

BIBLIOGRAPHICAL SOURCES FOR THE STUDY OF THE KAPAMPANGAN LANGUAGE¹

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1. SOME PRELIMINARY NOTES ON THE KAPAMPANGAN LANGUAGE

The language of the Kapampangans (the people living along the banks or *pampang* of the river, presumably the Rio Grande de Pampanga) is a member of the Northern branch of the Philippine languages (McFarland, 1977) and is distinct from its language neighbors in Central Luzon, the Central Philippine languages (specifically Tagalog).

It is genetically related to the Northern languages of the Philippines, principally Ilokano, Pangasinense, and the languages of the Cordilleras (Cagayan and Nueva Vizcaya). Based on common vocabulary roots alone, Kapampangan is closest to the Tagalic Hesion, more specifically, to Cuyunon of the Bisayan Cluster, with which it shares a vocabulary percentage of 39.2 % (Dyen, 1965).

Based on mutual intelligibility studies, the linguistic atlas of McFarland (1981) places the Sambalic languages as those most closely related to Kapampangan (see Maps A and B).

Formerly, the territory of the Kapampangan language covered not only the present province of Pampanga but also boundaries of Bataan-Mariveles (Southwest), Zambales (West), Tarlac (North), and Nueva Ecija (Northeast). In Calumpit, Bulacan and in Apalit, Pampanga, there is likewise a bilingual area of Tagalog and Kapampangan. As the Tagalogs settled from the Eastern Visayas area (Zorc, 1977), presumably their *Ur Heimat* or original home, they edged out the Kapampangans further north and occupied areas around Manila which presumably at one time were occupied by Kapampangans along the Pasig, for the names of Lakandula and Soliman, identified with Manila during the landing of Legazpi, are Kapampangan names. McFarland (1981) delineates the present boundaries of Kapampangan, which, based on the 1975 Census, had a total number of 1,442,607 speakers, thus constituting it to be one of the nine (9) major languages of the Philippines.

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Because of centuries of contact with Tagalog, Kapampangan has many loanwords from Tagalog. Only a careful use of the comparative method and knowledge of the normal reflexes from Proto Philippines can identify and distinguish Kapampangan lexical items from the reflexes of Tagalog (e.g. Kapampangan *abyás* is clearly indigenous for Proto Austronesian *bəyas but Kapampangan *bágaø ‘ember’ is borrowed from Tagalog *bágha*, ultimately Proto Philippines *baga’; the Kapampangan indigenous word is *báyaø*.) Because the Tagalogs were more economically, politically, and socially dominant, the borrowing has been more in favor of Tagalog rather than Kapampangan, that is to say, the Kapampangans have borrowed more Tagalog words than the Tagalogs have borrowed Kapampangan words.

The distinctive features of Kapampangan are:

- (1) The phonological system consists of

Consonants

p	t	k	q
b	d	g	
	s		ø
m	n	ng	
	l		
	r		
w	y		

Vowels

i	u
a	

Accent

vowel length or VV, transcribed as v

Kapampangan does not have *h* but the reflex ø was what Dempwolff (1938) called the ‘spiritus lenis’ which, in some cases, has caused the second syllable to merge with the first syllable resulting in monosyllabic roots (Conant, 1911), for example: Tagalog *mahal → Kapampangan maøal → māl. Except for borrowed words from Tagalog and Spanish and the monophthongization of diphthong ay into e, there is no reflex e in Kapampangan from Proto-Philippines; aw becomes monophthongized to o but o is not a meaning-changing phoneme in indigenous words. Accent is best described phonetically as vowel length.

The lexicon of Kapampangan borrows heavily from Tagalog and manifests earlier borrowings from Malay, Chinese, as well as Sanskrit, and more recently, Spanish and English. Careful use of the comparative method and the known reflexes of Kapampangan will point out the words of native provenance as opposed to later borrowings.

The syntax of Kapampangan (Gonzalez, 1981, originally 1970) follows the characteristics of the Philippine-type languages, an elaborately agglutinated verb with a three-way article or determiner system for nouns (*ing/i, ning/nang, king/kang*), and subjectivalization (or topicalization or focus) of the sentence through agreement between

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verb affix (*i-*, *-in-*, *-an*) and nominative article, with automatic change for the genitive and dative marked nouns. Verbs are inflected for four aspects (e.g. *ibyé*, *bibyé*, *binyé*, *kabyébyé* 'to give' for non-initiated, continuative, completed, recently completed). There is a richer morphophonemics in the combinations of clitics compared to the rather static and transparent forms of Tagalog (*ku+ya* > *ke*, *mu+ya* > *me*, *na+ya* > *ne*; *ka+itámu* > *kékatámu*, *ka+ikamí* > *kékamí*).

Perhaps the most distinctive syntactic feature of Kapampangan is the use of what I call in my grammar (Gonzalez, 1970, 1981) a 'copying rule' whereby every noun phrase has an obligatory pronoun clitic immediately after the verb and sometimes phonetically merged or incorporated into the verb (like Ilokano) mirroring the number and person of the nominal topic: *masanting ya ing balé* 'the house is nice', literally 'nice it the house'. Del Corro (1984) has an unpublished study on this mirroring of the nominal in the verb phrase not only in Kapampangan but its less elaborate version in Ilocano and in one of the Mindanao languages. In addition to the nominative, the genitive is likewise copied: *binyé na + ya* (>*né*) *ning táu ing bóla keng anak* 'The ball was given to the man by that boy' where genitive *na* combines with *ya* to form *né*.

Other later descriptions of Kapampangan do a more elaborate treatment of grammar using different models: Mirikitani (1971), using a structuralist model; Gonzalez (1970), Chafe's generative semantic model; Richards (1971), a case grammar model; Calagui (1971), a traditional taxonomic model; Forman (1970, 1971) a taxonomic model.

The discourse structures of Kapampangan as well as its poetics still have to be described in the relatively small corpus of Kapampangan literature – religious poems, *devocionarios*, catechisms, novenas, religious narratives, *pasyon*, and in this century the *zarzuelas* (especially those by Juan Crisostomo Soto), the verbal debate (the equivalent of Tagalog *balagtasan* named *crissotan* after the foremost poet and dramatist in this century), and a special type popular in Kapampangan, the coronation speech or the ode for the occasion (practiced at all fiestas until the mid-1950s, by such orators as Diosdado P. Macapagal and Fortunato K. Sazon). For anthologies of Kapampangan literature, see Manlapaz (1981) and Lacson (1984).

2. BIBLIOGRAPHICAL SOURCES FOR THE KAPAMPANGAN LANGUAGE

The bibliography includes a chronological listing of the Spanish grammars of Kapampangan done by the missionary *frailes*, all Augustinians in the nineteenth century, for the Pampanga territory was allocated to the Spanish Augustinians by arrangements with the Archishop of Manila in 1594.

Outside of the works of the Spanish missionaries, only vocabulary lists are extant. Johann Reinhold Forster (1778), a member of Captain Cook's second expedition, includes a list of forty-seven lexical items in *Observations Faites, Pendant le Second Voyage de M. Cook, dans l'Hémisphère Austral*. There is a list of two hundred Kapampangan lexical items in Pallas' *Vocabularium Catharinae* (1787-1789). Other vocabulary lists may be found in Lacouperie (1887) and in Kern (1890).

Kapampangan citations are used in the comparative work of Brandstetter (1916), Conant (1907, 1909, 1910, 1912), Viray (1941), and more recently, Verstraelen (1962). Mendoza (1940), basing her work on Dempwolff (1934, 1937, 1938), supplements Dempwolff's *Wortschatz* with the Kapampangan forms available and draws conclusions concerning phonological innovations in Kapampangan.

Grammatical features of Kapampangan are considered in Blake's studies on Philippine comparative grammar (1906, 1907, 1910, 1916). Lopez (1965) published a survey of syntactic features of 12 Philippine languages, among them, Kapampangan, while Constantino (1965), using a transformational model, surveyed the sentence patterns of 26 Philippine languages, again, among them, Kapampangan.

Recent Kapampangan grammars and studies on aspects of Kapampangan structures and literature are found in the twentieth century section in the bibliography (see 2.2).

2.1. Fraile *Artes* and *Vocabularios* of Kapampangan

The first scholars of Kapampangan, as in so many of the other Philippine languages, were the Spanish missionaries, who arrived with the conquistadores in 1521 and 1565; the latter date is the year of actual Spanish settlement on the islands. In keeping with their ultimate purpose of evangelization, however, the missionaries published pedagogical grammars rather than theoretical descriptions.

The first recorded pedagogical grammar is Diego Ochoa's 'Arte, Vocabulario, y Confesionario Pampango', a manuscript in three volumes completed circa 1580 (Blake 1920, p. 65). Another manuscript, in two volumes, by Sebastian Moreno, 'Sobre el Modo de Comprender el Idioma Pampango y su Poesia', dating from the same period, is listed by Pardo de Tavera (1903, p. 186), although he doubts its authentic existence. Blake (1920, p. 65) likewise lists 'Modo y Forma de Leer los Caracteres de la Lengua Pampanga' by Sebastian Moreno. Whether or not Pardo de Tavera and Blake are referring to the same work cannot be ascertained, since neither manuscript is extant.

Francisco Coronel wrote 'Reglas para Aprender el Idioma Pampango' (Manila 1617). A more complete manuscript, 'Arte y Reglas de la Lengua Pampanga' (1621) as well as a 'Vocabulario Pampango' at one time existed (Blake, 1920, p. 64). Apparently, this *Arte* was subsequently published, although no copies are now extant, for in 1875, a *reimpresión* appeared in Manila with the title *Catecismo Pampango Arte y Vocabulario del Mismo Idioma*, by Francisco Coronel (Barrantes, 1889, p. 186). Coronel's work must have been widely circulated among the Augustinian friars, since subsequently, Diego Bergaño (see below) refers to Coronel more than once in his own published *Arte* as 'mi Coronel', taking for granted that his readers were familiar with the work.

Another manuscript, 'Arte y Diccionario Pampango', was written by Alvaro de Benavente, who took the manuscript with him to China and died there in 1709. According to Barrantes (1889, p. 171), Bergaño knew of the work, as he referred to it in his 'Advertencia al Lector'.

Still another manuscript, in one volume, dated 1710, 'Vocabulario Pampango', by S. Foronda, is mentioned by Blake (1920, p. 64).

The only published grammar from this period (Spanish Regime 1521-1898), in fact, the only book-length grammar and vocabulary of Kapampangan that has appeared from this period, is Diego Bergaño's (born 1690, died 1747) *Arte de la Lengua Pampanga* and his *Vocabulario de la Lengua Pampanga en Romance*. Bergaño's *Arte* was first published in 1729, amended and re-published in 1736. His *Vocabulario* appeared in 1732. Later, a third edition of the *Arte*, based on the 1736 edition (with only orthographic changes), was published in 1916. The 1732 *Vocabulario* was reprinted in 1860.

Mariano Alafon(t) wrote 'Notas y Adiciones al Arte Pampango del Padre Vergaño' undoubtedly after the publication of Bergaño's grammar; the undated manuscript is listed by Barrantes (1889, p. 170).

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A one-volume manuscript dated approximately 1765 and entitled 'Clave para Escribir y Leer en Pampango' by J. Calleja is listed in Blake (1920, p. 63).

There are two extant manuscripts by Antonio Bravo (born 1833, died 1897) at the Newberry Library entitled 'Cuestiones Gramaticales: Sus Contestaciones' (Candaba, August 10, 1886, 3 pages) and 'Yslas Filipinas Cuestionario y Vocabulario de la Lengua Pampanga Dialecto' (Candaba, August 10, 1886, 30 pages). Previously, the same Antonio Bravo had published in 1875 *Vade Mecum Filipino ó Manual de la Conversación Español Pampango* (Blake, 1920, p. 34).

Pardo de Tavera (1903) lists an 1875 Manila publication in 70 pages entitled *Capabaluan ampon Usuc á Matampa caring Tabasna t Linica etc. Capampangan ning P. Fr. G. Masnou* without annotation (Entry #1650). From the title, freely translatable as *Fitting Knowledge and Instruction in the Design and [?] of Pampangan by Father G. Masnou*, the work appears to have been intended as a prescriptive grammar for the correct usage of Kapampangan.

In 1876, E. Fernandez published his *Nuevo Vocabulario ó Manual de Conversaciones en Español, Tagalog, Pampango*. This work underwent five editions (First, Binondo 1876; Second, Manila 1882; Third [?]; Fourth, Manila 1896; Fifth, Binondo 1901). Gavino Dimalanta published his *Vocabulario Pampango-Tagalog-Inglés*, compiled from a Tagalog-Spanish-English vocabulary list by D.E. Fernandez and S.G. Calderon. This book is undated and was published in Manila by J. Martinez. Another dictionary, by Luther Parker, was published in Manila in 1905, *An English-Spanish-Pampango Dictionary*.

Conant (1911) published a study of 'Monosyllabic Roots in Pampango'.

In assessing the work of the *frailes* on Kapampangan, what stand out are the following observations:

- (1) In phonology, the missionary grammarians seemed unable to cope with the glottal stop and how to account for it; they confused the segmental /q/ with accentuation (which is best described as vowel length) and posited accents which in effect mixed up vowel length with the glottal stop in final position.
- (2) Intonation was not accounted for.
- (3) In morphology, the grammar used the traditional parts of speech (albeit with variations on the number and the status of categories beyond the noun, verb, adjective, adverb, pronoun, determiner) and could not account systematically for units larger than the word. Difficult to deal with were clitics (*partículas*), the linker, and the distinction between derivational and inflectional markers for the verb.
- (4) The grammars have an exhaustive list of examples for categories and subcategories of the parts of speech (hence, a taxonomy) but hardly any comment on how words are put together by syntactic rules. Their listings are accurate and their insights on the meanings of morphemes quite keen, but their grammatical model could not deal with syntax and language utterances beyond the simple sentence.

2.2. Twentieth Century American and Philippine Linguistic Studies of Kapampangan

Castrillo completed a master's thesis in 1955 at the University of the Philippines entitled 'Pampango Syntax', under the direction of Lopez. The analysis used a taxonomic model in many ways comparable to the tagmemic model.

A doctoral thesis on Kapampangan phonology, using the assumptions of phonemic theory, was completed in 1958 at the University of Texas by Clardy, who summarized her conclusions in a 1959 article in *Phonetica*. Tabasondra (1962) likewise published a study of Kapampangan segmental phonemes based on the same theoretical frame of reference.

Other doctoral dissertations of Kapampangan grammar are Mirikitani (University of Hawaii, 1971), Gonzalez (University of California at Berkeley, 1970), Richards (University of California at Los Angeles, 1971). Forman completed a grammar manuscript (1970) and a dictionary (1971) published by the University of Hawaii.

In my own studies, I have had access to the following: Bergaño, 1916; Bergaño, 1860; Bravo, 1886a, b; and Dimalanta et al., n.d. I have likewise had access to unpublished vocabulary lists compiled by the Institute of National Language, Manila, and to a small 'pocket dictionary' by Manalili and Tamayo (1964).

Santos (1984) presents linguistic boundaries for Kapampangan, while McFarland (1981) includes boundaries of mutual intelligibility for Kapampangan.

3. AREAS FOR FURTHER RESEARCH

This first international conference on Kapampangan studies and hopefully the organization of an association of scholars interested in Kapampangan studies in the future is an occasion for students of the Kapampangan language to identify areas of research on Kapampangan language and literature.

From my viewpoint as a linguist, I would suggest the following areas of investigation and invite students of language to make these areas their priority:

- (1) Further studies on the phonology and the phonetics of Kapampangan especially its morphophonemics and its paralinguistic features used in private and public life;
- (2) Dialect studies as well as ongoing changes in the phonology of Kapampangan in different areas where it is spoken, especially in border towns now no longer part of the legal geographical boundaries of Kapampangan;
- (3) Further studies on the grammatical features of Kapampangan especially the phenomenon of the pronoun copying rule and the morphophonemics of clitics and the sharing of this feature with other Northern and possibly Central Philippine languages;
- (4) Investigation of the lexicon with its borrowings from Sanskrit, Malay, Chinese, Spanish, French (*taburéti* 'chairs' from French *tabouret*, *pistú* 'an egg dish with a mixture of olive oil, sausage, bell peppers, tomatoes, peas' from French *pistou* which is not an egg dish but a vegetable dish similar to *ratatouille*; the closest to the Kapampangan dish is the French *piperade*), and now English;

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- (5) More systematic collections of discourses in Kapampangan including religious literature, plays, *zarzuelas*, *crissotan* (debate) and a special genre for Kapampangan, coronation speeches for beauty queens, an oral art form in much use during fiestas until the late 1950s. Unfortunately the dominance of Tagalog has made current literature in Kapampangan in fiction, drama, and poetry rather scarce, but in case there are some creative works, the unearthing and collection of these pieces in addition to those already found in Manlapaz (1981) and Lacson (1984) are urgently needed.

I would consider these attempts as part of the hermeneutics of retrieval so necessary to preserve the identity of Kapampangan in Philippine life even as the nation becomes more unified without losing, however, its ethnic identities composing the Filipino mosaic of ethnic groups.

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