teachers of English. An interesting question came up, one for which no consensus was reached: Do we narrow down the concept of a linguist, or do we expand it to include all the various roles possible for him?

Obituary

DR. CECILIO LOPEZ

February 1, 1898-September 5, 1979

Professor Emeritus of Linguistics and Oriental Studies,
University of the Philippines

Professor Cecilio Lopez began as an undergraduate student of zoology at the University of the Philippines and developed a life-long interest in linguistics under the tutelage of Otto Scheerer, the founder of the Department of Linguistics at the University in the early 1920's.

Trained in linguistics at the University of Hamburg under Otto Dempwolff, the first systematizer of Austronesian Comparative Studies, Lopez wrote a doctoral dissertation in 1930 comparing Ilocano and Tagalog (his first language).

He then became the first trained linguist of the country and spent the rest of his life connected with the University of the Philippines as a professor and Head of the Department of Oriental Languages and at one time Secretary of the Graduate School, except for two periods of government service as full-time Secretary of the Institute of National Language (1936-1941) during the Quezon Administration and again as Director of the Institute of National Language for a short period (1954-1955) during the Magsaysay Administration.

Lopez taught basic linguistics to the founding members of the Institute of National Language, commissioned by a Presidential Executive Order under the National Language Law (Commonwealth Act Number 570) to select and standardize a national language for the Philippines, which was granted Commonwealth status in 1936 and was to be granted independence ten years later in 1946.

In connection with his work at the Institute, Lopez wrote a *Manual of the Philippine National Language* in English at the behest of President Manuel L. Quezon for use by teachers in their teaching of the new national language based on Tagalog. The Manual was based on Bloomfield's classic 1917 Tagalog grammar but was supplemented by a section on syntax which was Lopez' specific contribution.

Inspite of administrative work at the Institute and at the University, Lopez continued his research, gathered data, and spent his retirement years as Emeritus Professor (1963) not only continuing to teach Comparative Austronesian to University of the Philippines graduate students but also preparing his manuscripts for publications by the University of the Philippines Linguistics Department journal, *The Archive*.

A Festschrift was presented by his friends and colleagues here and abroad on the occasion of his seventy-fifth birthday and subsequently a collection of his writings was compiled in 1977 by Ernesto Constantino, Professor of Linguistics at the University of the Philippines, his student and later colleague, and editor of his manuscripts.

Lopez suffered from cardiac arrest on September 5, 1979 after a bout of illness from which he seemingly recovered. At the necrological services in his memory, his colleagues and former students paid tribute to their dean and to the Philippines' first native linguist.

ANDREW GONZALEZ, FSC

LINGUISTIC SOCIETY OF THE PHILIPPINES ACTIVITIES
1978 – 1979

1. The Board met monthly on the last Friday of the month to consider pending matters. The meeting was usually followed by the monthly lectures.

Lectures for last year were the following:

Prof. Dr. Heinrich Kelz	:	'Oppositions in Phonology: Theoretical Dichotomies'
Prof. Kazuo Akasaka	:	'Trends in English Language Teaching in Japan'
Teresita C. Rafael	:	'Pidginization and Creolization in Hawaii'
Michael Smithies	:	'Practical Approaches to English for Special Purposes'
Thomas Scott Goodrich	:	'Qualitative and Quantitative Strategies of Language Use in a Multi-Ethnic Philippine Classroom'
Stanley Kurtz	:	'The Case for English Spelling Revision'

2. PUBLICATIONS:

The combined June and December 1978 (Vol. 9 Nos. 1 and 2) issue of the *Philippine Journal of Linguistics* were distributed.

3. ACTIVITIES:

3.1. Under the sponsorship of the Ford Foundation, Bangkok, Prof. Ladislav Zgusta conducted a workshop on lexicography on May 14 to June 12, 1979. Participants from the LSP were the consortium students, LSP members and key lexicographers of the Institute of National Language. An Indonesian and a Malaysian representatives also participated.

3.2. The Ministry of Education and Culture with the assistance of the Surian ng Wikang Pambansa, Linguistic Society of the Philippines and Philippine Association for Language Teaching, sponsored a conference on "Bilingual Education Four Years After and Beyond" on October 18 to 20, 1979 at the Health Education Auditorium of the Philippine Normal College. The conference was attended by language supervisors of the different Ministry of Education and Culture regions. Problems were discussed regarding the implementation of the Bilingual Education Policy in the Philippines and some solutions to these problems.

3.3. With the cooperation of the Goethe House German Cultural House, the LSP and PNC sponsored a series of lectures by Dr. H.E. Piepho, Head of the Linguistics Department of Giessen University, West Germany.

3.5. A summer workshop was held under the sponsorship of the Ministry of Education and Culture, with the cooperation of the Linguistic Society of the Philippines, Philippine Normal College and Pambansang Samahan ng Linggwistikang Pilipino on updating the Teaching of English in Philippine Schools and Using Pilipino as a Medium of Instruction in Social Studies and the Social Sciences. Participants were teachers and supervisors at the Primary and Secondary Levels, both private and public.

4. FINANCES:

We obtain subsidies for our publications from the Summer Institute of Linguistics and the National Science Development Board through the Philippine Social Science Council. For operating funds, we depend on income generated by our workshops, the sales of our publications and membership dues.

ANDREW GONZALEZ, FSC
Executive Secretary

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