

THE SEMANTIC COMPONENT *REALIZATION*  
IN PHILIPPINE LANGUAGES

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Meaning components are not always unique to a single lexeme; rather, it is common in language for the same meaning component to recur systematically throughout a language, as a constituent of several lexemes.

A familiar example of this phenomenon is the English causative. In English, the difference between 'die' and 'kill', between 'eat' and 'feed', and between 'go home' and 'send home' is the causative component. More commonly in English the causative component is manifested overtly as 'cause to' or 'make', as in 'He made me forget the appointment.' In Philippine languages, verbal affixation (usually the prefix *pa-*) indicates causative. Another recurring component in English is the directional component, seen in such pairs as 'go' and 'come', 'take' and 'bring'. Generally, however, this component is carried in the clause by a preposition or locative word. In Philippine languages direction is implicit in roots indicating motion, and in addition, affixation often carries a direction component.

Thus, it can be seen that a single semantic component can be manifested on different levels in a given language, as well as between languages. Its presence has been found to be variously indicated: by a verbal complement, by morphological elements, or by a different lexeme.

The **realization** component in Philippine languages is unusual in that its presence is often not overtly marked; it is only discerned in context — either the linguistic context or the extra-linguistic context or both. For example, in Inibaloi<sup>1</sup> *awis* means both 'to invite' and 'to win over', the difference — the successful, effectual outcome — being one only of context. When the **realization** component is clearly absent in context, *awis* means 'invite'; when it is clearly present, it means 'win over'; and in some contexts it is ambiguous. In the sentence *\*Inawis (Inewis)<sup>2</sup> ko nem eg ali dimaw* 'I invited him but he didn't come', **realization** is absent; it is present, however, in *Shakel noman i \*inawis (inewis) to'n too nen miyol* 'He has really won over a lot of the mayor's followers': while in *\*Inawis (inewis) to's Inoy ja mengibot* 'He invited (i.e. tempted/induced) Inoy to steal', the outcome of the effect is in doubt.

The **realization** component,<sup>3</sup> or sometimes its absence, is variously marked in different languages; for example, (1) by lexical pairs, one with, and one without, the component, (2) by post-verbal complements, (3) by morphological elements, and (4) by context only.

(1) Lexical pairs. In English the **realization** component often appears as a component in one member of a lexical pair, in contrast to its absence in the other member. The following pairs are examples of this: 'seek' — 'find', 'pursue' — 'catch', 'study' — 'learn', 'listen' — 'hear', 'look' — 'see', 'aim' — 'hit', 'investigate' — 'solve'.

(2) Post-verbal complements that mark the presence or absence of the **realization** component are of various kinds. In English, a preposition after a verb often serves either to indicate its absence, or sometimes to indicate that the outcome is in doubt. Note, for example, the following pairs: 'feel for' — 'feel', 'strike at' — 'strike'. A doubtful/uncertain outcome in English is often disambiguated also by the addition of such words or phrases

as 'unsuccessfully' or 'in vain', or by negating the member of the lexical pair which expresses **realization**, as, for example, 'He chased it but did not catch it.'

In Vietnamese *thây* 'preceive' lends the **realization** component when conjoined to certain lexemes, as, for example, *tim thây* 'seek-preceive (i.e. find)' and *nghe thây* 'listen-preceive (i.e. hear)'.

(3) Morphological elements. In Inibaloi the suffix *-an*, with one class of verb roots, adds the **realization** component. With roots of this same class the suffix *-en* indicates only effort toward success, with no indication usually of the outcome. For example:

*anop* 'hunt', *\*anopen (enopen)* 'to hunt game', *\*anopan (enopan)* 'to bag game'

*bengwit* 'hook and line', *bengwiten* 'to fish for something thus', *bengwitan* 'to catch something thus'

*balais* 'booby-trap', *\*balaisen (bedaisen)* 'to set a booby-trap for something', *\*balaisan (bedaisan)* 'to kill something thus'

*anap* 'look for', *\*anapen (enapen)* 'to look for something', *\*anapan (enapan)* 'to find something after looking for it'

(4) Context. A large number of verbs in Philippine languages do not of themselves indicate success or non-success in the action they represent, that is, the presence or absence of the **realization** component. In all such cases **realization** is to be known only by context. The following verbs are a few examples from Inibaloi. For each, two meanings are given: the first without, and the second with, the **realization** component:

*\*paras(en) (peshasen)* 'to try', 'to experience'

*(i)awat* 'to offer', 'to hand over'

*botos(an)* 'to vote for', 'to elect'

*binat(en)* 'to pull on', 'to stretch'

*\*bolang(en) (bodangen)* 'to strike at with horns', 'to butt, gore'

*\*(ma)jagas(an) (maekasan)* 'to be medicated', 'to be healed'

Context usually clarifies the meaning, as the following sentences illustrate:

*\*Pinaras (Pineshas) ko 'n obda-en nem ekak posi-en.*

tried I work/on but not-I able

'I tried to do that work, but I wasn't able.'

*\*Pinaras (Pineshas) ko sotan 'na obda; isonga mebedin to ngo.*

tried I that work so possible he also

'I've tried (i.e. done) that job, so (I know) he can do it too.'

*In-awat ko nem eg to inda.*

offered I but not he take

'I offered it (to him) but he didn't take it.'

*Kinastos to sota in-awat ko son si-kato nonta na-shem.*  
 spent he the offered I to him past evening  
 'He spent (the money) I handed over to him last evening.'

The same phenomenon can be seen in other Philippine languages, as seen in the following examples from Ilocano and Hiligaynon. In Ilocano, for example, the verb root *singir* 'to collect a debt' has verb forms that are disambiguated only by context:

*Bassit laeng ti siningir ko.*  
 little only collected I  
 'I only collected a little (of the debt).'

*Siningir ko ngem awan ti inted na.*  
 collected I but none gave he  
 'I tried to collect (the debt) but he didn't give anything.'

And in Hiligaynon the following two sentences illustrate that, whereas the verb of the first clause would seem to indicate the presence of **realization**, the linguistic context (the 'but' second clause) is conclusive that it is absent:

*Ginbali ko ang kahoy pero indi maotod.*  
 broke I stick but not part  
 'I broke (i.e. tried to break) the stick, but it didn't part in two.'

*Ginbuksan ko ang puertahan pero sirado.*  
 opened I door but locked  
 'I opened (i.e. tried to open) the door, but it was locked.'

A lexicographer in a Philippine language finds verbs such as those cited above to be relatively easy to label, because English has ready verb forms both with and without the **realization** component. Other verbs, however, are difficult, because it is necessary to include in the second gloss 'try to'. In fact, since the **realization** component in these instances is apparent only in context, it usually goes unnoticed. The English gloss commonly given to these verbs implies success in the attempt, but in actual use the verbs often occur without the **realization** component, since context indicates non-success, as the following sentences illustrate:

*\*Dinagak (Dingkak); eg mebedin.*  
 did-I not possible  
 'I did it (i.e. tried to do it), (but) it couldn't be (done).'

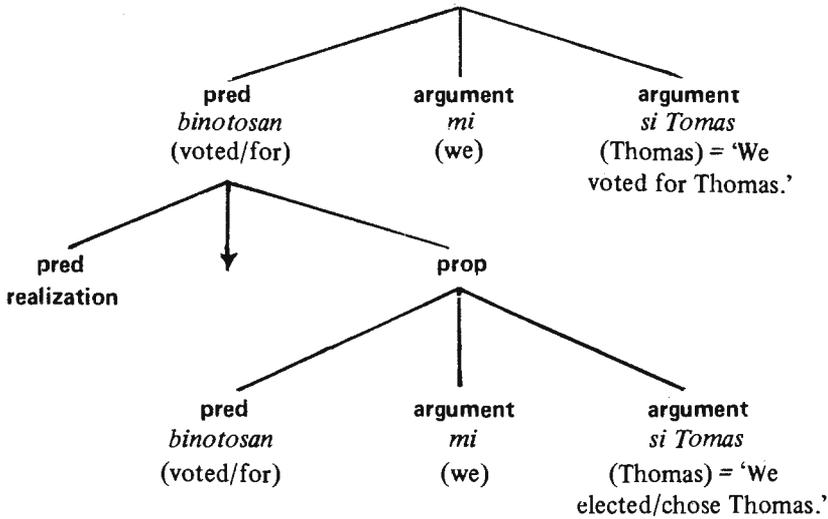
*\*Binatang (Binetang) ko, nem endayot.*  
 felled I but resistant  
 'I cut it down (i.e. tried to cut it down), but (the wood) was too hard.'

*Inpan-akad ko, nem eg nan-akad.*  
 made/walk I but not walked  
 'I made him walk (i.e. tried to make him walk), but he didn't walk.'

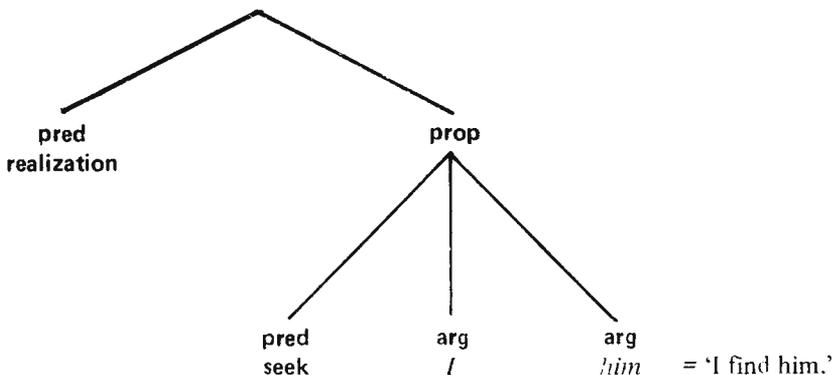
*Dinansaan ko, nem eg medansaan.*  
 nailed I but not be/nailed  
 'I drove (i.e. tried to drive) a nail into it, but it couldn't be penetrated.'

English also has certain verbs for which the **realization** component is only contextually marked. Usually, however, these are not accepted as well-formed English surface structures. Notice, for example, 'call' and 'send' in the following sentences: 'He called the waiter to his table, but he was busy elsewhere', and 'I sent him on an errand, and there he is watching television!'

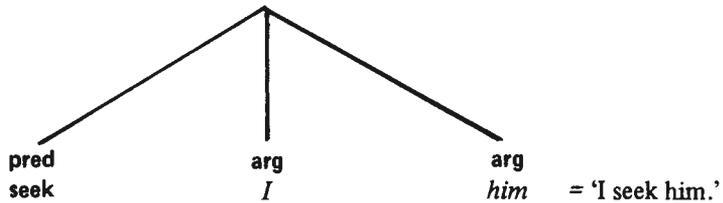
When sentences are lexically analyzed to ascertain their semantic structure, it is found that those sentences with the **realization** component, however it is indicated, are more complex than those without it. Represented in a semantic tree diagram, **realization** is a predicate that lends that additional meaning to a proposition not expressing it otherwise. That is, when an event represented by a proposition is carried out within the scope of the predicate **realization**, success in the attempted event is to be understood. Thus, a sentence with *botosan* would be represented as follows:



The same type of lexical display explains English lexical pairs such as 'seek' – 'find', 'pursue' – 'catch', and 'look' – 'see':



*Seek* in the scope of the higher semantic abstract predicate realization becomes the lexical form 'find', in the sentence 'I find him.' *Seek* with no higher realization is simply 'seek.'



FOOTNOTES

<sup>1</sup>Inibaloi is the language spoken by 70,000 people in the southern two-thirds of Benguet province in the mountains of Central Luzon. The author has been resident in the Inibaloi area for eleven years. Dr. Kenneth Gregerson of the S.I.L. Vietnam Branch gave some especially helpful advice in theoretical matters. Mr. Gonzalo Tigo of Atok, Benguet, supplied the Inibaloi illustrative sentences.

<sup>2</sup>Since the Inibaloi morphophonemic system is a highly complex affair, regularized forms of verbs are given first to make root recognition easier for the reader. Asterisked forms (those which do not actually occur in Inibaloi) are followed by the form in parentheses that does occur.

<sup>3</sup>It could just as easily be argued that there is an optional **attempt** component, and if the English point of view were followed, this perhaps would be more pleasing. In English, for example, 'look' and 'see' are a pair whose lexical difference is the **realization** (or **attempt**) component. But the *overt* marker of the component in English is 'try to', and most verbs, such as 'lift', 'fold', 'clobber', imply success unless qualified by 'try to'. Thus, 'I look' and 'I see' could best be described lexically as 'I attempt to see' and 'I see'. We have chosen for Philippine languages to describe the phenomenon in terms of a **realization** component because intuitively it seems more appropriate.

TOWARD THE STANDARDIZATION OF PILIPINO ORTHOGRAPHY:  
STANDARDIZING THE SPELLING OF SPANISH LOANS ASSIMILATED INTO TAGALOG

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O. Introduction

0.1 *Purpose of the paper.* This paper will be concerned with the spelling of Spanish loan words which have been assimilated into Tagalog (henceforth SLAT).

It is hoped that the standardization of the spelling overlay<sup>1</sup> in Tagalog (hereafter T.) will help in the standardization of Filipino orthography inasmuch as Tagalog is the basis of Pilipino, and as is well known, Spanish assimilated loan words make up a big percentage<sup>2</sup> of Tagalog content words.

One of the problems<sup>3</sup> in the standardization of Pilipino orthography is the consistent spelling of Spanish assimilated loans. It is known that although the alphabets of both Spanish and Pilipino are phonetic — each is spelled as pronounced and each has a one-to-one correspondence (or almost so in the case of Spanish) between the spoken and the written form, there are differences in the value of their letters or in the letter or letters each language uses to represent a sound. For instance, to represent /k/ Pilipino uses *k*, but Spanish uses *c* before *a*, *o*, *u*, and *qu* before *e* and *i*; to represent /s/, Pilipino uses *s* before any vowel, but Spanish, besides using *s* before any vowel, also uses *c* before *e* and *i*. To spell /g/, Spanish uses *g* before *a*, *o*, *u*, and *gu* before *e* and *i*, but Pilipino uses only *g* before any vowel. Again, Spanish uses *g* before *e* and *i*, and *j* (a letter Pilipino does not have) before any vowel to represent /h/, which sound Pilipino represents with *h*. Spanish in turn writes *h* but gives it no sound.

Tagalog-based Pilipino does not have certain letters<sup>4</sup> which Spanish does either because the sounds they spell are not found in the language, or if the sounds are there, it has other letters to spell them with. Accordingly, it does not have *f* and *v*; *q*, *c*, and *j*; whose functions are, however, served by *k* (which S. does not have), *s* and *h*, respectively; it does not have *ch*, *ll*, *ñ*, *rr*, *x* and *z*.

When Spanish loan words were assimilated in the major languages, they had to be spelled as the Filipinos pronounced them, and letters were gradually added to the alphabets to accommodate them. Take Tagalog as an example. One of the changes in the old Tagalog syllabary called *baybayin*, which was Romanized by the Spanish missionaries, was the addition of the vowels *e* and *o*, making Tagalog vowels five in all. Later, came the addition of *k*, suggested independently by Rizal and Pardo de Tavera, in place of the

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<sup>1</sup>Cecilio Lopez' term. See his 'The Spanish overlay in Tagalog' in *Readings in Philippine linguistics*, (1973:737-66).

<sup>2</sup>An actual count of the words in a random one hundred consecutive pages (pp. 210-310) of Panganiban's *Tesaurus-diksiyunariyo Pilipino-Ingles* yielded 1284 SLAT out of 2718 entries, or 46.17%.

<sup>3</sup>Two other problems are whether or not to indicate the orthographic accent and how to indicate the glottal stop, which is just as much a phoneme as any other Pilipino sound that makes a distinction in meaning, and which therefore should have a letter or an unambiguous symbol rather than the hyphen to represent it.

<sup>4</sup>That is, until the INL (Institute of National Language) proposal of October 19, 1971, q.v.

ungainly *cq* (as in *bacquit*), which the Spanish missionaries used for *k* in their *catecismos* and *vocabularios*, and the addition of *w* to take the place of *u* when it is used as a consonant (as in S. *huelguista*, T. *welgista*).

Other changes were made in the Tagalog alphabet (subsequently the Pilipino alphabet) to accommodate S. loans assimilated into the language. The latest proposal<sup>5</sup> to add eleven foreign letters; viz., *c*, *ch*, *f*, *j*, *ll*, *ñ*, *q*, *rr*, *v*, *x*, and *z* will result in greater conflict between the values of the letters in the S. and the P. alphabets, necessitating acceptance of too many spelling variants for SLAT. The longer the SLAT word and the more foreign letters it has, the more the number of its spelling variants. (See Section 3.4)

A problem of Pilipino orthography is to prevent the use of more than one letter to represent one sound and to have a letter represent only one sound. For instance, should the foreign letters *x* and *j* be used for spelling SLAT, there will be added to the two Pilipino spellings, *ekstranhero* and *estranhero*, four more spellings of S. *extranjero*; namely, *extranjero* itself, and *estranjero*, *extranhero*, *ekstranjero*, making a total of six. This does not include another possible six (or more?) spellings, where the *n* in S. *extranjero* is pronounced /ng/ and represented by T. *ng*. With regard to reading the language, spelling this word with *j*, the Filipino, who associates *j* with its English value, might pronounce the word /ekstrandzero/.

### Assumption

The writer considers T. orthography to be identical with Pilipino orthography and assumes that the orthographic problems met in standardizing the spelling of SLAT are identical with the problems connected with the standardization of S. loans assimilated into Pilipino, inasmuch as except for a handful of words adopted from other Philippine languages, the vocabulary of Pilipino is Tagalog vocabulary.

### 0. 3. Corpus used

For the corpus of her work, the writer has made use of Lopez' 'The Spanish Overlay in Tagalog', an article published in *Lingua*, 14.467-504 (1965) and reprinted in *Readings in Philippine Linguistics*, q.v. and her own knowledge of Tagalog, which is the Manila dialect. This dialect has more than its share of SLAT. The writer herself grew up in a home where Spanish was spoken by both her paternal and maternal grandfathers. These two sources were supplemented by words looked up in the Vocabulary portion of Pattison's *Representative Spanish Authors* (1942), Cardenas' *Diccionario Moderno* (1963), and the *University of Chicago Spanish Dictionary* (1948).

### 0.4. Parts of the paper

The paper consists of four parts. Part 1 will summarize the present Pilipino orthographic system (which is also the Tagalog orthography). Part 2 will give an exposition of the spelling correspondences between T. and S. letters and the attendant problems. Part 3 will present the problems of orthography related to SLAT. Part 4 will give suggestions for the solution of the problems.

<sup>5</sup>INL, October 19, 1971. The INL recommended the addition of the eleven foreign letters because of the need to write words that Pilipino borrows from both English and Spanish. Eight of these letters are in both the Spanish and English alphabets, although they do not all represent identical sounds in both languages. The three other letters, *ll*, *ñ*, and *rr* represent sounds found only in S.

1.0 Part 1. *The present orthographic system of Pilipino*

1.1. **The Pilipino abakada of 1939. The one-letter-one-sound rule**

The orthographic system followed in present-day Pilipino textbooks, writings, and Pilipino dictionaries, including Jose Villa Panganiban's *Diksiyunariyo-Tesaurus Pilipino-Ingles* is the 'standard spelling adopted since 1940' (1970:x). This standard spelling was based on the qualities and values of the Pilipino *Abakada*<sup>6</sup> of 1939, which in turn, was based on the romanized *Baybayin* of the Spanish regime. Among the rules in the *Abakada*, and the most important one, is the one-letter-one-sound rule for which Pilipino orthography is famous, it being described by Panganiban as 'one of the most nearly perfect in the world'. Each of its letters has 'one and only one definite, specific, and unchanging phonetic value or sound, and every sound is represented by one and only one letter'. In other words 'it is pronounced as it is spelled and spelled as it is pronounced', according to the 1940 *Balarila ng Wikang Pambansa*.

1.2. **The INL proposal of October 19, 1971**

This one-letter-one-sound characteristic of the Pilipino alphabet and the consequent one-to-one correspondence of the written and the spoken language will, however, be lost with the approval of the proposed addition to the Pilipino alphabet of eleven 'foreign letters'. Formal inclusion of these letters in the Pilipino alphabet was proposed by the INL (INL, "The Alphabet and Rules of Spelling of the Pilipino National Language", 1971) in order to allow the spelling of new loans from both English and Spanish, the two LWCs (Language of Wider Communication) that Pilipino has had to turn to for enrichment and development.

1.3. **The 'foreign letters' and the new proposed alphabet**

With the formal<sup>7</sup> addition of the eleven foreign letters, which are *c, ch, f, j, ll, n, q, rr, v, x, z*, the Filipino alphabet will have 31 letters instead of the former 20. These foreign letters take their place in alphabetical order in the new alphabet with *ll, n, rr* following *l, n, r*, respectively. In addition *k* (which has been for dictionary users a source of disorientation) no longer comes as the third letter but takes its usual place as in all Roman alphabets. The new alphabet, then, in its new order is:

a b c ch d e f g h i j k l ll m n ñ ng  
o p q r rr s t u v w x y z

<sup>6</sup>The name *Abakada* comes from the names of the first letters of the Tagalog alphabet: *a ba ka da* (just as the word *alphabet* comes from *alpha* and *beta*), while *Baybayin* comes from the second letter of the old T. alphabet, the consonants of which were pronounced *baybay, kaykay, dayday*, etc.

<sup>7</sup>These foreign letters have been an informal part of the Pilipino alphabet since 1939, when the INL formed the *Abakada* and informally adopted them to be used 'particularly in the names of persons and identification of geographical places . . . .' (See Jose Villa Panganiban, 'On the so-called exclusion of foreign letters' 1966, which was written to answer INL critics who accused INL of purism and which concluded with 'the Pilipino writing system though not its alphabet has, therefore, from 1939 consisted of 31 letters, 20 of which, are based on native traditions and 11 taken from influential cultures'.)

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Of the eleven foreign letters, F and V are to be used presumably<sup>8</sup> like the other old letters in the alphabet; i.e. used exclusively to spell 'common' words (Rule 1) while *c, ch, j, ll, ñ, q, rr* 'shall be used only in spelling borrowed words and proper names' (Rule 4).

### 1.4. The exclusion of the loan letters C and Q from spelling 'common words'

It is well that the INL has excluded *c* and *q* from spelling 'common words' (common words presumably include assimilated foreign words, Spanish as well as English). Their exclusion precludes the use of more than one letter to spell one sound and prevents the problem of too many spelling variants and other spelling complications.

Examples:

(1) Using *c* besides *s* to represent /s/ results in six spelling variants for S. *circulacion*: T. *circulacion, circulasiyon, cirkulasyon, sirkulacion, sirkulasiyon, cirkulasyon*.

(2) Using *c* besides *k* to represent /k/ results in six more variants for the same word: T. *circulacion, sirculacion, sirculasyon, sirculacion, sirkulasiyon, circulasyon*.

Twelve different spellings for just one SLAT do not make for standardization.

The other spelling complication that would result from adding *c* to the alphabet to spell other than personal and geographic proper names and to spell both /s/ and /k/ in 'common words' is the fact that it is not possible to use *c* with the infix *-in-* with some SLAT or the infix with others. For example, borrowing from Santiago (1967):

- (3) With the infix *-in-* it is possible to use *k* but not *c*:  
S. cajon – T. *kahon, kinahon*; but T. *cahon, \*cinahon*  
S. cambio – T. *kambyo, kinambyo*, but T. *cambyo, \*cinambyo*
- (4) With the infix *-um-* it is possible to use *s* but not *c*:  
S. centro – T. *sentro, sumentro*; but *centro, \*cumentro*  
S. circo – T. *sirko, sumirko*; but *cirko, \*cumirko*

In addition, the use of *c* to spell both /k/ and /s/ may result in the learner or reader of SLAT to puzzle out whether the *c* is to be sounded as /s/ or as /k/. For one who does not know the rules about the use of *c* as /s/ or as /k/, how is *cir* in SLAT *circulacion* to be read: /kir/ or /sir/? Or *cu* in the same word: /su/ or /ku/? Whereas *sirkulasion* is unambiguous and therefore easy to read.

Similar exclusion of *q* to spell 'common words' prevents the problem of too many spelling variants (S. *quinque* 'lamp', T. *kinke, kinque, quinke, quinque*) not to speak of the needed knowledge of *q* requiring an accompanying *u*, and the difficulty of reading the spelling variant with *q*: *q* as (k/ or as /kw/?

### 1.5. Similar exclusion of *ch*

Though I am of the opinion, as a native speaker of Tagalog, that long, continued exposure to the numerous loans from both S. and English, especially the latter, has enabled Filipinos to pronounce /tʃ/, which is spelled *ch* in both Spanish and English, I

<sup>8</sup>The INL does not include *f* and *v* among the letters which 'shall be used only in spelling borrowed words and proper names' (italics mine), an omission which I take the INL to mean that they can spell words other than [unassimilated] borrowed words and [borrowed] proper names'.

have changed my position regarding the use of *ch* to supersede *ts* in spelling /tʃ/ in SLAT. Instead, I would see *ch* as a variant. This variant spelling is not to be considered the less acceptable of two pronunciations. In other words, there is to be no such thing as preferred spelling. If a certain spelling reflects substandard pronunciation that fact may be stated in dictionaries. Pronunciation is to be indicated as sophisticated pronunciation (sp) or folk pronunciation (fp). Regarding the use of *ch* and *ts* as spelling variants, there should be no combinations of *ts* and *ch* in one word. Thus S. *achara* 'pickles', T. *atsara*, *achara*; S. *chicharron* 'cracklings', T. *sitsaron*, T. *chicharon*, but not \**sicharon*, \**tsicharon*, \**chitsaron*. *Chabacano* 'Philippine Spanish creole', being a proper name, will be spelled in the original.

#### 1.6. *j* as a loan letter

*j* should cease as a loan letter and be employed to spell the sound /dʒ/, which the INL spells, as did the Balarila of 1940, with *diy* or *dy* as the nearest graphemic representation of the pronunciation of a sound foreign to the Tagalog or the Pilipino sound system. But several generations which have gone through an educational system using English as a medium of instruction have since then enabled Filipinos to pronounce /dʒ/. It is high time that this sound be were represented by *j* as in English. For purposes of SLAT, however, *j* duplicates Tagalog *h* in representing /h/. I would therefore, like the INL, exclude it from spelling sound /h/ in SLAT in order to avoid such spelling complications as S. *jamba* 'jamb', T. *hamba*, *jamba*, *hinahambahan*, *hinahambajan*, *hinajambajan*, *hinajambahan*, *jinajambajan*, *jinajambahan*, *jinahambahan*, *jinahambajan* – eight different spellings. In other words, since /h/ is adequately spelled by *h*, and no additional advantage, but rather disadvantages, would result from using *j* besides, it would be well to limit *j* to spelling Filipino proper names taken from Spanish, which is the only use INL sets for it.

#### 1.7. The loan letters *ll*, *n*, *rr*

Previous to the October 1971 proposal to add the eleven foreign letters, *ll*, *n*, *rr* have been represented in Pilipino (as also in Tagalog) as *ly*, *ng*, and *r*, respectively to spell SLAT. Together with the other foreign letters, they are added only in order to spell S. proper names – which would be unrecognizable if spelled following the Tagalog word structure: e.g. S. *Chavarria*, T. \**Tsabariya*, \**Sabariya*; S. *Nuñez*, T. \**Nunyes*, S. *Villarreal*, T. *Bilyariyal*, etc.

#### 1.8. The loan letters *x* and *z*

Like *ll*, *n*, and *rr*, *x* and *z* have been added for their Spanish value principally to spell Spanish surnames of Filipinos, like Roxas, Xeres (also Rojas, Jeres respectively), Quezon, and Rizal.

### 2.0 Part 2. *Spelling the Spanish loans assimilated into Tagalog (SLAT)*

The spelling of Spanish loans assimilated into Tagalog (SLAT) is of course based on the Tagalog production of Spanish phonemes and the letters T. uses to represent those equivalent sounds. Because there are sounds in the S. sound system not found in the T. sound system, like *f*, *ch*, *j*, *ll*, *ñ*, *q*, *v*, there will be changes in some sounds in the former to accommodate them in the latter.

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Below are put together the S. and T. letter correspondences.

### I. Consonants

Spanish	Tagalog
b	b
c (a, o, u)	k
c (e, i)	s
ch	ts
d	d (sometimes <i>r</i> , when <i>d</i> is intervocalic)
f	p
g (a, o, u)	g
g (e, i)	h
h	h
j	h (s in old SLAT: S. <i>jabon</i> , T. <i>sabon</i> )
l	l
ll	ly
m	m
n	n
ñ	ny
p	p
q	k
r	r
rr	r
s	s
t	t
v	b
x	ks, s
y	y
z	s

### II. Vowels

Spanish	Tagalog
a	a
e	e, i; sometimes a
i	i
o	o, u
u	u

### III. Diphthongs

Spanish	Tagalog
ai	ay
ei	ey
oi	oy
au	aw
eu	ew, yu
ia	ya
ie	ye
ua	wa
uo	wo
ui	wi

IV. Consonant clusters

*Initial*

Spanish	Tagalog
br(a)–	bar(a)– S. <i>brazo</i> , T. <i>baraso</i>
fr(i)–	pir(i)– (CCV) (CVCV)
gr(a)–	gar(a)–
pr(o)–	par(u)– S. <i>proseguir</i> , T. <i>pursigi</i> ( <i>purusigi</i> )
bl(a)–	bal(a)–
cl(a)–	kal(a)–
bl(a)–	bal(a)–
pl(e)–	pel(e)–

*Medial*

–br–	–br– S. <i>sabroso</i> , T. <i>sabroso</i>
–cr–	–kr– S. <i>sacristia</i> , T. <i>sakristiya</i> (CCV) (CCV)
–fr–	–pr– S. <i>refresco</i> , T. <i>ripresko</i>
–pr–	–pr–
–tr–	–tr–
–tr–	–tr–
–bl–	–bl–
–cl–	–kl–
–fl–	–pl–
–gl–	–gl–

2.1. *Consonant correspondences*

For convenience, the spelling correspondences of S. and T. are listed by categories and illustrated with one or two examples.

2.1.1. *Consonant letters that have the same phoneme as referent:*

b, l, m, n, p, r, s, t, y

To illustrate these, we have S. *barbero*, T. *barbero*; S. *largo* 'long', T. *largo*; S. *maleta*, T. *maleta*; S. *nene* 'baby', T. *nene*; S. *perla* 'pearl', T. *perlas*, S. *regalo* 'gift', T. *rigalo*; S. *salsa* 'sauce', T. *sarsa*; S. *tabique* 'wall, partition', T. *tabike*; S. *yarda* 'yard'; S. *tabla* T. *tabla*.

2.1.2. *One S. consonant letter corresponded by two T. letters:*

1. S. c (a, o, u), c (e, i), T. k and s, respectively
2. S. d, T. d, sometimes r
3. S. g(a, o, u), g (e, i) , T. g, h, respectively
4. S. h (silent), T.  $\phi$  or h

For S. c (before a, o, u) and c (before e, i) becoming T. k and s, respectively, we have *cabecera* 'head of bed' becoming T. *kabisera* 'head of table'; S. *conciencia* 'conscience' becoming T. *konsiyensiya*. For S. d becoming T. d and sometimes r (in some words where d is intervocalic) we have S. *cargado* 'loaded, laden', *caridad* 'charity' and *arado* 'ploughed', *candado* 'locked' becoming respectively T. *kargado*, *karidad*, *araro* 'plow', and *kandaro*, a dialect form in Batangas of *kandado*.

For S. *g* (before *a, o, u*), *g* (before *e* and *i*) becoming T. *g* and T. *h*, respectively, we have S. *garbanzo* 'chick pea' becoming T. *garbansos* (the plural form again); S. *gelatina* 'gelatine' becoming T. *gelatina*; S. *gigante*, T. *ligante*.

S. *h*, which in standard form, is silent, is sometimes actualized in T. and sometimes not. Examples are S. *hablar* 'to speak, to talk' becoming T. *habla* 'suit' (law); S. *harina* (fp); S. *hora* 'hour, time', T. *oras* (plural in form); S. *habilidad* 'ability skill, talent', T. *abilidad*, with the added meaning of cleverness.

Other examples of variations in S. *h* are S. *hebillá* 'buckle', T. *ebilya* (sp), *hibilya*, S. *harapo* 'rag' becoming T. *trapo* (perhaps originally misheard as *tarapo* and later becoming a hypercorrect form, *trapo*). S. *horno* 'oven', T. *hurno*, *urno* (sp); S. *haragan* 'loafer, idler', T. *haragan* 'hooligan, rough fellow'; S. *hotel*, T. *otel*. Of this variation, Lopez says:

It is believed that the actualization of *h* in T., where in modern Spanish it is mute, may be attributed to the influence of Andalusian speech where *h* is pronounced due to the predominance of Spaniards from . . . Andalusia who settled in the Philippines during the Spanish regime. (1973: 743)

There are examples of S. *h* becoming T. *g*: T. *laguerta* is from S. *la huerta* 'the orchard' (vide T. *lamesa*, from S. *la mesa*, 'the table'); *vihuela* 'guitar', T. *bigwela*.

### 2.13. More than one consonant letter in S. corresponded by one letter in T:

- |                          |                      |
|--------------------------|----------------------|
| 1. S. c(a, o, u), q (u), | T. k                 |
| 2. S. c(e, i), s, z,     | T. s                 |
| 3. S. g(e, i), j; (h),   | T. h; (h or $\phi$ ) |
| 4. S. f, p,              | T. p                 |
| 5. S. v, b,              | T. b                 |
| 6. S. r, rr              | T. r                 |

For examples of S. *q* becoming T. *k* we have S. *queja* 'complaint', T. *keha*, and S. *quilate* 'karat', T. *kilates* (pl. form). For S. *c* (*a, o, u*) becoming *k*, see examples in 2.1.

For examples of S. *c* (*e, i*) becoming T. *s*, see examples in 2.1; for S. *s* remaining *s*, see 1.1; for S. *z* becoming *s*, we have S. *zapatero* 'shoemaker', T. *sapatero*, and S. *zaguan* 'entrance hall', T. *sagwan*, defined in Panganiban's *Talasalitaan* as 'paddle' but from my experience as a child I know to be that part of a (big) house that is the entrance hall right after the main door of a two-story house.

For examples of S. *g* (before *e, i, j*, and *h*, all becoming *h* in T, we have S. *general* 'general'; S. *giro* (in *giro postal*) 'money order', T. *hiro* (postal).

For examples of S. *p*, remaining T. *p*, see 1.1. For S. *f* becoming T. *p*, we have S. *fandanguero* 'dizzy' from the other, familiar meaning of *fandango* meaning 'noise' becoming T. *pandanguero* with the meaning of 'one who plays fandango music'; S. *fogon*, T. *pugon*.

For examples of S. *b* remaining T. *b*, see 1.1; for S. *v* becoming T. *b*, we have S. *voz* 'voice', T. *bozes* (plural form), S. *vuelta* 'return, turn', T. *buwelta*.

For the T. correspondence of S. *r*, see 1.1 (and footnote 29). For S. *rr* becoming T. *r*, we have S. *garrote* 'club, cudgel', T. *garrote* (v) 'to beat'; S. *carreton* 'cart', T. *kariton*;

S. *carromata* 'rig', T. *karumata*; S. *garrafa* 'decanter', T. *garapa* 'small bottles'; S. *garra-  
fon* 'large decanter', T. *garapon* 'glass container for sugar, biscuits, etc.'; S. *arras* 'wedding  
gift', T. *aras* 'coins used in the wedding ceremony'.

Barrio (var. *baryo*, *baryo*) seems to be one SLAT, aside from personal and geogra-  
phic names, that is spelled with its original double *r*.

2.14. S. Consonant letters represented by their original letters as well as by their T. corres-  
pondences:

1. S. *ch*, T. *ts*, *s*, and S. *ch*
2. S. *ll*, T. *ly* and S. *ll*
3. S. *ñ*, T. *ny* and S. *ñ*
4. S. *rr*, T. *r* and S. *rr*
5. S. *x*, T. *ks*, *s* and S. *x*
6. S. *z*, T. *s*, and S. *z*

These letters, *ch*, *ll*, *n*, *rr*, *x*, and *z*, together with *c*, *j*, and *q*, have been designated as  
letters used solely for spelling unassimilated 'foreign words and personal and geographical  
names that must be retained in their original and/or orthography and sound, unless there  
is a [established] local or native version'.<sup>9</sup>

S. *ch* is T. *ts*, and often T. *s* in initial position, inasmuch as there are no consonant  
clusters in T. Native speakers have difficulty pronouncing even the *ch* Tagalog equivalent  
*ts* in initial position, where it must be pronounced as a cluster, but which can be phoneti-  
cally syllabified in medial position. The *t* in *ts* is syllabified with the vowel (sometimes  
with the consonant) ending the preceding syllable. For example, S. *chapin* 'slipper', T.  
*sapin*, and S. *chocolate*, T. *sikolate*, *sokolate* (*tsokolate*, representing a sophisticated  
pronunciation), but S. *salchicha* 'sausage', T. *salsitsas* (*sal-sit-sas*) and S. *chucheria* 'trifle,  
tidbit', t. *sitsirya* (*sit-sir-ya*). The *sp* of these last two words is indicated by *saltsitsas* or  
even *salchichas*, and by *tsitserya* or *chicherya*, respectively.

A lone word spelled with the original *ch* is *Chabacano*, a Philippine creole language,  
the name probably having originated from the S. word *chabacano*, meaning 'rude, rough',  
the adjective the Spaniards must have used to describe the pidgin Spanish which is  
Chabacano: 'rude, rough Spanish'.

Personal names like *Chavez*, *Sanchez*, must, however, be written in their original  
spelling, according to the INL rules of both 1962 and 1971.

S. *ll* is spelled in T. as *ly*, but in the case of S. words where the *ll* is pronounced *y*,  
is spelled with *y*.<sup>10</sup> The pronunciation of *ll* as *y*, called *yeísmo*, has left a number of  
words in SLAT, like T. *kabayo* (from S. *cabayo* <S. *caballo* 'horse'), T. *sibuyas* (from S.  
*ceboyas* <S. *cebollas* 'onions'), T. *yano* (from S. *yano* <*llano* 'plain, simple'), but the  
majority of *ll* words are spelled in SLAT with T. *ly*: S. *calle* 'street', T. *kalye*; S. *callejon*  
'narrow street', T. *kalyehon*; S. *toalla* 'towel', T. *tuwalya*; S. *llamado* 'popular racehorse', T.  
*lyamado*; S. *pillo* 'naughty', T. *pilyo*; S. *camilla* 'narrow portable bed', T. *kamilya*; S.  
*paella* 'rice dish with chicken, vegetables, etc.', T. *paelya*.

<sup>9</sup>INL 'Guiding principles for a nationally uniform orthography of all Philippine  
languages', Feb. 28, 1962, Rule w, and INL 'The alphabet and rules on spelling of the  
Pilipino National Language', October 19, 1971, Rule 4.

<sup>10</sup>Another effect of the speech of Andalusian Spaniards, Andalusia being among  
'las regiones mas yeistas de España' (Navarro 1957:135).

Again personal as well as geographical names of Spanish origin are to keep their original spelling: *Llamas*, *Llamado*, *Valladolid*, etc.

S. *ñ* is spelled in T. as *ny*. Examples are: S. *pañ*o 'woolen cloth', T. *pany*ò 'kerchief'; S. *pañuelo* 'handkerchief', T. *panyuelo* 'T. *alampay*'. Again, however, personal and geographic names retain their original spellings: *Nuñez*, *Meñez*, *Las Piñas*, *Cataluña*.

For examples of S. *rr* becoming T. *r* see 2.13 above.

S. *x* is spelled *ks* in T. Examples are: S. *exacto* 'exact', T. *eksakto*; S. *excomunion* 'excommunication', T. *ekskomunyon*. Again, the spelling of proper names of Spanish origin like *Xeres*, *Roxas*, must be spelled in the original.

S. *z* is spelled *s* in T. For examples of this, see 4.6 below. Personal and geographic proper names must be written in their original spelling: *Gonzales*, *Chavez*, *Nuñez*, *Zabala*, *Zaragoza*.

## 2.2. Spelling of the vowels in SLAT

The vowels in SLAT are represented by the letters that reflect the changes they undergo when they are assimilated into Tagalog. The list below shows the correspondence of Spanish and Tagalog vowel letters:

Spanish	Tagalog
a	a
e	e, i Sometimes a (sais) S. seis 'six'
i	i
o	o, u
u	u

S. *a*, *i*, and *u* are spelled *a*, *i*, *u*, respectively in T., but S. *e* and *o* both undergo raising in unstressed non-final positions. The unstressed, non-final *e* in S. *atrevido* become *i* in T. *atribido* 'daring', but the *e* in both S. *negro* and S. *azogue* (where it is stressed in the first one and in final position in the other) remains *e*: T. *negro* and T. *asoge*. There are instances where the *e* in S. diphthong *ey* is *a*: S. *veinte*, *seis*, *peineta*, T. *baynte*, *says*, *payneta*, also S. *telefono*, T. *talepono* (*fp*). S. *o* also undergoes raising in unstressed, non-final position: e.g. S. *completo*, T. *kumpleto*, but note S. *goma*, T. *goma*, and S. *antiguo*, T. *antigo*.

The S. vowels *i* and *u*, when unstressed, combine with each other or with other vowels to form diphthongs. They are semivowels when they occur at the end of a diphthong and are semiconsonants when they occur at the beginning.

## 2.3. Spelling the V-sequences and diphthongs in SLAT

As explained in the previous paragraph, certain vowel sequences are diphthongs in Spanish. Other vowel sequences are mere vowel clusters. Where *i* or *u* is stressed, it must be pronounced separately from the other vowel in the sequence.

Regarding vowel sequences in S., Lopez says:

---

<sup>11</sup> This must be another vestige of Andalusian pronunciation. T. Navarro gives these words among those of 'pronunciación vulgar en algunos lugares de Castilla y Andalucía' (Navarro 1957:53).

Certain V-sequences in S. which are articulated with a hiatus are diphthongs in T.: S. *suave*, T. *swabe* 'delicate, gentle'; S. *piano*, T. *pyano*, 'piano'. (1973:143).

Here Lopez does not define what constitute S. diphthongs, but only tells us how vowel sequences with a *u* and *i* are pronounced and, therefore spelled in T. He goes on to say:

This articulation in T. is also true in cases where in medial position *i* and *u* carry strong stress, especially in verbal /sic/ forms: *fianza*, T. *pyansa*, 'surety, bail, security'; S. *guia* T. *giya*, *gya* 'guide'. Similarly, with nouns S. *diario*, T. *dyaryo* 'daily newspaper'; S. *viaje*, T. *byahe*, 'journey, trip'.

Of the words containing S. vowel-sequences that Lopez gives above, only *guia* has a v-sequence with a stressed or strong *i*, and this sequence, not being a diphthong, requires a different spelling from the v-sequences that are diphthongs. While I would spell the *ia* in S. *fianza*, *diario*, *viaje*, with either *iya* or *ya*: *piyansa* (also *pyansa*) *diyariyo* (also *dyaryo*); *biyahe* (also *byahe*), I would spell S. *guia* only with *iya*, and with *i* stressed: *giya*, to distinguish it from the other SLAT spelled with *iya* but with *i* unstressed. This will prevent second-language learners of T. from pronouncing SLAT like *basiyo* as /basyo/ or /basiyo/ and *ekonomiya* as /ekonomya/ or /ekonomya/.

### 2.31. Spelling S. v-sequences that are diphthongs

Below are the corresponding spellings in S. and T. of the vowel sequences which are considered S. diphthongs:

S. ai, ei, oi,	T. ay, ey, oy
S. au, eu, ou	T. aw, ew,
S. ia, ie, io, iu	T. iya, ya; iyo, yo, iyo, yo, iyu, yu
S. ua, ue, uo, ui	T. wa, we, wo, wi

Examples are: S. *aire* 'air, tune, conceit', S. *baile*, 'dance', S. *reina* 'queen'; T. *ayre*, *bayle* (*bele* -fp), *reyna* (*rena* -fp), respectively; S. *veinte* 'twenty', T. *beynte*, *baynte* (fp), *bente* (fp); S. *seis* 'six', T. *seys*, *sa-is*<sup>12</sup>; S. *oidores* 'hearers, judges', T. *oydores* (obs.)

S. *viaje* 'trip, journey', *bienes* 'property', *piorrhea*, 'pyorrhea', *viuda* 'widow', T. *biyahe*, *byahe*, *biyenes*, *byenes*, *piyorea*, *pyorea*, *pyoreya* (fp); *biyuda*, *byuda*; respectively.

S. *jaula* 'bird cage', T. *hawla*, *ha-ula* (fp), but *Paula*; S. *reuma* 'rheumatism', S. *Europeo* 'European', T. *rayuma*<sup>13</sup> and T. *yuropeyo*, respectively.

S. *cuidado* 'care, attention'; *cuadro* 'frame'; *fuera* 'force, strength', *casafuego* 'matches'; T. *kuwidado*, *kwidado*; *kuwadro*, *kwadro*; *puwersa*, *pwersa*; *kasapuwego*, *kasapwego*, respectively.

### 2.32 Spelling of S. V-sequences that are not diphthongs

2.321. The following S. v-sequences are by definition not diphthongs because they do not contain *i* or *u*:

S. ea — (S. <i>pasear</i> 'to take a walk'; S. <i>real</i> 'a Spanish coin'
S. <i>teatro</i> 'theater'; S. <i>ideal</i> 'ideal')

<sup>12</sup>The hyphen represents a glottal stop. See below, Sec. 3.

<sup>13</sup>Andalusian pronunciation of *e* = *a*, and then *au* > *ay*, hence, T. *rayuma*.

<sup>14</sup>In fp, *eu* > *yu*, *eo* > *yo*; hence T. *yuropeyo* (See Navarro 1957:68).

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- S. eo – (S. *peon* ‘unskilled laborer’; *leon* ‘lion’)  
 S. ao – (S. *sarao* ‘soiree, evening party’; *caoba* ‘mahogany tree’; *caos* ‘chaos’)  
 S. oa – (S. *cloaca* ‘sewer’; *toalla* ‘towel’)

In a S. syllable containing two vowels, one a peak and the other a satellite (Hockett’s terms), as in *peón*, Tagalog uses two syllables thus: S. CVVC > T. CV – CV(C): S. *peon* > T. *pi-yon*; but also *pyon*; S. *leon*, T. *liyon* (T. *layon* (fp) – must be the Andalucian *a* in place of *e* as explained elsewhere in this paper), *lyon*. The change from *eo* > *yo* (as also *êa* > *ya*, and *oa* > *wa*) is described by Tomas Navarro as the speech of uncultured persons (*el habla popular*) and also happens ‘abundantemente en America hasta en la pronunciacion de las personas cultas’. When words containing these vowel clusters have heavy functional load, the *iyo* (*yo*), *iya* (*ya*), *uwa* (*wa*) pronunciation is general; thus we have *pasiyal*, *pasyal*; *piyon*, *pyon*; *tuwalya*, *twalya*, but words that have low functional load and are known only to the cultured have both the sophisticated as well as the folk pronunciation, thus: T. *teatro* (sp) *tyatro* (fp); (Cine) *Ideal*, *Idyal*; which pronunciations are reflected in the spelling. *Joaquin* is pronounced T. /hwakin/ or /huwakin/ and would be phonetically written the same way but for the INL orthographic rule about personal and geographic proper names being spelled in the original language; hence, *Joaquin*.

2.322. The following v-sequences do not by definition constitute diphthongs in Spanish because the *i* or *u* in them are stressed, but since in SLAT they are spelled as T. diphthongs, provision must be made to differentiate their spelling so that this may reflect the difference between folk and sophisticated pronunciation:

- S. ia – (S. *guia* ‘guide’; *via* ‘way’; *Mesias* ‘the Messiah’)  
 S. io – (S. *genitio* ‘crowd, throng’)  
 S. ai – (S. *caida* ‘fall ; part of a house’)  
 S. au – (S. *baul* ‘large trunk’)

In such vowel sequences, ‘se usa la tilde para deshacer un diptongo: *raíz*, *baúl*, *laúd*, *gentío*, etc. (Cardenas 1961: 566). Thus, there are two syllables in the first three words and three in *gentío*. T. uses *iya* (*ya*), *iyo* (*yo*), and *ay* for the S. *ia*, *io*, and *ai*, respectively, the same spelling used to represent diphthongs. T. folk pronunciation is reflected by the spelling *gya*, *vya*, *Mesyas*. The separate vowels in S. *baúl* is reflected in SLAT by a glottal stop before *u*, and indicates this in spelling by a hyphen; T. *ba-ul*.

### 2.4. Spelling the Consonant Clusters in SLAT

The consonant clusters in S. have two spellings as SLAT: the spelling which represents fp and that which represent sp. Because there are no consonant clusters in T. or in any Philippine language for that matter, Filipinos who are naive in foreign languages have difficulty pronouncing consonant clusters especially if they come in initial position. Those Filipinos who speak either Spanish or English can pronounce consonant clusters without difficulty.

In initial position, folk pronunciation breaks the cluster by inserting a vowel between the consonants in the cluster, the vowel being that which follows the cluster; for instance S. *brazo*, T. *ba-ra-so*, or *baraso* (fp), but *braso* (sp); S. *tren* T. *teren* (fp), *tren* (sp); S. *frito*, T. *pirito* (fp), *prito* (sp).

In medial position consonant clusters are broken by syllabifying the first member of the cluster with the preceding syllable leaving only one consonant in the succeeding syllable. For example, S. *negro* – T. *neg-ro*; S. *abrigo*, – T. *ab-rigo*; S. *atrevido* – T.

*at-ribido*. This phonetic syllabication is common with folk pronunciation; it is not usual with sophisticated pronunciation inasmuch as knowledge of both S. and E. has made it easy for those speakers to produce consonant clusters.

A problem that arises with the *sp* spelling of consonant clusters is the use of Tagalog infixes with this spelling. For example how would T. *prito* take the infix *-in-*? *prito* + *-in-* *pinrito*? or *prinito*? With *pirito*, it is easier and the resulting word seems the more usual: *pirito* + *-in* = *pinirito*. *Pinirito*, which is based on the fp *pirito* is, however, both *sp* and *fp*.

The following SLAT are considered substandard or fp: *palatito*, *porbinsya*, *tarabaho*, or *tarbaho*, *tarankaso*, *parasko*, *kilyente*, from S. *platito* 'saucer', *provincia* 'province', *trabajo* 'work', *trancaso* 'influenza', *frasco* 'small bottle', and *cliente* 'client'. *Porbinsya*, *tarbaho* and *kilyente* look like cases of metathesis, but they are more likely the result of the elision of a vowel so common in T., like T. *kitlan* from *kitilan* 'cut, kill'; *tangnan* 'hold'. First, the consonant cluster in SLAT *probinsya*, *trabaho*, *kilente* was broken by the insertion of the vowel in the syllable containing the cluster thus: *porbinsya*, *tarabaho*, *kilyente*. Fast speech elided the second vowel resulting in *porbinsya*, *tarbaho*, *kilyente*.

The problem connected with spelling SLAT consonant clusters is whether to accept both spellings representing fp and sp.

### 3.0 Part 3. *Problems of orthography relating to SLAT; suggestions for solutions*

Among the problems to be threshed out in Tagalog orthography and Pilipino orthography are (1) the problem of diacritical marks for orthographic accent, (2) the related problem of representing the glottal stop, (3) the problem of differentiating the spelling of vowel clusters of S. that are not diphthongs from that of vowel clusters that are, (4) the problem of too many variant spellings.

#### 3.1. *The problem of indicating the orthographic accent*

Orthographic accent is indicated in Tagalog and Pilipino by the use of diacritical marks, the acute accent, ´, the grave, ` , the circumflex, ^, and no mark.

The acute accent mark is placed over the vowel of the syllable to indicate the stressed syllable; e.g. *buháy* 'alive', *talagá* 'indeed', *maliít*, 'small', *labí* 'remainder'. It is omitted whenever the stress falls on the penultima; e.g. *buhay* 'life', *dalaga* 'maiden'. Syllable stress other than that in the final syllable, which is indicated, and that in the penultima, which is unmarked, 'may be found – (a) in combination with the acute stress, in which all the stresses are marked, like *káwanihán* 'bureau', *náriritó* 'is (are) here', or (b) in combinations with the penultimate", where again the penultima is not marked: *táhanan* 'home', *mákita* 'be seen' (Panganiban 1970: xiii).

The grave accent mark ` is 'placed on the end vowel that takes a glottal stop sound': *batà*, *binatà*, *labì*, *paglalahò*, 'child, young man, lip, disappearance', respectively. Again the penultima is not marked. Where, however, the final syllable is stressed and at the same time the vowel in it takes a glottal stop, the circumflex accent mark is used. As Panganiban explains, the circumflex accent mark is not 'to be considered a third accent', by which he means it is, like the acute and the grave accent marks, not indicative of degree of stress, but merely a means of indicating the coincidence of the syllable stress and the glottal stop on one and the same syllable. The circumflex accent mark,

would, for instance, contrast with the acute accent and with the grave accent, as in the following examples of the homograph *baga*.

1. Stressed on the last syllable: *baga'* 'question particle'
2. Stressed on the last syllable and the vowel in that syllable taking a glottal stop: *baga̰* 'an abscess'
3. Cf. Stressed on the penultima, with the vowel on the ultima taking a glottal stop: *baga̰* 'lungs'
4. Cf. Unmarked: *baga* 'live coal'

Should orthographic accent be indicated? If it is to be optional, and a writer omits it, should there be no exceptions? How should the exceptions apply to SLAT? When should orthographic accent be used in SLAT?

### 3.2. *The related problem of indicating the glottal stop*

The glottal stop coming between a consonant and a vowel is indicated by a hyphen (INL 1971: Rule 8). That this hyphen is optional is indicated by the examples the INL gives: *pag-asa*, *pagasa*; *pag-ibig*, *pagibig*; *mag-alis*, *magalis*; *mag-ingat*, *magingat*.

With regard to T. words like the examples given, there are minimal pairs where the indication of the glottal stop would make a semantic difference. One such minimal pair is found in the examples given above: *mag-alis* and *magalis*. *Magalis* depending on the context could mean (1) 'to remove' and that would be the word spelled with the glottal stop indicated: *mag-alis*. It could mean (2) 'full of sarna' and that would be the word spelled without the glottal stop diacritic or symbol: *magalis* (the prefix *ma-* and the root *galis*). Many such examples could be found in Tagalog. Another pair comes to mind which is not exactly minimal: *pag-iba* 'a change' and *pagiba* 'in a razing manner'. Of course in *pag-ibá* the last syllable has the acute accent mark on *a* while in *pagibá*, the second *a* has a circumflex mark. The hyphen should, therefore, not be optional as a symbol of the glottal stop.

What is the problem in indicating the glottal stop in SLAT? Are there assimilated Spanish loans whose meanings would be different because of the presence or absence of the glottal stop symbol?

### 3.3. *The problem of spelling S. vowel clusters in SLAT*

As explained in 2.322, there are vowel clusters in S. that are diphthongs and vowel clusters that are not. The vowel clusters that are not diphthongs should not be pronounced as if they were. Pronouncing the non-diphthongal clusters as diphthongs marks folk pronunciation. Sophisticated pronunciation separates the cluster as two vowels. Another pronunciation separates the two vowels with a glottal stop. How should these pronunciations be spelled?

### 3.4. *The problem of too many variant spellings*

#### 3.41 *The addition of f and v among the letters that may spell common words.*

The letters *f* and *v* are among the eleven foreign letters that have been added to the Pilipino alphabet by the INL proposal of October 19, 1971, but the INL rules for spelling do not include them among those foreign letters that are to spell only unassimilated English or Spanish words and proper names and geographic names. This will mean that with the exception of those loan words that have long-established spellings, we can now spell SLAT that have *f* and *v* not only with *p* and *b* but also with *f* and *v*. A word like S.

*fugitivo*, containing *f* and *v*, would have four spellings as a SLAT: *puhitibo*, *puhitivo*, *fuhitivo*, and *fuhitibo*, where formerly there was only one: *puhitibo*. *S. veintinueve*, which formerly had only two variant spellings as a SLAT – *beyntinuwebe* and *beyntinwebe* – would now have eight: *beyntinuwebe* and *beyntinwebe*; *veyntinuweve* and *veyntinweve*; *veyntinuwebe* and *veyntinwebe*; *beyntinuweve* and *beyntinweve*<sup>15</sup>.

3.42. *The three INL-accepted spellings of the high-front glide and of the high-back glide.* When finally the INL added the eleven ‘foreign’ letters to the Pilipino alphabet, it also added to the spelling rules three accepted alternative spellings of the high front glide (the INL *iy*, the mass media *i*, and the phonemic *y*) and of the high-back glide (the INL *uw*, the mass media *u*, and the phonemic *w*). We have seen in the *veintinueve* example how two variant spellings of the high back glide *u* has increased the spelling variants of the SLAT *beyntinwebe* (see footnote 15 for the other variants). Let us see how the three accepted variant spellings of the high-front glide *i* affect the number of variant spellings of a word. With a word that has no other sound which may be spelled in more than one way, like *S. ocioso*, there will be three: *osiyoso*, *osioso*, *osyoso*. Let’s take the word *S. farmacia*, which may now be spelled with either *f* or *p*. We have *parmasiya*, *parmasia*, *parmasya*; *farmasiya*, *farmasia*, *farmasya* – six spellings. With *S. fotografía*, we have *fotografiya*, *fotografía*, *fotografya*; *fotograpiya*; *fotografía*, *fotografya*; *potografiya*, *potografía*, *potografya*; *potograpiya*, *potografía*, *potografya* – twelve spellings.

Too many variant spellings make it difficult for even the native speaker to handle the written language and for the second language learner doubly hard to read and write it. It is true that the INL has provided that the ‘most commonly used spelling is the preferred spelling’, but how is a native speaker to know that a certain spelling is the most commonly used? And if this is not easy for the native speaker, the more difficult it is going to be the second-language learner. This state of affairs would be a far cry from the one-to-one correspondence between the spoken and written language for which the Pilipino alphabet is justly famous. English, reputed to be the most difficult language to spell, is more consistent and has at the most only two variants for some patterns: *s* or *z* for *civilization*; *s* or *c* for *practice*; *or* or *our* for *honor*, *labor*, etc.

#### 4.0 Part 4. *Suggestions for the solution of the problems*

4.1. *What I would do with the orthographic accent.* With reference to the use of the orthographic accent, I would, like the INL (INL 1971: Rule 7), leave the marking of accentuation to be an optional matter. In written discourse and even in dictionary entries I would leave it out and leave the orthographic accent as one of the matters for which a dictionary is consulted about a word. I would, however, in the case of homographs differing only in the matter of diacritical accents, mark the homograph so as to immediately disambiguate the sentence where it is found. Let me use in sentences Panganiban’s example of a word which can have four different meanings because of differing orthographic accents. The homograph is *kaibigan*.

1. Ito ang kanilang *kaibigan*. (Unmarked: ‘friend’)
2. Ito ang kanilang *kaibigán*. (‘desire, preference’)
3. Ito ang kanilang *káibigán*. (‘mutual consent’)
4. Ito ang kanilang *kâibigan*. (‘sweetheart’)

<sup>15</sup> Actually, with the INL 1971 proposal of spelling the highback glide three different ways – INL *uw*, mass media *u*, and phonemic *w*, there would be twelve. The mass media *u* is not given in these examples.

Marking homographs diacritically would help the reader's comprehension. R. A. Reyes Jose (1939:6) gives a similar instance of the need for diacritical marks for easier comprehension and gives *magnanakaw* as the word that must be disambiguated. He, however, advocated diacritic marking for all words.

4.2. Although I would leave orthographic accent unindicated except for homographs that must be disambiguated, I would mark the glottal stop where it is obligatory and for purposes of dialectology where it is not phonemic. For purposes of SLAT, however, it is merely the latter purpose which would be served by the glottal stop symbol. For instance, the SLAT of the S. *laurel* and *jaula* are pronounced /la<sup>ʔ</sup>urel/ and /ha<sup>ʔ</sup>ula/, respectively. This pronunciation is to be indicated by using a symbol for the glottal stop. Instead of using the hyphen to indicate the presence of the glottal stop between vowels, I would use both the grave accent mark and the hyphen – the grave accent on the first vowel and the hyphen to separate the two vowels. In a SLAT made up of a T. prefix ending in a consonant and a S. assimilated loan as the other part of the SLAT, I would use only the hyphen. Actually, here the glottal stop may or may not be present and where it is present, it is not indicative of a dialect form or of folk pronunciation and here, the glottal stop may be optionally marked. E.G. *Mag-abrigo* may also be written *magabrigo*.

Likewise, to separate a Tagalog prefix *ma*, *na*, from a SLAT word beginning with a vowel and prevent it from being mistaken as a Tagalog diphthong *ay*, *oy*, *ey*, *iy*, *aw*, *yu*, etc., the hyphen and the grave accent mark would be used to separate what would otherwise become vowel clusters or diphthongs; e.g.

- |                        |  |
|------------------------|--|
| na + S. embargo, T.    | ná-imbargo, not naymbargo, which would be difficult to understand  |
| napaka + S. ocioso, T. | napaka-usyoso (where the hyphen is used only to separate the prefix from the rest of the word), making the word more easily comprehended as against napakawusyoso. |
| naka + S. invento, T.  | naka-imbento (like napaka-usyoso), is more easily understood than a possible nakaymbento.  |

4.3. *Spelling S. ia and io in SLAT so as to distinguish between ia and io as diphthongs and as mere vowel clusters with the vowels to be separately pronounced.* The Tagalog spelling *iya*, *iyo* may represent the S. v-cluster *íá* and *íó*, which are not diphthongs since the *i* is stressed, provided the *iya*, *iyo* spelling for these clusters is stressed on the *i*. E.g. S. *economía*, T. *ekonomiáya*; S. *vacío*, T. *basíyo* as against S. *penitencia*, T. *penitensiya*, *penitensya*; S. *diccionario*, T. *diksiyunariyo*, *diksyunaryo*. Moreover, the *íya*, *íyo* spelling cannot have the variants *ya* and *yo*, which are allowed for the diphthongs: T. *penitensya* and *diksiunaryo* (phonemic spelling).

Attention to the diacritic marking of *iyo* and *iya* in SLAT would prevent folk pronunciation like /bwéndya/ (rather than/bwendíya/ for S. *Buendía*; and /potográpya/ (rather than/potograpiya/ for S. *fotografía*; /éspya/ (rather than/espíya) for S. *espía*.

Note, however, the following exceptions, which usage has established as accepted:

- |                                    |   |
|------------------------------------|---|
| S. <i>lotería</i> ,                | T. <i>loteriya</i> , <i>loterya</i> , <i>loteria</i>      |
| S. <i>mejoría</i>                  | T. <i>mehoriya</i> , <i>mehorya</i> , <i>mehoria</i>      |
| S. <i>librería</i>                 | T. <i>libreriya</i> , <i>librerya</i> , <i>libreria</i> . |
| S. <i>barrilla</i> 'loose change', | T. <i>bariya</i> , <i>barya</i> , <i>baria</i>            |
| (where ll = y)                     |   |

4.4. *What to do with the spelling of consonant clusters*

Both spellings of consonant clusters will be entered in the dictionary, with the spelling representing fp listed after the sp spelling and described as the spelling that reflects fp pronunciation of the word. The fp spelling will also be made an entry in the dictionary and properly described as the fp spelling variant. A cross reference will refer the dictionary user to the sp spelling.

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## REVIEWS

**Comparative Philippine Word-List.** By CECILIO LOPEZ. (Special Monograph Issue No. 1) Quezon City: Archives of Philippine Languages and Dialects. University of the Philippines, 1974. Pp. ii, 165.

**A Comparative Philippine Word-List: Sequels I & II.** By CECILIO LOPEZ. (Special Monograph Issues Nos. 3 & 4) Quezon City: Archives of Philippine Languages and Dialects, University of the Philippines, 1976. Pp. x, 131, iv, 77.

Reviewed by CURTIS D. McFARLAND, De La Salle University

*Comparative Philippine word-list* (hereafter CPWL), with its two sequels (hereafter CPWL I and II), is the latest in a long list of important contributions which Cecilio Lopez has made to the study of Philippine linguistics. It is also a large step forward in our efforts both to reconstruct 'Proto-Philippine' (by which I mean the ancestor language of all contemporary Philippine languages; it may also have been the ancestor of some non-Philippine languages).

It has been forty years since the publication of Otto Dempwolff's monumental *Austronesisches Wörterverzeichnis*. Since that time many articles have been written discussing the reflexes of proto-phonemes (as reconstructed by Dempwolff) in particular Philippine languages, or in some cases the reflexes of one or two proto-phonemes in a large number of Philippine languages; most notably, Carlos E. Conant's work on the pepet vowel, the RGH Law and the RLD Law. Until the present, however, no one has completed a comprehensive statement of the reconstructed phonology of the ancestor language of all Philippine languages or a listing of its reconstructed lexicon.

One major obstacle to the completion of such a statement is the extreme difficulty and laboriousness of compiling the cognate sets to provide the necessary data base. Analysis is 'relatively' easy once the cognate sets have been found. Dempwolff's work is based on an agonizing search and comparison of dictionaries, wordlists, etc., from a large number of Austronesian languages – not only those cited in AW. Nowadays few scholars have sufficient leisure to carry out such a search. And no such search has been completed for a large sampling of Philippine languages. However, the existence of Dempwolff's work makes possible a second approach; namely, a search in Philippine languages for the modern forms developed from Dempwolff's reconstructed forms. A third approach is to start with a base language, e.g. Tagalog, and find as many cognates as possible in other Philippine languages. CPWL and CPWL I and II represent the second and third approaches. The task of compiling cognate sets for which Tagalog has no member remains to be completed.

CPWL is a listing of cognate sets for which Tagalog has a form, whether or not the cognate sets represent a development from a reconstructed form. The sets are arranged alphabetically according to the Tagalog form. CPWL I contains those cognate sets which represent developments from Dempwolff's reconstructed forms, arranged alphabetically according to the reconstructions. Since some of these do not include a Tagalog member – e.g. \*/dD/anum 'water', \*/dD/araq 'blood' – CPWL I contains some cognate sets not to be found in CPWL. CPWL II presents additional cognate sets for which there is a Tagalog member, arranged alphabetically according to the English meaning of the Tagalog word.

First of all, let me state that I am delighted that this material has now been published and that a copy has been added to my library. Allow me also to pay tribute to the massive amount of work that is represented in this publication. Perhaps only those who have spent countless days and nights collecting, comparing, copying, and shuffling forms in different languages can truly appreciate the thousands of hours and headaches that went into the task. If you have never tried to do it, don't underestimate the difficulty of this kind of work.

Unlike many publications comparing Philippine languages, this work reflects an advanced knowledge of the regular sound correspondences holding among Philippine languages. On the whole, I think most linguists will accept the cognate sets which he has grouped together. Of course, there are points subject to disputation and a few obvious errors. However, I appreciate the policy stated on pages vii-viii of CPWL I:

In listing the cognates, I have taken some liberty in including items which may, at this stage, look discrepant because their phonetic and semantic cognation may be open to questions. But I would rather have erred — if I erred at all — on the side of commission than of omission for later investigation may prove the discrepant reconcilable.

It is very easy for us in a later generation to reject listed forms which don't belong. But if cognate forms — albeit problematic ones — have already been discarded, there is nothing we can do.

I do have a few critical comments to make. I hope these will be taken less as criticisms than as suggestions and words of caution for anyone who intends to use this wordlist in further studies. The CPWL and in particular CPWL I and II are not written for beginners or for those casually interested in the field. Such persons will have difficulty making much sense of the materials. On the other hand, someone with a fair amount of knowledge of comparative Philippine linguistics and is patient and resourceful enough to do a bit of searching will find a wealth of information.

The arrangements of items could be improved. CPWL I on the whole follows the order found in Dempwolff, that is, alphabetically according to reconstructed forms. As such, it is extremely useful. It should be pointed out, however, that in revising Dempwolff's spelling, Lopez has not followed Dyen completely. In particular, Lopez has substituted *h* for Dempwolff's ' and *q* for Dempwolff's *h*. It should be pointed out that Dyen's *The Proto-Austronesian laryngeals* did more than make a one-for-one substitution of symbols. More importantly, Dyen corrected the formulation of the correspondences upon which the reconstructed laryngeals are based. As a result, Lopez's use of *h* and *q* is at variance with Dyen's use of *h*, *q*, and *ʔ*. There are other points of discrepancy with Dyen's work, but this one is the most troublesome.

The English index appearing at the end of CPWL I is a helpful addition. It can also be frustrating, however, in those cases in which the Tagalog or general Philippine meaning is different from the reconstructed meaning. For example, to find the reconstruction for *dugo* 'blood', it is necessary to look under 'fluidity; liquidity', the meaning reconstructed by Dempwolff for \*duRuq. This problem might have been corrected if a Tagalog index to the reconstructions had been provided.

A similar problem develops in CPWL II when the Tagalog meaning differs from the meaning found in other languages. For example, the cognate set for Bkl, Seb, etc. *gamut* 'root' will be found listed not under 'root' but under 'medicine', the Tagalog meaning.

Lopez has listed his forms in a 'broadly phonemic' manner, and has given us a very brief discussion of some of the more unusual symbols used. In order to use these forms

effectively, it is essential to have a more extensive description of the respective phonological systems including such points as (1) are /o/ and /u/ distinctive phonemes, (2) is accent or vowel length distinctive? The system used in the CPWL is more completely phonemic in that the glottal stop is represented by a distinctive symbol (ʔ) and the location of accent/vowel length is indicated by an acute accent in every word. In CPWL I and II, Lopez has changed horses, so to speak. First, he uses *q* instead of ʔ for glottal stop. Both symbols are in widespread use, but it is inconsistent to switch from one to the other. A more serious matter is his use of a marking convention currently in favor at the Institute of National Language and elsewhere. Namely, 'accent' is marked only on the final syllable, never on the penultimate. 'Accent' or vowel length in the penultimate syllable is indicated by the *absence* of marking on the final syllable. Whether this system is appropriate for Tagalog is debatable, but that's another matter. The point here is that in presenting data from diverse languages with diverse phonologies, it is preferable to present the phonological information as completely as possible, and avoid marking conventions altogether. It would have been better if Lopez had persisted with the system used in CPWL.

There are at least two phonemic distinctions which Lopez has missed. (I am not familiar with the phonological system of all of the languages included.) On page 11 of CPWL, he states that 'Brandes and Scheerer distinguish a mid-central vowel in Ibg /Ibanag/, but my informants pronounce it *a* and it is so transcribed here.' The vowels /a/ and /ə/ are indeed distinctive in Ibanag and its closely related languages. However, the distinction is neutralized in a number of environments. Inibaloi has a number of unusual phonemic distinctions such as a front and a back /k/ which are not represented in CPWL. Perhaps it is too much to expect one scholar to acquire all of the necessary phonological information. However, anyone using the wordlist should be aware of this shortcoming and consult phonological description available elsewhere.

One final point having to do with the selection and reliability of informants. Again, this may be an unavoidable problem. It is, nonetheless, a difficulty which does develop and of which users should be aware. I notice (page 8 of CPWL) that one of the Bikol informants is from Libon, Albay. Since I have made a study of the Bikol dialects, I am in a position to point out that the residents of Libon speak a different dialect of Bikol which is not intelligible to residents of Naga or Legaspi. Data from that dialect should be properly identified and treated as reflecting a different phonological system.

In any case, a general rule of thumb is: Don't place too much emphasis on a particular form unless you find it listed in at least two independent sources. Any given form elicited by Lopez — or by anybody else — could be wrong. If you find the same form listed in Panganiban's *Tesaurus*, Reid's *Philippine minor languages*, or elsewhere, it is probably correct. If you don't find it elsewhere, you should proceed with caution.

The preceding points are intended as words of caution. They are not intended to detract in any way from the value of these books as a source of data and as a tremendous contribution to our search for 'proto-Philippine.' Congratulations to Cecilio Lopez.

A *Dumagat (Casiguran) – English Dictionary*. By THOMAS N. and JANET D. HEADLAND. The Australian National University. 1974.

Reviewed by CURTIS D. McFARLAND, De La Salle University

I suppose the first question that arises is why one would want to buy a dictionary of Casiguran Dumagat. The speakers of these language number at most a few thousand and live in remote areas in eastern Luzon. Few of us, including linguists, are likely ever to meet and converse with a Dumagat. Nor are we likely to have occasion to read anything written in this language. Thus this dictionary does not serve the most usual purpose of a dictionary, as does a dictionary of Tagalog, Ilocano, or for that matter, a dictionary of Bontoc or Tausog.

If on the other hand, you are interested in comparative Philippine linguistics, either for the purpose of reconstructing the historical development of Philippine languages or for the purpose of broadening your insights about Philippine languages in general, you will find this dictionary a very interesting and valuable contribution to your library.

Data on Casiguran Dumagat will contribute to the investigation of a number of historical questions. The first of these has to do with the subgrouping of the language itself. As pointed out on page *ix*, Casiguran Dumagat, along with its close relatives, constitutes one of the more remote divisions of Philippine grouping. These languages appear to be as different from the main body of Philippine languages as Ilongot, Ivatan, Tiruray, and T'boli. Their exact position has still to be resolved.

Another question has to do with the mid-level sub-grouping of the Austronesian languages in the Philippines. We have made considerable progress in recent years with regard to lower level sub-grouping, e.g. the determination of such groups as Northern Cordilleran, Central Cordilleran, Tagalic or Meso-Philippine, etc. We haven't really begun to attack the question of mid-level sub-grouping. For example, is there a clearly defined Proto-Philippine, the ancestor of a Philippine subgrouping; that is, a sub-group including nearly all of the languages of the Philippines and few languages outside the Philippines? Do the languages of the central and southern Philippines constitute a single sub-group? Data from a language such as Casiguran Dumagat will make a big contribution in investigating such questions.

A third very intriguing question has to do with (1) the history of the Negritos and (2) the question of how they came to adopt Austronesian languages and of what happened to their original idioms. It is widely held that the Negritos are descended from the earliest or earlier inhabitants of the Philippines. And yet they all seem to speak languages which are clearly Austronesian, and, furthermore, usually closely related to nearby Philippine languages. For example, the Negritos of Botolan, Zambales, speak the same dialect of Sambal as the "Pilipino" residents of Botolan. The Agta of Pamplona, Cagayan, speak a dialect which is very similar to the Northern dialect of Ibanag. Similarly, as Headland points out, Casiguran Dumagat is quite similar to Casiguranin 'the language of the indigenous non-Negrito population of Casiguran' (page *vii*). Clearly, at some point, the Negritos abandoned their original languages and adopted Austronesian languages. We will not here speculate on the circumstances which motivated such a development. What we would like to know is whether these original languages have disappeared totally and without a trace, or whether it is possible to discover an earlier sub-stratum which has survived up to the pre-

**sent.** Investigation of this question will not only contribute to our understanding of the development of the Negrito languages in the Philippines but also to the investigation of languages in other areas, such as Melanesia, where the presence of sub-strata has been offered as one of the reasons for the great diversity in that area.

This dictionary satisfies both purposes discussed above. It presents a solid synchronic lexicon. It also contains a number of features of distinctly comparative-historical interest.

The occurrence of an eight-vowel system in Casiguran Dumagat is very interesting. And Headland has presented a very thorough and reasonable explanation for the development of eight vowels out of the original four vowels of Proto-Austronesian. The question that comes to my mind is whether the eight-way distinction is maintained in all environments or whether neutralization occurs in some environments as happens in a number of Philippine languages. For example, for most speakers of Tagalog, a long *o* is phonemically distinct from a long *u* (e.g. *oso* 'bear', *uso* 'current style'). The corresponding short vowels are not distinct. In Ibanag and other Northern Cordilleran languages, *a* and *ə* are distinct in some environments but not in all. I observe that many of the minimal pairs listed on pages *xiv-xviii* illustrated distinctions which occur in final syllables or in doubled monosyllables. Can minimal pairs be found to support eight-vowel distinctions in other environments, in particular in the penultimate syllable of a non-doubled word? I leave this as a question, but I suspect that the answer is 'no'.

By the way, this vowel system illustrates one of the orthographic problems which is still to be solved. There are simply not enough symbols to represent more than five or six vowels. Headland has solved the problem by using diacritics for three vowels. This is not a particularly satisfactory solution, but I don't know any better way.

As mentioned above, Headland's discussion of the historic development of Casiguran vowels is thorough and interesting. I wish he had also shown us the development of Casiguran consonants, which would seem to be equally interesting.

The discussion of grammar is brief, but I think quite clear, at least to anyone familiar with another Philippine language. This approach is also a more satisfactory approach to defining or demonstrating the meanings of the various pronominal forms, noun markers, verbal affixes, rather than trying to deal with them in the body of the dictionary.

Looking now at the body of the dictionary, I find a number of attractive features which are frequently not contained in dictionaries.

Headland has marked the 400 most frequent words in the language on the basis of 25,000 words of text, and has indicated the number of occurrences of these words in the texts. This is very useful on a number of grounds. If you are doing lexicostatistics and find a number of words listed with the same meaning, this marking enables you to determine which is the more frequent or preferred of the various synonyms. Also if you are scanning the dictionary looking for cognates, it is possible to look first at the most frequent items, since this is where most of the interesting cognates are to be found. This feature is an excellent illustration of the uses that can be made of concordance programs in preparing a dictionary. I assume that Headland also found these concordance data very useful in selecting the less frequent items to be included in his dictionary.

In the entries themselves Headland deserves high marks on a number of scores. His definitions seem to be quite complete and precise. They are supplemented by ample examples. His cross-referencing is excellent. He identifies numerous synonyms and makes

frequent reference to words with related though not synonymous meanings. In certain areas of 'semantic clustering' he includes extensive lists of related items, such as types and stages of development of rice. A related point is that the English index seems to be quite complete, and well prepared.

In principle the practice of identifying borrowings is very useful in comparative work. Unfortunately, Headland has confined himself to the identification of Spanish, English, Chinese, and a very few Tagalog borrowings, that is, to words whose source is probably obvious to any scholar in the field. In view of the extensive borrowing into Dumagat from Tagalog, Ilocano, and other Philippine languages, and in view of our interest in distinguishing these borrowings from what is genuinely Dumagat, it would have been much more useful if Headland had been able to identify those borrowings for us. With his knowledge of the historical phonology of Dumagat, and the great distance separating Dumagat from these languages, it should have been relatively easy to identify these borrowings.

Just a couple of additional negative points about an otherwise excellent piece of work: In most cases, Headland has identified various stems as verbs. From his discussion of verbs in the introduction, we can see that the choice of affixes is unpredictable, or at best based on a complicated set of rules. It is to be desired that he adopt some method of identifying the primary affixes with which the stem combines, either by listing the full forms or through some symbolic representation. The same is true for sub-entries for verbs derived from nouns or adjectives.

Headland tells us (page *vii*) that accent is shown only on the stems at the head of entries but not on sub-entries or examples. It would have been better either to mark the accent on the sub-entries or to explain at some point the rules governing the shifting of accent. If accent does not shift, he should tell us this.

On the whole it is an outstanding job with many strong points and only a few weaknesses.

**The Filipino bilingual: Studies on Philippine bilingualism and bilingual education.** Edited by EMY M. PASCASIO. Quezon City: Ateneo de Manila University Press, 1977.

Reviewed by CASILDA E. LUZARES, De La Salle University

*The Filipino Bilingual* is a compilation of papers read at the First National Seminar on Bilingual Education held at the Ateneo de Manila University during the summer of 1974. It took three years for the book to finally come off the press, and it is worth all the waiting.

Going through the book is like taking a full course in multilingualism and it will not be surprising if the book becomes a standard text in multilingualism courses. This volume is significant not only because this is the first major book published on the subject but also because it provides a sampling of scholarship from people in the various fields related to language education. It seems that this volume includes practically all the names in Philippine linguistics and language teaching. The list of contributors included at the end of the volume is an almost complete Who's Who in the field of Philippine bilingualism.

The twenty-five articles in the book are divided into three parts: Part One includes articles that discuss the Rationale and General Approach to Bilingual Education; the articles in Part Two are classified as Research Studies and Strategies for Further Research, while the articles in Part Three fall under Ongoing Bilingual Education Programs. The classification is generally logical, except that Enriquez's 'Ang alamat ng bilinggwal na Pilipino' might have been better classified under Part One than under Part Two. Pascasio's 'Bilingual education research and its directions' could also have become a section of its own since this is the only article that tries to consolidate research that has been done in this area and to pinpoint the general direction of research in the future.

It is not possible for me to comment on each of the articles in this volume because of their number. Suffice it to say at this point that the book is a landmark for having appeared at a most propitious time. The rest of this paper will make a few comments on a few of the articles.

The following articles in Part One are highly informative and enlightening: 'Bilingualism in Philippine education' by Soriano, 'Bilingual education under the New Constitution' by Juco, 'Tentative typology of Philippine bilingualism' by Sibayan, and 'Manpower and materials resources for bilingual education' by Gonzalez. The article 'Cost-benefit analysis of bilingual education' by Valdepeñas is mistitled. The reader expects to find a cost-benefit analysis, as the title suggests; however, he reads only about why a cost-benefit analysis of bilingual education is difficult, presumably a justification for the absence of the cost-benefit analysis in the article. The least that the author or the editor could have done was to change the title into something more honest like 'Problems involved in a cost-benefit analysis of bilingual education'.

Part Two presents a lot of interesting and useful information about the Filipino bilingual as reported in the different surveys and experiments included in this section. Some of the results simply confirm what we already know; but this confirmation provides solid basis for future decisions and actions. One, however, notes some weaknesses in this section. For example, the article 'The Filipino bilingual's language orientation' by

Bautista *et al.* does not make a clear distinction between *fluency* and *dominance* both in their definition (p. 74) and in their discussion (pp. 78-9; 81-2). These notions are basic to their study and it is therefore surprising that they should leave the distinction blurred. It is only in their discussion of the methodology that one may infer the distinction. Could this be a case of 'Too many cooks spoil the broth' or were they following Macnamara's model (1967) too closely to bother with basic things like definitions?

Chan-Yap's 'Language loyalty and language assimilation among the Philippine Chinese' accepts a hypothesis without question and passes it on as a generalization. On page 93, she writes:

American sociologist Richard Collier (1960) has theorized that Filipinos' hatred for the Chinese stems not only from the role that the latter have historically played as shrewd middlemen in business but also from 'group self-hatred'. He says that Filipinos look upon the Chinese as a symbol of the Oriental elements in their own culture and physique and have displaced a hatred of their own 'Orientalness' to 'a convenient minority which is similar in culture and physique and yet definitely Oriental' (Collier 1960: 56). The colonial mentality Filipinos have developed from almost four centuries of Western rule have made them admire and appreciate anything Western and look down on anything Filipino or Oriental.

How true is this allegation? I agree that if an intelligent Filipino were to choose between Western culture (e.g. American) and Chinese culture, he would choose Western culture. However, if he were to choose between Western culture and his own, he would choose his own in spite of the fact that there might be aspects of Western culture that he wishes were in his own. My own feeling is that if a verification survey of this allegation is conducted the result would show that the Filipinos' negative feelings for the Chinese are rooted in their resentment of the economic superiority of the latter. The other cultural non-economic aspects of this resentment have been magnified merely as a consequence of this situation.

Pascasio's 'Bilingual education research and its directions' contains some inconsistencies. On page 123 she pushes for a program that will 'produce coordinate *bicultural* bilinguals' (underscoring mine). Yet, on page 124 she describes a plan which is not *bicultural* but *monocultural*. She says:

In this plan, Pilipino and English can be maintained for *different purposes*: culture-based subjects such as art, history, literature and geography *could be taught in Pilipino*, while *English remains the medium in subjects not limited to Philippine contexts* such as arithmetic and the physical sciences. (Underscoring mine.)

The other inconsistency has to do with coordinate bilingualism and the use of *mix-mix*. On page 125 she says:

Certain innovative approaches may be tried. A teacher may, for instance, use 'mix-mix' whenever necessary without losing track of the ultimate objective — to produce a bilingually coordinate Filipino competent in Pilipino and English.

In the same volume Enriquez (pp. 128-9) discusses the differing contexts that produce the compound and the coordinate bilingual. If it is true that context is a significant influence on the kind of bilingual that a person becomes, isn't using 'mix-mix' in the classroom a sure way of producing a compound rather than a coordinate bilingual? Or is

the distinction between coordinate and compound bilingualism not at all pertinent, as Enriquez heretically suggests?

I admit I had an initial difficulty reading and understanding Enriquez's 'Ang alamat ng bilingwal na Pilipino', but the article displays a refreshing style. Enriquez seems to delight in demolishing the notions sacred to the sociolinguist.

Part Three describes some bilingual education programs: the De La Salle Grade School program, the Ateneo Grade School program, the Philippine Normal College programs, the University of the Philippines program, the Bureau of Secondary Education program, and to a certain extent, the Ateneo program in literature. The articles in this section are healthy indications that something *is* going on.

It is interesting to note that while Enriquez and Constantino both belong to U.P., which is supposedly using Filipino, not Pilipino, their writing styles vary. Enriquez writes in the formal style while Constantino writes in the non-formal style. So what is Filipino? Or is this a demonstration of what they call 'malayang bilinggwalismo' (Constantino spells it as 'bilingguwalismo')?

Constantino argues the case for Filipino by employing an exaggeration. On page 169, Constantino writes:

. . . dahil sa kahinaan natin sa Ingles, madalas na hindi natin nalalaman kung mayroon tayong naiintindihan o natutuhan sa mga binabasa natin sa wikang ito. Basta memorays na lang tayo nang memorays, at ang ating namemorays ay nireresayt natin nang eksaktong-eksakto hanggang sa period at comma. Tunay na hindi tayo natututong mag-isip sa wikang Ingles, at nagiging parasitiko na lamang tayo sa 'western scholarship and thinking'. Ang ating 'bookishness' at 'paste-and-scissors scholarship' ay manipestasyon ng ating pagiging parasitiko sa 'western scholarship and thinking'.

Is the problem which Constantino is raising a linguistic problem or a methodological one? Can a person be taught to think and to be critical by simply giving him a language? If we look around us we find native speakers of Tagalog (or Filipino) who cannot think critically in Tagalog (or Filipino) not because they do not have the language to think in but because they have not been trained to think seriously and critically at all.

Tinio, in his 'Pilipino as a medium for higher learning', thinks along the same lines as Constantino. On pages 159-60 we read the following sweeping generalization:

I suppose that I am suggesting that a native Tagalog who cannot express complicated thinking in Tagalog has not really been doing complicated thinking, but has merely been remembering and reciting English statements which convey complicated thought. In other words, if he cannot express his philosophy of social science, his chemistry or mathematics, in Tagalog, he is giving evidence not of his inadequacy in Tagalog, or the inadequacy of Tagalog, but the inadequacy of his grasp of philosophy, social science, chemistry, or mathematics. Conversely, anyone with a real grasp of his subject, if he is a native Tagalog, can give full evidence of it by expressing the subject in Tagalog.

I find that the above generalization is a convenient way of copping out of the language problem. Language and thought are inextricably linked but the problem of the Filipino bilingual is that he has been trained to do this 'complicated thinking' in one language (a foreign language) rather than the other (his native language). A person who has learned to write with his right hand all his life cannot all at once write with the same facility with his left.

Tinio ends his article by drawing an analogy between the ability of Pilipino to become a medium in higher education and the ability of bats to see at night. It should interest Tinio to know that bats have very poor eyesight and cannot see very well during the day, much less at night. Rather, bats have a built-in radar system that directs their movements.

On the whole, the book is a significant milestone in the documentation and study of Philippine bilingualism. There is no doubt that the literature in this area in the future will include numerous references to this volume. The references and the bibliography at the end of the book will prove of tremendous value to students of multilingualism.

This volume is of interest not only to linguists in general and sociolinguists in particular, and to teachers of Pilipino and the culture-loaded subjects, but also to teachers of English. This book has been able to clarify, among other things, the differentiating roles of English and Pilipino. This has provided a conducive support atmosphere for English for Special Purposes, particularly its sub-branch English for Science and Technology. Bautista (1977) pinpoints the following as the implications of the Bilingual Education Policy for teachers of English:

Our students will have less exposure to English in their other classes and the English they will be exposed to will be the special register of English for science and mathematics; consequently, we must make better use of our class time and be more discerning in our choice of what and how to teach.

There is no way to be absolutely sure about the direction the language problem is going to take. One thing that is certain, though, is that educators and language planners will be consulting this book to find out what the people who have the most to say on the problem think.

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Surian ng Wikang Pambansa. 1977. Patnubay sa korespondensiya opisyal. Maynila: Surian ng Wikang Pambansa. Pp. iii, 173.

Reviewed by ANDREW B. GONZALEZ, FSC, De La Salle University

The latest guide for official correspondence, the Institute of National Language's (hereinafter, INL) latest publication contains prescriptions for different types of correspondence in Pilipino and photographed samples of official letters of various types, and presents models for office correspondence in a bureaucracy (circulars, orders, proclamations, memoranda).

There is a section containing a glossary of terms and expressions (English-Pilipino) commonly used in official correspondence.

A third part contains samples of printed government forms in Pilipino (oath of office, daily time record, application for leave, power of attorney, routing slip, personal sheet, pay envelope, clearance slip, different types of certificates).

Another division contains names of government offices and a glossary of public administration and parliamentary terms (English-Pilipino).

The supplements (undoubtedly containing what is distinctively new in this edition) include the constitution and by-laws of KASAPI (Kalipunan ng Katipunan ng mga Nagasabay sa Pilipino), an organization for the promotion of using Pilipino in official correspondence; rules for barangay meetings; guidelines on the basic requirements of organizing barangays; the Treaty of Amity and Cooperation in Southeast Asia; and the latest guidelines on Filipino orthography (issued on April 1, 1976).

The guide deserves careful review by a student of language development since it is one of the few official documents issued by the INL for the standardization of Pilipino (note however, that unobtrusively the last supplement, on orthography, uses the term FILIPINO, a change of orthography fraught with important implications which are outside the scope of discussion of this review).

In the literature on language standardization, this guide is akin to Malaysian and Indonesian *istilahs* or publications of special lexicon for specific domains, in this case, foreign affairs, legislation, government bureaucracy, and community development.

In matters of translating technical terminology from a Western language (in this case, English) for a special register (communications within a bureaucracy), there will be as many opinions as there are users. In prescribing a standard form, as the INL does, it fulfills its function as an academy and performs a service to Filipinos who would like to take the nationalistic mandate of disseminating Pilipino seriously.

What the INL needs to continue doing is to publish more guides of this type, for other domains, and thus extend the use of Pilipino to new areas hitherto reserved for English in Philippine life. While Filipinos have to learn these terms through English, unfortunate from a nationalist viewpoint, present realities dictate a bilingual format since in effect the bureaucracy of the Philippines (and for a long time, its science) is derived from the West through the medium of English.

The utility of the guide is evident, although one gets the impression that it is a random collection of individual parts not put together as part of a central scheme. What unifies the various sections is that they do provide the necessary lexicon and collocations for usage in official government correspondence, although the section on pages 108-54

on parliamentary terms and usage would perhaps be better published as a separate *istilah* or specialized lexical handbook.

Connected with the section on parliamentary terms would be the rules for barangay meetings (which use modified parliamentary procedure) and guidelines on the basic requirements of barangay organization. Again, these sections belong more logically to a separate volume on parliamentary usage.

Not too defensible is the inclusion in the supplements of the constitution and the rules of KASAPI.

The section on orthography, hitherto circulated only in mimeographed form, is now officially circulated but as a supplement. Again, given the importance of orthography in the process of standardization, it would have been better to publish this part as a separate booklet.

Totally out of place, except to give an example of the extension of the domain of Pilipino to the area of international politics, is the Pilipino translation of the Treaty of Amity and Cooperation in Southeast Asia, an ASEAN document signed in Denpasar, Bali on February 24, 1976.

**Selected writings of Cecilio Lopez in Philippine linguistics.** Edited by ERNESTO CONSTANTINO. Diliman, Quezon City: University of the Philippines, 1977.

Reviewed by HOWARD P. MCKAUGHAN, University of Hawaii

Ernesto Constantino, Professor of Linguistics at the University of the Philippines, puts together nine articles from the writings of Cecilio Lopez, now Professor Emeritus of Linguistics and Oriental Studies, also at the University of the Philippines, in a book entitled *Selected writings of Cecilio Lopez in Philippine linguistics*. The first four articles are descriptive in nature, and the last five are comparative materials. The writings chosen range in date from the earliest originally submitted as a paper in a class under Otto Scheerer in 1925 to a 1972 publication. The Curriculum Vitae of Professor Lopez, included at the end of the book, indicates that he has continued publishing with articles or books in 1974, 1976, and in press.

Constantino in his preface tells us that the nine articles chosen are considered representative of Dr. Lopez's various writings on Philippine languages and dialects. It is interesting to note that the earlier articles are synchronic descriptions of Tagalog and Sugbuanon (Cebuano) while the later articles are all diachronic.

Dr. Lopez has been called the 'Father of Philippine Linguistics'. His contributions over the years, his encouragement to his students, and his leadership in the field of Philippine linguistics are admired and appreciated by those of us that follow him. We are especially cognizant of his continued scholarship even after retirement (1963), a time when he has published more than at any other period in his life. This reviewer with his colleagues wishes to pay special tribute to Professor Lopez for his inspiration in Philippine Linguistics.

The first article in the *Selected writings* is a text of Boak Tagalog spoken on the island of Marinduque. One possible conclusion from the article is that Tagalog in 1925 was quite homogenous, exhibiting only a few dialect differences. Manila represented the central and standard dialect area, though the 'Tagalog used in the Province of Bulakan, north of Manila', Dr. Lopez says, is looked 'upon as the best spoken Tagalog' (p.1). I use the past tense here, since I am sure the Metro-Manila area now encompasses a wider variety of Tagalog dialects, influenced and rapidly changing due to contact with the other Philippine languages and with English. In fact a study in depth needs to be made now of what Tagalog or perhaps better, what 'Filipino' is as spoken in Metro-Manila.

After presenting the text and its translation, Professor Lopez notes lexical peculiarities, idiomatic differences of expression, phonetic differences and some grammatical peculiarities of Boak Tagalog. He writes in conclusion that 'modern natural forms have sprung' from these more remote areas, and that Boak Tagalog may have 'remnants of a more archaic' form of the language than that spoken in Manila (p. 27). It is hoped that students of linguistics will be encouraged in term papers and M.A. theses to make similar contributions; similar in that even a class paper can result in an excellent publication, and similar in that linguistic observations of the language situation today are needed for both theoretical and practical (teaching, planning) purposes.

The article entitled 'Preliminary study of the affixes in Tagalog' (1937) is paralleled by a second entitled 'Studies on Sugbuanon affixes' (1949). Dr. Lopez uses a similar

outline for the two articles, the second utilizing English headings rather than the Latin used in the Tagalog article. He references in his study of Tagalog affixes Bloomfield's 1917 *Tagalog texts*, Laktaw's 1929 *Estudios gramaticales* and his own 1928 *Comparison of Tagalog and Iloko*, not cited in the list of his publications in the Curriculum Vitae given at the end of the book.

Professor Lopez's approach in his study of the affixes in these languages is to cite complete sentences, giving a discussion of what he calls the derivatives utilizing a particular affix, and then a summary of the affixes with their functions. For example, he gives numerals first, called in the Tagalog article 'nomen quantitates'. He cites full forms for ordinals, numerical adverbs, restrictives, distributives, etc. A summary gives the affixes as mentioned above with their functions, but does not always give full morphophonemic details (e.g. *pa-* + prenasalization is given for ordinals, where *pangatlo* is from *tatlo* with initial /t/ lost). Further, Dr. Lopez gives the 'nomen agendi' (p. 31) of Tagalog which corresponds to the 'verbal' (p. 137) of Sugbuanon, both formed with *pag-* and its respective derivatives in the two languages.

A detailed comparison of the information in the two articles is not possible here, but could be a very profitable exercise. For instance, the 'nomen substantivum' in Tagalog (pp. 32-40) and the 'substantive' of Sugbuanon (pp. 127-37) have many corresponding affixes with interesting semantic differences. This leads to the observation that Professor Lopez's treatment of the affixes of these two languages is more from a semantic point of view than a structural description. His treatment of what he calls the 'Quasi-Verb' in each language (pp. 46-104 and pp. 146-84), the largest sections in the articles, is replete with the meanings of affixes, information not found elsewhere in as succinct a form.

In neither article dealing with Tagalog affixes and Sugbuanon affixes does Professor Lopez go into detail why he designates the words that manifest the predicate 'quasi-verbs'. He does say of the Tagalog words that they 'are not finite verbs in the sense that that grammatical category is understood in the European languages' (p. 47). In both articles he also says: 'The attributive possessive suffix *ko* after the predicate shows that a noun and not a verb is being dealt with' (p. 65 and p. 162). Dr. Capell prefers to call these forms 'verbal nouns' (1964) for the same reason (see my articles of 1970, 1971, and 1973 for my response to this suggestion).

Most linguists agree that following the preposed particles, forms in Tagalog and other Philippine languages are nominal. For example the phrase *ang bumabasa* means 'the one who reads', *bumabasa* taken as being nominalized. In a recent conversation, Dr. Rufino Alejandro, formerly of the Institute of National Language, proposed that in such phrases there is an ellipsis, something like *bata* 'child' being understood. This would mean that the underlying structure for *ang bumabasa* is *ang bata ay bumabasa*, possibly a transformation from *bumabasa ang bata* 'the child reads'. This reasoning seems good to me, suggesting that in *ang bumabasa* the *bumabasa* is a verb not a noun.

Professor Lopez explains subject selection as the designation of that part of the sentence that is known (p. 62 for Tagalog, p. 159 for Sugbuanon). He writes of the Tagalog sentence *ang anluwagi'y gumawá nang bahay*, 'The carpenter made a house' that 'the carpenter' is 'the part which is known and is therefore the subject' (p. 62). If the situation is reversed, and 'the house' is the known with 'is made by the carpenter' the unknown, 'then "the house" becomes the subject of the sentence' (cf. *Ang bahay ay ginawá nang anluwagi*). He says of the latter: 'In this construction, the predicate is verbal in English and is expressed in the passive, but in Tagalog it is nominal in nature and is expressed by the "nomen actionis simplex" with *-in* (infix *-in-*)' (p. 62, and see p. 159 for the same statement on Sugbuanon construction with *gi-* or *-on*). However, I do not

find it necessary to designate either the so-called active or passive forms as quasi-verbs nor as verbal nouns whatever the construction is in which they appear. They are clearly predicates, and by carrying the usual properties of time elements in them are surely verbs. Professor Lopez utilizes inverted constructions which I suggest are the result of topicalization (see my article 1973), and are less frequent, I believe, than the more normal order (e.g. *Gumagawá ang anluwagi nang bahay*), a matter that needs a more definitive resolution than has appeared to my knowledge.

I find the two articles on the affixes of Tagalog and Sugbuanon excellent reference materials, especially on the semantics involved. I reemphasize that the information given warrants careful comparison between the two languages as well as with the other Philippine languages. The similarity bares out the reason Filipinos learn each other's languages easily, and makes a national language based on one of them (Tagalog) sensible.

Between the two articles just discussed, editor Constantino has placed Professor Lopez's 'The Tagalog language: An outline of its psychomorphological analysis' (1940). His inspiration for the article seems to come from Otto Jespersen's *Philosophy of grammar*, since he quotes Jespersen on the inseparability of sound and signification, and form and function. Professor Lopez sets out his understanding of morphology as the sum total of sound phenomena which are produced physiologically and also perceived physiologically, and his meaning of the psychology of language as 'the communication of the contents of one's experience and at the same time a perception and understanding of the same' (pp. 106, 108). He says that the two are treated separately, 'by a semifiction' in grammar, but this should not be the case. He believes 'that the grammar of a language is on the one hand "a theory of forms" and on the other a "theory of notions"' (p. 110). He further believes that not only are forms different from language to language, but that also notions and conceptions differ. For example, he says that notions of 'the spontaneous, the voluntary, the social, the involuntary, the plural, and others of the category of state or condition in Tagalog are wanting in European verbs' (p. 111).

In the core of the article Professor Lopez juxtaposes notions or concepts with the way they are expressed in Tagalog. For example he starts with 'arrangement of thought' expressed in varying 'syntaxis'. Here he discusses arrangement of a simple thought into a known (subject) and an unknown (predicate), arrangement of a complex of thought by enlargement of the subject and of the predicate, and in each case gives the word arrangements in Tagalog with examples. The data cited are valuable for later analysts.

The four descriptive articles cited above cover 185 pages of the book with the subsequent five diachronic articles being shorter, covering 74 pages. The first of these short articles (6 pages + chart) is on 'Classifiers in Philippine languages' (1967). The structure of a noun phrase with classifier in Philippine languages is given as numeral ± ligature + (*ka-*) classifier ± ligature + Noun. Professor Lopez examined 10 Philippine languages, and gives for each the structure and the specifics related to the classifiers. The chart shows detailed comparisons of classifiers between the 10 languages studied.

In 1970 Professor Lopez published 'Some new morphemes in Philippine languages', a result of a study of the reflexes of Dempwolff's reconstructions in his three volume work (*Vergleichende Lautlehre*). In doing his research for other purposes, Professor Lopez made a list of equivalents of the Dempwolff reconstructions 'which are not reflexes of his reconstructions' (p. 192). These equivalents are the 'new morphemes' referenced in the title of the article. Professor Lopez also looked up cognates in other non-Philippine 'Indonesian' languages. The purpose of the paper is to furnish data from which additional forms to Dempwolff's *Ur-Indonesisch* can be reconstructed, and in cases where cognates are not found outside the Philippines, to reconstruct additional Proto-

Philippine forms. Dr. Lopez lists 41 'new morphemes', giving in each case the reconstructed form either for Proto-Philippine, or for Proto-Indonesian (*Ur-Indonesisch*), or both.

A third short (4 pages) comparative-historical article is 'Tagalog *qanggiq* "a pet name"'. In this article Professor Lopez discusses a specific word which he postulates is a reflex of a Dempwolff reconstruction, but which was not taken into account by Dempwolff. Suffice it to say here that this is a good example of Professor Lopez's careful research and analysis. He is an outstanding authority today on Dempwolff's work.

The last two articles in the collection are 'Non-productive infixes in Indonesian' (1971) and 'Medial nasal clusters in Indonesian' (1972). Professor Lopez did a thorough bit of research for each article. 'Indonesian' in these instances, of course, refers to a language family, not a specific language.

Professor Lopez states as his purpose for the first of these two articles the locating of 'additional evidence in IN which may bolster the validity of Dempwolff's "erstarre Infixe"', and to 'construct proto-forms accordingly' (p. 214). He lists 116 cognates, 86 of them with Proto-Austronesian reconstructions from Dempwolff, and the rest without such reconstructions. Again, the work is painstaking and thorough. Professor Lopez summarizes his work, gives additional discussion, and draws specific conclusions; primarily that Dempwolff's reconstructions are valid, to which Professor Lopez adds others.

The purpose of the last article in the collection is to assemble the views of Austronesianists on the existence of medial nasal clusters in Proto-Austronesian. An appendix includes 156 PAN forms from Dempwolff with reflexes in the daughter languages. While the majority of the Austronesianists cited recognize the existence of nasal clusters in PAN, Professor Lopez believes there are 'compelling reasons to entertain the contrary view' (p. 235). The article is another example of Professor Lopez's thorough-going research and analysis.

In conclusion, this reviewer again wishes to express gratitude both to the editor for assembling these selected articles, and to Professor Lopez, their author. The data orientation in both the descriptions and the comparative articles is worth emulation. The contents of the articles encourage further study. We look forward to other publications from the research Professor Lopez continues to do.

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## ACTIVITIES OF THE LINGUISTIC SOCIETY OF THE PHILIPPINES 1976 – 1977

The Board met on July 2, 1976 and elected the following set of officers:

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1. The Board met monthly on the last Friday of the month.  
The meeting was usually followed by the monthly lecture.

Lecturers for last year were the following:

Ma. Lourdes Bautista	: <i>Sociolinguistics in the U.S.: Some Notes</i> July 2, 1976
Teresita Ramos	: <i>The Bilingual Education Program for Filipinos in the U.S.: The Hawaiian Experience</i> July 24, 1976
Lou Hohulin	: <i>The Phonology and Morphophonemics of Keley-i</i> <i>A Generative Approach</i> November 5, 1976
Rosita Galang	: <i>The Acquisition of Verb Morphology among Tagalog-Speaking Children (3 to 8 years)</i> December 11, 1976
David Zorc	: <i>The Influence of Philippine Majority Languages on Minority Languages</i> January 22, 1977
Frank Robbins	: <i>SIL Worldwide – Our Applied and Theoretical Linguistics</i> February 19, 1977

Richard Benton

: *Ethnolinguistics (Its Relevance to Education)*  
May 3, 1977

## 2. PUBLICATIONS:

- 2.1. The December 1975 (Vol. 6, No. 2) and the June-December 1976 (Vol. 7, Nos. 1 and 2) issues of the *Philippine Journal of Linguistics* have been distributed. Articles for the June 1977 issue are now being solicited .
- 2.2. The Festschrift, *Language Planning and the Building of a National Language: Essays in Honor of Santiago A. Fonacier*, edited by Dr. Bonifacio P. Sibayan and Andrew B. Gonzalez, FSC, is off the press and will be presented to Bishop Fonacier during the LSP Annual Convention
- 2.3. Carl D. Dubois' *Sarangani Manobo: An Introductory Guide* has been published as a special monograph.

## 3. ACTIVITIES:

- 3.1. Under the sponsorship of the Philippine-American Educational Foundation and the Summer Institute of Linguistics, Dr. Howard McKaughan lectured to Ateneo and PNC masteral students and Ateneo-PNC Consortium doctoral students on the History of Linguistics and Field Methods.
- 3.2. With the assistance of the Philippine Social Science Council, the LSP has been sponsoring a series of round-table conferences on the Development of the Philippine National Language. A core group of seven members and several invited resource persons have been discussing the respective roles of the Institute of National Language (INL), linguists, the school system, literary artists, and mass media in language development. A national conference, being planned for October 1977, will be the culminating activity of the project.
- 3.3. A proposed research program to complete the tabulation of the 1968 Language Policy Survey of the PNC has been submitted with an estimated funding request of ₱17,000.00. It has been proposed that part of this funding might be obtained from the Inter-Institutional Consortium under its joint research program (PNC – DLSU).
- 3.4. In cooperation with the Pambansang Samahan ng Lingguwistikang Pilipino, Ink. and the Department of Education and Culture, three workshops were held on 'Approaches to the Teaching of Content Subjects in Pilipino' in 1976.

## 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.

May 21, 1977

ANDREW B. GONZALEZ, FSC  
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The undersigned, MA. LOURDES S. BAUTISTA, managing editor of The Philippine Journal of Linguistics, published semi-annually, in English and Pilipino, at De La Salle University, after having been duly sworn in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., which is required by Act 2580, as amended by Commonwealth Act No. 201.

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*Ma. Lourdes S. Bautista*  
MA. LOURDES S. BAUTISTA  
Managing Editor

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*[Signature]*  
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