



The 11th Philippine Linguistics Congress
December 7-9, 2011 - UP Nismed Auditorium

BOOK OF ABSTRACTS



The 11th Philippine Linguistics Congress
December 7-9, 2011 · UP NISMED Auditorium



UNIVERSITY OF THE PHILIPPINES
Quezon City



OFFICE OF THE PRESIDENT

MESSAGE

Congratulations to the organizers of the 11th Philippine Linguistics Congress!

Language is an integral part of culture. The study of Filipino languages delves into the heart of who we are as individuals and as a nation. An in-depth look into our languages in the face of globalization makes us also examine where we are in these fast-paced, highly-technological times—as Filipinos in our homeland and as Filipinos living (permanently or temporarily) in different parts of the world.

I hope that this three-day Congress will guide us to better understand ourselves and will reinforce the identity that is uniquely Filipino.

This gathering of experts is expected to make the study of our languages flourish and should re-emphasize the relevance of Linguistics to other fields of knowledge in the country.

Mabuhay kayong lahat!

ALFREDO E. PASCUAL
President

The Philippine Linguistics Congress

The conference aims to focus on the most current advances in the study of Philippine languages, and in the application of linguistic theory to anthropology, sociology, psychology, language planning, translation, and language education in the Philippines. The conference also aims to look into the contemporary Contrastive and/or Comparative studies made between Philippine languages and foreign languages.

The Philippine Linguistics Congress is held every 3 years and is organized by the UP Department of Linguistics. It is a venue for sharing researches in Philippine languages, address language issues in the country, and for scholars interested in languages and linguistics across the country and abroad to gather and meet each other. This year is the 11th Philippine Linguistics Congress with the theme, "Entanglements of Linguistics to Other Disciplines". The conference aims to focus on the most current advances in the study of Philippine languages, and in the application of linguistic theory to anthropology, sociology, psychology, language planning, translation, and language education in the Philippines. The conference also aims to look into the contemporary Contrastive and/or Comparative studies made between Philippine languages and foreign languages.

FIRST DAY

Wednesday, December 7

- 0730-0900 Registration Exhibit Tables open at 8am
- 0900-0905 National Anthem
- 0905-0915 Opening Remarks Michael L. Tan, Ph. D. *Dean, CSSP, UP Diliman*
- 0915-0930 Keynote Speech Caesar A. Saloma, Ph. D. *Chancellor, UP Diliman*

0930-1200 Venue: NISMED Auditorium

Plenary Session

VISUALIZING CIVILIZATION BY MAPPING THE LITERATE EYES TO THE EDUCATED BRAIN ACROSS DIFFERENT SCRIPTS

Ovid J.L. Tzeng, Ph.D.

Academician and Distinguished Research Fellow
Academia Sinica, Taiwan

Plenary Session

LINGUISTIC INSIGHTS INTO THE HISTORY OF PHILIPPINE SCRIPT: GRAPHONOMIC STRUCTURE, SOCIOLINGUISTIC VARIATION, AND CONTACT PHENOMENON

Christopher Miller, Ph.D.

Université du Québec à Montréal, Canada

1200-0100 Luncheon

0100-0300

LINGUISTIC TYPOLOGY

Venue: NISMED Auditorium

Productivity of Prefix *Ma- in Philippine Language Family: A Typological Study
Aquiles P. Bazar III
University of Santo Tomas

Pronouns in Discourse in Philippine-Type Languages
Michael Tanangkingsing
National Taipei University of Technology

Multiple Motivations for Preposing in Philippine Languages
Michael Wilson Rosero
University of the Philippines - Diliman

BILINGUALISM / MULTILINGUALISM

Venue: NISMED AVR

Language Switching in Filipino Bilingual Children
Raymond B. Galang
University of the East - Manila

Language Maintenance or Shift: Determinants of Language Choice among the Batak of Palawan, Philippines
Teresita D. Tajolosa
Palawan State University

Acquisition of English Grammatical Morphemes of Multilingual University Freshmen
Eric E. Lebeco
FEU - East Asia College

0300-0330 Networking / Exhibits / Snacks

0330-0530

CONTACT LINGUISTICS

Venue: NISMED Auditorium

The Emerging Tarlac Variety of Kapampangan in Tarlac City: A Descriptive Study
Anna Maria Socorro Y. Coloma
Tarlac State University

Davao Filipino: A Linguistic Description
Jessie Grace U. Rubrico
University of Malaya

Mga Morpemang Espanol sa Filipino
Teresita A. Alcantara
University of the Philippines - Diliman

LANGUAGE AND EDUCATION

Venue: NISMED AVR

Language and Resistance: Testimonios for Critical Language Pedagogy
Noel Christian A. Moratilla
St. Scholastica's College

Transpormatibong Edukasyon sa Pagtuturo ng Maka-Filipinong Pananaliksik: Tungo sa Pagpapalakas ng Instruksyon at Programang Ekstensyon sa Unibersidad
Crizel P. Sicat
Miriam College

Uncovering Language Attitudes in Filipino Children's Stories Through Discourse Analysis
Perpi Alipon-Tiongson
University of the Philippines - Diliman

SECOND DAY

Thursday, December 8

0800-0900 Registration

Exhibit Tables open at 8am

0900-1200 Venue: NISMED Auditorium
Plenary Session**LANGUAGE AND PHILIPPINE IDENTITY FROM THE SYNCHRONIC AND DIACHRONIC PERSPECTIVES**Consuelo J. Paz, Ph.D.
Department of Linguistics
University of the Philippines - DilimanJesus Federico C. Hernandez
Department of Linguistics
University of the Philippines - DilimanViveca V. Hernandez, Ph.D.
Department of Linguistics
University of the Philippines - DilimanJonathan C. Malicsi, Ph.D.
Department of Linguistics
University of the Philippines - Diliman

1200-0100 Luncheon

0100-0300

ISSUES IN PHILIPPINE LINGUISTICS

Venue: NISMED Auditorium

The Interface of Phonology and Orthography:
The Case of the Glottal Stop in Philippine
LanguagesLouward Allen M. Zubiri
University of the Philippines - DilimanRefining the Agent: The Affixes -um-, mag-,
ma-, and mang-Divine Angeli P. Endriga
University of Asia and the PacificAng Filipino bilang Pambansang Wika ng
Ating BansaErnesto A. Constantino, Sr.
University of the Philippines - Diliman**LANGUAGE AND MEANING**

Venue: NISMED AVR

When Shit is not Shitty: An Exploration of
Meaning Dynamic in Relation to Culture and
Normative PracticeBernard N. Caslib Jr.
University of the Philippines - DilimanAng Di-Kristiyano bilang Tribo, "Infielles,"
"Moros" atbp.: Kultural na Pagsasalín bilang
Lunan ng Elaborasyong Semantikal sa
Kolonyal na Diskursong EtnograpikoMary Jane B. Rodriguez-Tatei
University of the Philippines - DilimanBabae, Pagkababae, at Kababaihan: Ang
Pagtatanggal ng Sapi (Isang Feministang
Pagbasa sa Wika at Panitikang Tagalog)Moreal N. Camba
University of the Philippines - Diliman

0300-0530 Networking / Exhibits / Snacks

COMPARATIVE GRAMMAR

Venue: NISMED Auditorium

Accusativity in Malay and Cebuano:

A Minimalist Approach
Rodney C. Jubilado
University of MalayaA Preliminary Study of the Lexical,
Morphological, and Syntactic Variation of the
Sorsoganon Languages
Michael John A. Jamora
Sorsogon State CollegeKomparatibong Analisis ng mga Interrogative
Structure sa Pangasinan at Filipino
Francisco C. Rosario, Jr.
University of the Philippines - Baguio**SPECIAL TOPICS**

Venue: NISMED AVR

A Corpus-Based Collocational
Tagalog-English DictionaryCurtis D. McFarland
Waseda UniversityPinoy-Phrased: A Study on Philippine
Audio-Visual Translation Shifts and NormsHoneylet E. Dumoran
MSU - Iligan Institute of TechnologyPotentials and Prospects of Forensic
Linguistics in the PhilippinesMichael S. Manahan
University of the Philippines - Diliman

THIRD DAY

Friday, December 9

0800-0830 **Registration** Exhibit Tables open at 8am

Panel Session: ENTANGLEMENTS OF LINGUISTICS WITH OTHER DISCIPLINES
Venue: NISMED AVR

0830-0950 **ARCHAEOLOGY**

Michael Armand P. Canilao
Archaeological Studies Program
University of the Philippines - Diliman

Rowena Cristina L. Guevara, Ph.D.
Electrical and Electronics Engineering Institute
University of the Philippines - Diliman

SPEECH PATHOLOGY

Jocelyn Christina B. Marzan
Department of Speech Pathology
University of the Philippines - Manila

FORENSIC SCIENCE

Richard Jonathan O. Taturan
Department of Anthropology
University of the Philippines - Diliman

0950-1010 **Networking / Exhibits / Snacks**

1010-1200 **ETHNOGRAPHY**

Eufracio C. Abaya, Ph.D.
Executive Director
Ugnayang Pang-Aghamtao

TRANSLATION
Aurora E. Batnag, Ph.D.
Committee on Language and Translation
National Commission for Culture and the Arts

LANGUAGE PLANNING

Jovy M. Peregrino, Ph.D.
Departamento ng Filipino at Panitikan ng Pilipinas
University of the Philippines - Diliman

PSYCHOLOGY

Krupskaya M. Anonuevo
Department of Psychology
University of the Philippines - Diliman

1200-1210 **Closing Remarks** *Mary Ann Gaitan-Bacolod, Ph.D. Chairperson, UP Department of Linguistics*

1210-0130 **Cultural Presentation / Distribution of Certificates / Luncheon**



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The 11th Philippine Linguistics

P a p e r A b s t r a c t s

Visualizing Civilization by Mapping the Literate Eyes to the Educated Brain
Across Different Scripts

Ovid J. L. Tzeng, PhD

Minister without Portfolio (Council for Cultural Affairs, ROC Taiwan)
Academician and Distinguished Research Fellow (Academia Sinica Taiwan)

Written Languages vary significantly in how graphemic symbols are mapped onto spoken languages. Yet, studies have shown in general very similar brain circuits are activated in readers across different writing systems, but the development of the neurolinguistic circuitry may be shaped by the specific orthographic properties of the writing system. It is imperative to know how the orthographic variation determines cross-language differences in the grain size of lexical representations and the neural mechanisms for reading. Chinese is classified as a logographic writing system. Chinese characters represent morphosyllabic rather than phonemic information. One important aspect of learning to read a printed text, in which a series of graphic symbols are arranged to represent the key features of the corresponding spoken language, is learning to move the eyes to search for relevant information from the text. The question is what information is available in the prints that would help the readers to accomplish the act of successful reading. Physically, there is the graphic information and its spatial layout. Linguistically, there is phonetic information embedded in the script/speech mapping relationship and morphological information which characterizes the meaning components in the prints. More importantly, there is orthographic information which prescribes the transitional probability from graphic component to the next within a character (letter) and/or transitional probability from one character (letter) to the next within a word. Results in our laboratories, as well as in others, clearly demonstrate that an educated reader picks up graphic, phonological, morphological, and semantic information, supported by a language-based short-term memory, in early processing. Since no word boundary is provided in a Chinese text, because all printed characters are spaced equally, examining how to gather "word"-related information parafoveally during eye-fixation in order to facilitate subsequent reading in a Chinese text would shed light for how the reading circuit is organized within the brain. Important progress has been made over the past three decades. Three sets of experimental data related to the neurophysiological processes have been generated under different kinds of experimental paradigms and with different types of brain imaging techniques. Are they consistent, compatible, confirmatory, complimentary, or in conflict among one another, with respect to their implied underlying cognitive neuropsychological processes? A conspiracy theory of reading, based upon both the affordance theory and the orthographic equilibrium hypothesis, is proposed to map the cerebral-reading circuit based upon data generated from the educated eyes to the educated brain.

Linguistic Insights into the History of Philippine Script: Graphonomic
Structure, Sociolinguistic Variation, and Contact Phenomenon

Christopher Miller, PhD

Université du Québec à Montréal, Canada

The Philippine Baybayin script is indisputably Indic in form and orthographic conventions. Origins in various Indic scripts have been proposed, none with evidence clear enough to favour that hypothesis over others. However strong evidence for an intermediate Sulawesi origin comes from the omission of coda consonants, a convention found only in the Philippines and Sulawesi (Fox 1962).

I argue that Baybayin originates in 14th-16th century informal Devanagari script introduced by Gujarati traders in Sumatra; historical evidence points to a similar time period for the origins of Baybayin and writing in Sulawesi. However, a convincing Gujarati/Devanagari hypothesis must be justified by independent, principled evidence for relationships beyond the impressionistic comparisons of restricted data sets in most previous literature.

To this end, I propose a model of character structure drawing on typography and an analysis of stroke structure derived from the phonology of movements in sign language (Miller 1997). For representativity, a range of sources of authentic handwriting for each script were collated and analysed for patterns of variation and change. For the Philippines these include the 1593 *Doctrina Christiana*, 17th century documents and Tagbanwa and Mindoro texts; for Gujarati/Devanagari, 17th-19th century Avestan texts and 19th century texts in related North Indian scripts; and for pre-19th century Bugis-Makassarese script, texts from Noorduynd (1993) and other sources.

Comparing precise individual features of letter structure across scripts provides principled evidence relating Baybayin to early informal Gujarati/Devanagari and for a reconstructed proto-script based on regular changes affecting the same structural features in letters in different form classes. Further evidence for a Sulawesi origin for Baybayin comes from a proto-Sulawesi script incorporating variation found in early informal Gujarati/Devanagari and early Baybayin, to which pre-19th century Bugis-Makassarese lettershapes relate by regular, systematic simplification and reanalysis of stroke structure.

The microstructural evidence is reinforced by data from orthography and usage. Fox's observations are complemented by the use in Baybayin of an abbreviation common in Sulawesi: vowel signs combined on a single base letter represent two syllables with the same onset. This abbreviation relates to the

didactic practice of combining different vowel signs on the same letter (traceable to South Sumatra via Sulawesi) found in the *Doctrina Christiana* and among the Tagbanuwa (Conklin 1991). Furthermore, the Bikol term for vowel signs, *kahulo'án*, is traceable to a reconstructed Malay **kahuluan*, the plausible source of Sumatran names for the <i> sign.

Evidence is strong overall that Baybayin (and Sumatran and Sulawesi) lettershapes descend from early informal Devanagari. Inconsistent sound values between two Gujarati/Devanagari nasal letters and the related Baybayin/Sulawesi/Sumatran letters are the result of contact between distinct phonologies;

Gujarati letters were adapted to plausibly similar Malay phonemes. The vowel signs in these scripts clearly come from Javanese script, not Devanagari, but this is evidence of borrowing rather than counterevidence: North Indian mercantile scripts spelled vowels only when syllable-initial (Grierson 1899) and it follows that Javanese vowel signs were incorporated to remedy this orthographic deficiency.

Notes

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Productivity of Prefix *Ma- in Philippine Language Family: A Typological Study

Aquiles P. Bazar III
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Evans and Ross (2001) studied the history of affix *ma-* in Proto-Oceanic languages and traced the connection to Proto-Malayo-Polynesian language family. This paper provides an overview of syntactic distributions, functions, and productivity of affix **ma-* when attached to certain adjectives and verbs in Philippine languages. First, based on the data from different languages in the Philippines, I argue that although affix *ma-* has certain syntactic limitations and functions when attached to certain base words, it is still most productive and essential in adjective word formation in this language family. Second, I try to elucidate its complexity with Philippine verbs most especially when contrasted with other actor prefixes such as *mag-* and *-um-* by classifying the verbs into several syntactic and semantic structures. Finally, after presenting my findings, E&R's (Evans and Ross) model of prefix *ma-* will be analysed in contrast to the data illustrated for further understanding and refinement of Philippine affixation system.

Pronouns in Discourse in Philippine-type Languages

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In this study, I will observe pronominal occurrences, especially third-person forms, in narratives and conversations in Philippine languages and come up with patterns of uses of pronominal forms in these languages. Cross-linguistically, zero anaphora and bound pronouns are usually located at the top of the topicality scale (Givon 1983), but languages differ in whether or not recoverable arguments can be omitted (Goldberg 2004). For example, Mandarin Chinese generally allows the omission of pronouns. In contrast, English, as well as Tagalog (Nagaya 2006), generally requires overt arguments. Similarly, in Cebuano, pronouns are employed mainly to refer to topical human participants, while zero anaphora is preferred for the less topical inanimate referents, as illustrated in (1) ~ (3). Moreover, pronominalization and zero anaphora occur in all argument slots, with A and S arguments tending toward pronominalization and P arguments slightly preferring zero anaphora. This is also obviously related to the fact that animate referents tend to occur in A and S slots, while inanimate entities in the P slot (where they are topical). Finally, it is also observed that the occurrence of two third-person pronominal forms in the same clause is dispreferred. In instances where two third-person referents occur in a transitive clause, there is a tendency to pronominalize the A referent, while the P referent will be anaphoric, as shown in (4).

Multiple Motivations for Preposing in Philippine Languages
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When we talk of word order of a given language, we look at the transitive clauses with two grammatical arguments, A and O. Philippine languages have been analyzed to have predicate-initial basic word order in which a clause is typically verb-initial, followed by nominal or pronominal arguments. A preliminary study of Kana, a dialect of Cebuano has shown that Kana appears to have a predicate-medial word order. While it is typical to see a predicate-initial construction in Kana or in any other Philippine-type language for that matter, there are instances where arguments are placed in pre-predicate position. This movement is called preposing. Preposing allows for instance A-pronominals to occur pre-verbally in transitive clauses.

The data shows that Kana favors preposed construction under multiple conditions. These conditions include but are not limited to: a) clitic position and movement; b) setting the scene in a discourse narrative; c) exhausting listing; and d) exclusive contrast. In this paper, we will show the implications of this preference in the analysis of word-order in Philippine languages.

Language Switching in Filipino Bilingual Children

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Bilingual speakers have the impressive ability to switch rapidly from one spoken language to another. This ability to switch between different languages is an interesting phenomenon in bilingual speakers. Through knowing two languages, bilinguals have an obvious communicative advantage over monolinguals. This study described and compared the performance of 100 young Filipino children, 50 girls and 50 boys, in a timed picture-naming task. The participants, who were randomly selected from a public and private school in Manila, are between four to five years of age and are attending either Kinder or Prep. A set of 25 pictures consisting of simple line drawings in black and white format, depicting mostly household objects, animals, fruits and vegetables and persons, selected from Snodgrass and Vanderwart (1980), was used in the experiment. The pictures were presented using Microsoft Powerpoint on a laptop computer and the participants were asked to name the pictures that they see on screen as quickly as they can. They were told that they can name the pictures either in English or in Filipino. The results reveal that most Filipino bilingual children switch between L1 and L2 in naming pictures. It was also found that socio-economic status, social environment and the various media the children are exposed to, among others, may have an influence on their language choice. The more dominant language used by children from public schools in the picture-naming task is Filipino while children from private schools used English and Filipino almost equally. The implications of the study were discussed and recommendations were made in the light of the findings.

Language Maintenance or Shift: Sociological Determinants of Language
Choice Among Batak Speakers in Puerto Princesa City

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Batak, a language with no written codification and is neither used in school nor in media, is spoken by an ethnolinguistic group in Palawan, which is not only minority in number but also in power. Batak was listed in the 15th edition and 16th edition of *Ethnologue* (Gordon, 2005, Lewis, 2009), among the world's endangered languages. Similarly, Headland (2003) listed Batak as one of the 32 Negrito languages in the Philippines which are endangered, while Eder (1993), an American anthropologist who conducted research work with the Batak communities for fifteen years, concluded that the Batak is a disappearing tribe.

Eder (1993) estimated the Batak population to be about 600-700 individuals in 1900, while his personal census identified 272 with two Batak parents and 374 with one Batak parent (1987, p. 110). According to him, the Batak had a total population of 424 distributed among the eight river valleys, namely: Babuyan, Maoyon, Tanabag, Tarabanan, Langogan, Tagnipa, Caramay, and Buayan. The eight local groups mentioned typically included a number of "pure Batak", a number of Tagbanua or lowland Filipinos who are married to Batak and a number of ethnically mixed individuals, the offspring of such outgroup marriages. The largest concentration of Batak speakers inhabits the Tanabag and Langogan river valleys (p. 105). Eder added that at the close of the 19th century, approximately 20 to 50 Batak families were associated with each of the nine river valleys that made up their territory. On the other hand, Novellino's (2008) provisional census in 2005 found only 155 individuals with two Batak parents, indicating a 57% decline in the Batak core population within 33 years. With less than 400 speakers at present which are widely distributed in the eight Batak communities in Northern Puerto Princesa, the language is threatened by extinction.

Drawing on Bourhis (1987, in Bourhis and Landry, 2008) ethnolinguistic vitality model and Allard and Landry's (1987, 1991) macroscopic model of the determinants of additive and subtractive bilingualism, the present study explores the presence of the three dimensions of sociological factors (1) *Demographic factors*: (a) absolute number of speakers, (b) fertility/mortality rate, (c) age pyramid, (d) endogamy/exogamy, (d) L1 intergenerational transmission, (e) emigration/immigration, (f) proportion of ingroup (L1) vs outgroup speakers (L2, L3) in territory; (2) *Institutional support and control factors*: (a) education, (b) government services, (c) economy, (d) media, (e) linguistic landscape (L1 vs L2, L3), (f) political institutions, (g) religious institutions, (h) leadership and associative network; and (3) *Status factors*: (a) socio-historical prestige of L1 community relative to L2, L3, (b) current social status of L1 community relative to L2, L3, (c) status of L1 relative to L2, L3 (at barangay, city/provincial and national level) and (d) socio-economic status of L1 community relative to L2, L3 in the three Batak communities namely: Sitio Riyandakan in Brgy. Maoyon, Sitio Kalakwasan in Brgy. Tanabag, and Sitio Mangapin in Brgy. Langogan in Northern

Puerto Princesa City. The research also aims to determine how these factors influence the language choice of individuals. Data were collected through observations, semi-structured interviews and questionnaires which were orally administered.

Findings will constitute the objective language vitality of the community and will predict whether language maintenance or shift will prevail in the areas.

Notes

Acquisition of English Grammatical Morphemes of Multilingual

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The question as to whether the UG (Universal Grammar) remains available for individuals of different age group has been debated since the 70s. Furthermore, the language development of multilingual learners of English as an additional language must be studied independently from those learners of English as an L2 (Second Language) to understand the nature of SLA. However, learners regardless of native language background acquire certain English grammatical morphemes in the same or a similar sequence. That is, there is a consistent order in the acquisition of grammatical morphemes in the Interlanguage of a learner. This paper seeks to investigate the acquisition of English grammatical morphemes in the written Interlanguage of 30 Filipino multilingual adult university freshmen students. Research of this kind of investigation has been mostly conducted abroad employing bilingual subjects and the results have been generalized across learners. While there is a large body of literature in morpheme studies in SLA, to date there is only one study that exclusively deals with grammatical morphemes in the written English of Filipino adult learners. Insightful though, this investigation does not consider varied native language backgrounds and multilingual subjects. The results showed that contrary to current consensus in SLA research for bilingual subjects, the multilingual learners exhibited a different acquisition level and order.

The Emergent Tarlac Variety of Kapampangan in Tarlac City: A Descriptive Study

Anna Maria Soccorro Y. Coloma
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Tarlac is situated in the heart of the Central Plains of Luzon, surrounded by the provinces of Pangasinan, Zambales, Nueva Ecija and Pampanga. Its history as well as geography explains the uniqueness of the province's linguistic and cultural identity. Both aspects are characterized by diversity. For sometime, it was difficult for the province to establish its own identity, having been constantly identified in the past as part Kapampangan, part Ilocano and part Tagalog. However, as the province progresses, it is also making an effort to build its own identity, linguistically and culturally.

The concern of the present study is to document and describe the lexical and semantic variations in the use of Kapampangan among the residents of Tarlac City. Identifying the variety of Kapampangan used in Tarlac City is essential in building the provincial identity. By recognizing the province's diversity and identifying the point of convergence of the languages and cultures that comprise the province, its identity is formed. This study recognizes Tarlac's diversity in many aspects and aims to bring together the once distinct languages and culture within it.

At present there are limited empirical data as well as studies regarding emergent varieties of Philippine languages. Although Kapampangan speakers from Pampanga and Tarlac are well aware of the notable differences among the speakers from different areas, there are no recognized studies regarding Kapampangan varieties. Hence, the outcomes of this study will help the people of the province, the Tarlaqueños, to recognize, understand and appreciate their heritage. It will help the Tarlaqueños to identify themselves apart from their predominantly Kapampangan and Ilocano roots. The study can also serve as a model for conducting studies on other language varieties within the area, such as Ilocano and Tagalog.

Davao Filipino: A Linguistic Description

Jessie Grace U. Rubrico

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Filipino is the evolving national language of the Philippines. Many believe that it is the Tagalog variety in Metro Manila which has pervaded the entire country through the media, local movies, and educational institutions. There are, however, emerging varieties of Filipino which deviate from the grammatical properties of Tagalog. These are influenced by non-Tagalog speakers whose native language competencies interfere with their usage of Filipino. These Tagalog deviants are undeniably distinctive and are used by a significant segment of the non-Tagalog population in the country. The Filipino Variety of Davao City (FVD) is a case in point. This paper describes FVD - its features, morphosyntax, and innovations and how they deviate from those of Tagalog. Using as data actual language use -by people in the streets and in the cyberspace- it is observed that this type of variety allows its speakers to freely explore Filipino without the hindrance of "correct grammar" as defined by the Filipino language authorities in Manila. Filipino usage is an emergent phenomenon in the Philippine linguistic landscape. It empowers non-Tagalog Filipino speakers to actively participate in its evolution, and to bring about the de-Tagalization of the national language.

Mga Morpemang Español sa Filipino

Teresita A. Alcantara

University of the Philippines - Diliman

Sumailalim ang Filipino sa kaharian ng España sa loob ng halos 400 taon. Sa apat na siglong yaon, maraming bagay ang mga naganap at naiwan sa ating bansa. Mayroong mga masasama, subalit mayroon din namang mga mabubuti. Sa mga mabubuting nagawa nila, hindi natin maikaila na pinayaman ng wikang Español an gating wikang Filipino. Noong araw, ang tawag natin sa wikang ito ay *Kastila*, at hanggang sa ngayon, ito pa rin ang higit na kilala nating katawagan sa wikang iyon. Tinawag natin itong *Kastila* bilang katawagang "pinoy", wika nga, subalit *CASTELLA*, kung saan matatagpuan ang capital ng España, ang Madrid. Ang *Castellano* ang pinagbatayan ng kanilang kasalukuyang wikang pambansa, ang **Español**.

Ang mga salitang Español na pumasok sa ating wikang Filipino ay tinatawag na *Hispanismo*. Libu-libo ang bilang nito sa ating wika. Ayon nga sa pag-aaral na isinagawa nina Llamzon at Thorpe sa Tesaurong Filipino ni Jose Villa Panganiban noong 1972, 33% daw ng mga salita sa ating wikang pambansa ay pawang *Hispanismo* o mga salitang Español. Kahanga-hanga ang mga prosesong linggwistiko na pinagdaanan ng mga *Hispanismo* para makapasok sa ating wika, sukdulang hindi na halos makilala na galling ang mga yaon sa wikang Español. Naging ganap na Filipino ang mga iyon at masasabing atin na talaga. Layunin ng papel na ito na ilahad ang mga **morpemang Español** na pumasok sa ating wika at ang prosesong na kanilang pinagdaanan upang maka-angkop ng ganap sa Filipino. Ang pag-aaral aybatay sa mga komunikasyong pangmadla (mass media) ng bansa, dahil buhay na buhay ang wika sa larangang ito.

Language and Resistance: Testimonios for Critical Language Pedagogy

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The paper will briefly discuss the potential of *testimonios* or testimonial narratives in critical language pedagogy, especially as or when practiced in Third World/Post-colonial countries such as the Philippines. The discussion foregrounds the possibility of using testimonial narratives to underscore the dialectical connection between, and conflation of, the individual and collective spheres, and relate the same to an authentic teaching-learning process schematized according to/around the languages of critique/opposition and possibility/hope that a critical, praxis-oriented pedagogy would advocate. It is assumed that the use of such non-canonical texts can be constitutive of more egalitarian teaching practices in language pedagogy, aimed not only at widening the range of representations but also at developing critical, resistant, and emancipatory attitudes among teachers and learners. As 'grassroots literature' (i.e., as a mode by which marginal sectors of society can give voice to their *otherity*), *testimonios* may well exemplify the 'authentic' texts propounded by Freire and other theoreticians of similar persuasion, which would enable teachers and students (as cultural workers and as transformative intellectuals) to 'read the word and the world' and render social change possible.

**Transpormatibong Edukasyon sa Pagtuturo ng Maka-Filipinong
Pananaliksik: Tungo sa Pagpapalakas ng Instruksyon at Programang
Ekstensyon sa Unibersidad**

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Ang pananaliksik na ito ay nakatuon sa eksplorasyon ng mga pamamaraan ng integrasyon ng transpormatibong edukasyon (TE) sa pagtuturo ng pananaliksik na maka-Filipino. Bahagi nito ang pagsusuri sa mga praktika ng integrasyon, mga suliraning kinaharap ng mga guro at pagbuo ng modelong instruksyon na magpapalakas sa programang ekstensyon ng mga unibersidad.

Ang konsepto ng transpormatibong edukasyon ay iniugat mula sa mga pilosopong nagteorya ng kritikal na pedagohiyang naglalayong hubugin ang indibidwal na pagkatao ng mga mag-aaral at kalaunan ay mag-ambag sa pagbabagong panlipunan. Ang adhikaing ito ay madalas na bahagi ng layunin ng mga akademikong institusyon sa Pilipinas. Ito rin ang salalayan kung bakit nilalayan ng mga institusyon na palakasin ang gawaing ekstensyon. Sa pamamaraang ito, direktang nakapaglilingkod ang unibersidad sa mga komunidad at nahuhubog ang oryentasyong mapaglingkod sa hanay ng mga mag-aaral.

Upang mailarawan ang karanasan ng mga guro sa gawaing integrasyon ay malalim na sinuri ang kaso ng Saint Louis University sa lungsod ng Baguio na isa sa mga unibersidad sa Luzon na ipinagkakapuri ang pagiging transpormatibong institusyon sa sentenaryong pagdiriwang nito. Gayundin, masasalamain sa estratehikal na plano ng unibersidad ang mahigpit na pagtalima sa programang Education For All (EFA) ng UNESCO (1990) na sinusupportahan at itinatadhana rin ng Commission on Higher Education (CHED) na nagpapalakas sa tatlong mahahalagang gampanin ng mga unibersidad: instruksyon, pananaliksik at ekstensyon.

Sinuri at natuklasang mababa ang antas ng integrasyon ng TE sa pagtuturo ng nilalaman at pamamaraan ng batayang asignaturang Filipino 2 (Pagbasa at Pagsulat Tungoo sa Pananaliksik) lalong-lalo na sa mga estratehiyang *community-based* at eksperyensyal na pagkatuto. Mula sa kahinang ito ay natuklasang malaki ang kinakaharap na suliranin ng mga guro sa integrasyon ng TE dahil sa mahigpit na polisiya, kakulangan sa materyales at suportang pinansyal na nagmumula sa administrasyon. Gayundin, sagabal ang mababaw na kamalayan ng mga guro hinggil sa TE at kung paano ito magagamit sa instruksyon.

Mula sa mga natuklasan ng pananaliksik ay nabuo ang isang transpormatibong modelo ng instruksyon sa Filipino 2 na layuning palakasin ang pananaliksik, instruksyon at programang ekstensyon. Transpormatibo ang katangian sapagkat tinitiyak nitong dayalektikal ang ugnayan ng pag-unlad ng indibidwal at lipunan. Tinatanaw nito na hindi lamang mahasa ang kakayahan sa pananaliksik sa Filipino ng mga mag-aaral ngunit mapaunlad din ang oryentasyong makabayan na isa sa dakilang gampanin ng edukasyon.

Uncovering Language Attitudes in Filipino Children's Stories Through
Discourse Analysis

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The traditional view of deafness as a medical condition carries with it a complex mix of ignorance and discrimination against Deafness. The modern view, on the other hand, sees Deafness as a cultural condition, assuming an identity and a community that shares a set of values and beliefs, especially a sign language. These views on Deaf people as users of a sign language are quickly transferred to the language itself so that using a sign language has become the antecedent to the attitude towards the language user.

This paper aims to investigate the dominant view of Deafness and Deaf people held by the Philippine society, who are largely hearing, through a closer look at two children's stories, "Ang Kuya ni Karina" (De Los Angeles-Bautista, 1996) and "Ang Tahimik na Mundo ni Bunso." (Canon, 2008) Through discourse analysis, the paper will look at the ideological frameworks that organize the set of values and attitudes in the stories, especially those related to Deafness.

This finds significance in the fact that for centuries, stories for children have always been (or thought to be) didactic and value-laden. This is because societies have used literature as a way of socializing its young into the norms and value-systems of their community - in this case attitudes towards Deafness and sign language - towards ensuring highly effective social integration.

In the guise of a survey on instructional materials for use in basic education, this paper will try to survey the prevailing view among elementary school teachers (preferably of Deaf students) by using two children's stories that feature Deaf child-protagonists and deal with Deafness in the main plot. Respondents will be asked about their understanding of the story, especially if they perceive the Deaf protagonist to be portrayed positively or negatively, if the Deaf experience is a medical one or a cultural one, or if the resolution to the Deaf experience is desirable or undesirable.

Results of the survey may also yield insights on the nature of language-in-education policies of the Department of Education for the Deaf, and on the conduct of Deaf basic education in general.

Should the study prove that the survey respondents echo the prejudices held in these stories, there is much to be concerned about how Filipino hearing *and* Deaf children are being socialized into this prejudice at an early age. This view is what Humphries (1975) calls audism - or the notion that Deaf people can only be productive members of society if they are able to participate in the language of the hearing culture. Thus, a person who is unable to participate in such a language is less human or subhuman (albeit, impaired). This notion of language, which Derrida (1974) calls phonocentrism, posits that (human) language has only one modality - speech.

It is in this context and to this end that this paper hopes to deconstruct the ideological, "historical assumption that speech is the most fully human form of language." (Bauman, 2004)

Language and Philippine Identity from the Synchronic and Diachronic Perspectives

Diachronic perspective

Consuelo J. Paz, PhD
Jesus Federico C. Hernandez

Synchronic perspective

Jonathan C. Malicsi, PhD
Viveca V. Hernandez, PhD

The round-table discussion tackles into the relationship between language and identity from the synchronic and diachronic perspectives. The discussion points of the session are as follows:

1. How the study of language/linguistics can be used to describe or explain behavior, values, and identity in general; and behavior, values, and identity of the Filipino as a/n 1) individual, 2) group, and c) nation in particular.
 2. Problems, issues, events (historical, linguistic, political, etc.) that (may) have affected the identity of the Filipino as a/n a) individual, b) group, and c) nation.
 3. The role of language/linguistics in establishing / defining the identity of the Filipino a) individual, b) group, and c) nation.
-

The Interface of Phonology and Orthography: The Case of the Glottal Stop in
Philippine Languages

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&

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A grammatical sketch of a language usually begins with an assessment of the phonemic inventory of the language in focus. Putting the phonemic systems of a group of languages in a historical perspective, we observe patterns and regular correspondences that would lead us to assume that such languages must have originated from a common proto-language. Based on this premise, we find several works on the reconstruction of the phonemic inventory of Proto-Philippines (PPh), the putative ancestor of the Philippine languages. Such works include Charles (1974), Llamzon (1975), and Paz (1981).

However, positing reconstructions is not always as straightforward. Examining the studies dealing with the reconstruction of PPh phonemes, we find differences in the number and forms of the reconstructed proto-phonemes. Focusing primarily on a commonly occurring phoneme in Philippine languages, the glottal stop /ʔ/, we are confronted with a number of issues regarding the reconstruction of its proto-form.

Charles (1971), Llamzon (1975), and Blust (2005) posit *q as the proto-phoneme of the reflex in question. On the other hand, Paz (1981) reconstructs *ʔ. The difference in this particular reconstruction may, in some ways, be due to the interface of phonology and orthography, in that a wide array of graphemes is used in the representation of the glottal stop. These include <?>, <>, <->, <'>, and most importantly, <q>.

This paper investigates the status of the glottal stop in Philippine languages. A survey of the representations of the phoneme in several literatures is given, with the assumption that this resulted to the complications in the reconstruction of its proto-form. In the end, reconstructing the proto-phoneme as either *q or *ʔ presents an important implication regarding PPh, in that this proto-phoneme may either be (1) a Proto-Austronesian (PAn) and Proto-Malayo-Polynesian (PMP) retention (PMP *q > PPh *q); or (2) a PPh innovation (PMP *q > PPh *ʔ).

Refining the Agent: The Affixes -um-, mag- ma- and mang-

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The Filipino language has a rich system of morphological inflections. Mostly done with the addition of affixes or as part of their inflectional paradigms, each word can change from one category to another. The system is complicated, especially with almost all content words easily converting to a verb.

Verbs in an agglutinating language like Filipino have a very complex morphology. Verbs can be inflected for focus, aspect, number and modality and all of these factors are shown with affixes. The subcategorization of verbs needs further study. Verbs may take more than one Agent Focus (AF) affix, they can take an affix with the same form but results in different focuses, some can be focused in a limited way, some can take all the focuses, etc.

The study is about the Agent complement in focus (and not in its other environments), meaning that the subject NP that occurs with the verb is the Agent. The affixes used are only UM, MAG, MA and MANG. The verbs are only inflected for the basic (not modal) Agent Focus. It only discusses the behavior of the verbs in simple active construction of Predicate Verb (basic) + Subject, e.g., *Umalis siya* 'He left,' *Nag-aral siya* 'He studied' and does not include their behavior in embedded constructions, e.g., *Siya ang umalis* 'He is the one who left,' *Siya ang nag-aral* 'He is the one who studied.'

The data is limited to 550 verbs taken from a corpus of contemporary Filipino comic books. The comic books were chosen because they are conversational, and most likely, the verbs used there are the verbs commonly used in everyday speech by Filipino speakers. Comic books which tackle various topics (not limited to a specific story) were used to come up with a variety of verbs.

The objectives are: (1.) to differentiate the Agent from other semantic roles; (2.) to differentiate the meanings of verbs with multiple AF affix (distribution/collocation); and (3.) to categorize the verbs according to the affix they take, to address the frequent problem of those who study Filipino—to know which verbs take what affix.

Results from the study suggest that the four affixes do not only produce the Agent theta-role but also Experiencer and Theme.

This study will be helpful for both teachers and learners of Filipino. It will help learners understand the language better, and teachers to further learn the characteristics of language and prepare better suited teaching materials. This can also be a preliminary step towards a root-based dictionary of verbs.

Ang Filipino Bilang Pambansang Wika ng Ating Bansa

Ernesto A. Constantino, Sr.

Una, gusto kong linawin sa inyo na ang wikang pambansa natin ay Filipino na batay sa maraming wika natin o sa ating pambansang linggwa frangka; ang ating wikang pambansa ay hindi na Pilipino na batay sa Tagalog lang. Gusto kong talakayin ang proseso sa pagtanggap at pag-aaprov ng Filipino bilang wikang pambansa natin. Sa bandang huli babanggitin ko rin ang ilang katangian ng pambansang linggwa frangka na batayan n gating wikang pambansa at ang kahalagahan ng paggawa ng bagong grammar at diksyunari ng wikang Filipino.

When Shit is not Shitty: An Exploration of Meaning Dynamics in Relation to Culture and Normative Practice

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This paper attempts at exploring how a language expression obtains its meaning through culture and norms. Initial investigation on how meaning is not wholly and always dependent individually on a. sentence structure, b. speaker's intention, c. audience's perception and acceptance will be undertaken.

With local examples and cases, it will be shown that a more plausible approach in locating the meaning of an expression in a language is by coming up with a successful convergence of the speaker's intention and the receiver's understanding of what was expressed. This intersection point is only possible within the same convention, culture, and language background. Hence, meaning cannot be seen apart from these antecedent situations and information.

Towards the end, Wittgenstein's idea of '*meaning-as-use*' will be juxtaposed with the initial thesis that meaning is locatable along its cultural milieu and thus suits well the kind of theory that this paper endeavors to realize. It will be concluded that the two are compatible, and precisely, the use can only be seen along with its setting and the 'rule'¹ identifiable only within a given 'game.'

¹ These are in reference to Wittgenstein's employment of the terms in the *Philosophical Investigations*

Ang "Di-Kristiyano" bilang "Tribo," "Infielles," "Moros" atbp.: Kultural na Pagsasalin bilang Lunan ng Elaborasyong Semantikal sa Kolonyal na Diskursong Etnograpiko

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Ang kolonyalismo ay hindi lamang pisikal at tuwirang pagkontrol ng isang dayuhang bayan sa isa pa, bagkus, kinasasangkutan din ito ng imposisyon ng kaisipan, pananaw, at pagpapakahulugan ng mga mananakop sa sinakop. Sa aspetong ideolohikal, mailalapat ang mahalagang papel ng kultural na pagsasalin o tekstuwalisasyon bilang isang estratehiya ng pananakop. Tekstuwalisasyon ang itinawag sa pangkalahatang proseso kung saan "*isinasalin* ng etnograpiya ang karanasan sa teksto" (Clifford 1986). Ang mga ulat o tekstong etnograpiko, kung gayon, ay hindi lamang simpleng pagtatala ng mga obserbasyon ng mga etnograper, kundi isang lunan ng semantikal na elaborasyon o dinamikong proseso ng pagpapakahulugang nakasandig sa kanilang partikular na pook at paninindigan. Paano ba naisagawa ang dominasyon sa bahagi ng mga kolonisador sa pamamagitan ng paglikha at pagtatakda ng mga bagong pakahulugan ng mga salita? Sa ganang ito, makikita ang naging papel ng wika sa pagtatakda ng kaayusang kolonyal. Ayon nga kina Edward Sapir at Benjamin Whorf, ang wika ay hindi lamang sistematikong sagisag ng ating mga karanasan, bagkus ay siya rin mismong humuhubog ng ating kaisipan (sinipi sa Maggay 2002). Partikular sa kaso ng mga tinaguriang "di-Kristiyano," lumikha ang mga kolonisador, gamit ang kanilang mga etnograpiya, ng mga bagong katawagan at pakahulugang kinasangkapan nila sa paggapi at pagkontrol sa mga ito sa larangang diskursibo.

Sa pangkalahatan, layon ng papel na ito na masiyasat ang politika ng kultural na pagsasalin bilang lunan ng elaborasyong semantikal sa mga taguri o katawagan sa mga di-Kristiyanong Pilipino. Isasagawa ito, una, sa pamamagitan ng pagkalap at pagtatala ng mga depinisyon, deskripsyon at interpretasyon ng mga taguri/bansag o pangalang ibinigay ng mga kolonisador sa mga di-Kristiyano mula sa ilang piling etnograpiyang Kastila at Amerikano. Ikalawa, sisipatin mula rito kung paano naisagawa ang elaborasyong semantikal bilang isang malikhaing paraan ng pagdadalumat, pag-iimahe at paglikha ng kolonyal na kaalaman tungkol sa mga di-Kristiyanong Pilipino. At ikatlo, susuriin ang produksyon ng naturang kaalaman bilang makapangyarihang paraan ng konsolidasyon ng kaayusang kolonyal.

Babae, Pagkababae, at Kababaihan: Ang Pagtatanggal ng Sapi (Isang Feministang Pagbasa sa Wika at Panitikang Tagalog)

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Bibigyang-diin ng papel na ito ang sinaunang paraan ng panggagamot ng mga katalunan, ang pagtawas, sa kasalukuyang pagpapakahulugan sa salitang *Babae* at ng dalawa pang anyo nito: *Pagkababae*, at *Kababaihan* sa wika at panitikang Tagalog na matagal nang sinapian ng Espiritu ng Ama (Bana, Kuya, Tiyo, Lolo, at iba pa).

Gamit ang *malay na mata ng isang Filipinang Feminista*, muling babalikan ang mga kahulugan na ibinibigay ng ilang mga diksyunaryo sa bansa, ang "Diksyunaryong Pilipino" (1973) ni Jose Villa Panganiban, ang Diksyunaryong Pansentenyal (1998) ng Komisyon ng Wikang Filipino na pinamatnugutan ni Ponciano Pineda, at ang "UP Diksyonaryong Filipino" (2001 at 2010) ni Virgilio Almario, sa tatlong salitang nabanggit. Dagdag pa rito ang pagbabalik-aral sa mga naunang pag-aaral / listahan / antolohiya / patimpalak ng panitikan --- ang mundo ng wika na mundo rin dati ng mga katalunan.

Bahagi rin ng papel na ito ang mismong panggagamot, ang pagtatanggal ng sapi, upang makabalik sa kamay ng mga katalunan, ng kababaihan, ang sariling ka-Ako-han sa mundo ng wika at panitikan.

Accusativity in Malay and Cebuano: A Minimalist Approach

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This paper deals with the accusatives often known as transitive verbs in the traditional grammar literature. In terms of membership, accusatives account for the most number. In this thesis, the term accusative refers to monotransitives where there are only two arguments in its argument/thematic structure, hence, the valency of two. These two arguments correspond to external argument (EA) and internal argument (IA). In syntax, the term accusative is used in this study pointing to the fact this type of verb checks on the accusative case of the argument DP which is normally theta-marked as theme or patient as indicated by the argument/thematic structure of the given verb (Radford 2009). Where there are two argument DPs in the argument/thematic structure of the verb, the theme theta-marked argument DP functions as the grammatical object in the syntactic structure which is c-commanded by the lexical verb. The other DP argument may be theta-marked as agent, experiencer, or even source depending on the inherent meaning of the verb and functions as the grammatical subject of the syntactic structure. These DPs are morphological realization of the case properties of any given argument participating in the event signified by the verb.

This paper makes use of Cebuano and Malay for analysis and description in terms of accusativity. Typologically, Malay exhibits SVO pattern while Cebuano has VSO pattern. In the active transitive construction of Malay, the subject DP argument is assigned or checked with the nominative case and the object DP argument the accusative case. Such type of verbs requires two obligatory arguments in its argument/thematic structure making it a transitive verb (Carnie 2007). Although Cebuano has VSO pattern, Cebuano accusatives have the same number of obligatory arguments. Using VP-Shell Analysis, these languages project the SVO pattern and that its difference can be seen in the aspect of movement within the accusative syntactic structures (Chomsky 2008).

**A Preliminary Study of the Lexical, Morphological, and Syntactic Variations
of the Sorsoganon Languages**

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This study has used qualitative/descriptive research and relied mostly on ethnographic and elicitation methods to show the linguistic variations of 3 major and 3 minor speech varieties spoken in the Sorsogon province. These language varieties were examined in terms of their lexical, morphological, and syntactic features. Focus was placed on the languages spoken in Bacon, Sorsogon and Gubat towns of the province which are representatives of the 3 major languages used in the province. The minor languages spoken in Casiguran, Donsol and the barangay of Sto. Domingo (Lamboon) in Irosin town were also described using these linguistic features. These were compared and analyzed for similarities and contrasting characteristics. The sociolinguistic influence of the surrounding language communities were also discussed as factors that formed these Sorsoganon languages; respectively, Albay Bikol, Masbatenyo/Hiligaynon, and Waraynon. References used in this study include the studies of Lobel (2007), Lobel & Tria (2000), McFarland (1980), Mintz & Britannico (1985), and Datar (2007). Isogloss maps, comparative vocabulary tables and translation lists were presented to illustrate the language variations. The study shows that these speech varieties have mostly similar morphological and syntactic features but their vocabulary exhibits much difference due to their different origins/influences.

Komparatibong Analisis ng mga Interrogative Structure sa Pangasinan at Filipino

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Layunin ng pag-aaral na ito na tingnan ang mga interrogative structure sa Pangasinan at Filipino. Pagtutuunan nito ang pansin ang iba't ibang paraan ng pagbuo ng mga tanong sa dalawang wikang nabanggit, particular na sa mga yes-no question, confirmation question at interrogative pro question.

Dahil komparatibo ang lapit ng pag-aaral, makikita rin kung saan nagkakaipareho at nagkakaiba ang Pangasinan at Filipino sa pagbuo ng mga tanong. Makakatulong ito upang magkaroon ng karagdagang kaalaman sa gramatikal na istruktura ng dalawang wika ang sinumang mag-aaral nito.

A Corpus-Based Collocational Tagalog-English Dictionary

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We are now preparing a Tagalog-English dictionary which will be corpus-based and collocational. We are using a combined corpus of approximately 5,000,000 words of written and published Tagalog text. All examples in the dictionary will be quotations from text or slightly modified versions of sentences/clauses appearing in text. The dictionary is collocational in that emphasis is given to frequently occurring phrases or word sequences in text. It is Tagalog to English, but may be expanded in the future to a third language, such as Japanese, or another Philippine language.

The dictionary will not be comprehensive. Its content will be determined by what is found in the corpus. Words not appearing in the corpus will not be included. (We might append a glossary of words for common foods, objects, etc., which are not usually mentioned in literature.) On the other hand, high-frequency words and phrases will be given extensive space.

The dictionary should be especially useful for students, even beginners. In addition to the usual type of information (pronunciation, part of speech, definition), we will give extensive examples of the occurrence of given words in different combinations and different contexts. Even beginners should be able to use the dictionary not only for reading but also for making sentences and writing.

The dictionary will not be concerned with 'correctness'. We will be reporting what words and phrases writers use in their works. Where different spellings or competing synonyms are both frequent, both will be reported. Borrowed English words which are frequent in 'Tagalog phrases' will also be reported.

In the course of making the dictionary a huge data base is being created, much larger than the dictionary itself. Parts of this data base can be shared, in one form or another, with interested scholars.

This paper will discuss the theoretical basis and methodology of preparing the dictionary, with examples of actual entries.

Pinoy-Phrased:
A Study on Philippine Audiovisual Translation Shifts and Norms
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Shifts are a common occurrence in translations. They are the linguistic changes in the translated text or the deviations from the original text that are treated as results of the constraints imposed or the allowances afforded by both the text and the recipient culture. The audiovisual text, particularly, hosts a set of these varied constraints and allowances (i.e. translation options), which are available during the translation process. The shifts reveal the regular choices made in the translation and in turn, reveal the norms which have been in operation during the translation process. Norms are translation trends which are reflective of the recipient culture's own norms and general values.

This paper presents a roster of these shifts and norms observed in the translation of audiovisual material in the Philippines. The study sheds light on the treatment of voiced-over, subtitled and dubbed audiovisual materials in our own Filipino context. The shifts and norms presented in this paper are the product of a study done on three audiovisual materials, representative of the three modes of audiovisual translation: voiced-over narration (documentary-*Penguin, Penguin, Paano ka Ginawa?*), dubbing (television series-24) and subtitling (film-*Dekada '70*). Furthermore, alongside the presentation of these shifts and norms, this paper also aims to introduce the terms used to label the shifts and norms themselves. For instance, the term *Filtering* is introduced to refer to the norm in operation which necessitates the shift involved in the translation of the English expletive "Son of a bitch!" to "Naku naman!". The term *Zero Transeme Shift* is introduced to refer to a shift that occurs when a concept or idea, which has been left out or added, does not have a linguistic realization at the level of the transeme, as in the case of:

Ano ba'ng trabaho [ang sinasabi mo]? => What kind of work?

(Dekada '70, subtitled)

The paper is organized in five sections: (1) an introduction, which contextualizes the study in audiovisual translation literature, (2) a brief discussion of the analytical framework, which especially exemplifies the shift analysis methodology used, (3) a presentation of the shifts observed, (4) a presentation of the norms deemed to have been available for the translator during the translation process and (5) a conclusion, which discusses the implications of the study and the recommended future studies.

Potentials and Prospects of Forensic Linguistics in the Philippines

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The CSI Effect has swept the world by storm and affected criminal trials by demanding for more forensic evidence and thereby raising the standard for proof procurement. This paper explores the different dimensions of Forensic Linguistics - in its broadest sense, as the interface between language and the law - being practiced in the country albeit unknowingly and proposes linguistic methods in the linguistic evidence gathering of the National Bureau of Investigation and the Philippine National Police. The paper will also present a framework for institutionalizing the relatively new field of Forensic Linguistics in the country.

December 9, 2011 Friday

Panel Session (08:30 - 12:00, NISMED Auditorium)

Entanglements of Linguistics with Other Disciplines

Michael Armand P. Canilao
Jocelyn Christina B. Marzan
Rowena Cristina L. Guevara, PhD
Richard Jonathan O. Taduran
Eufrazio C. Abaya, PhD
Jovy M. Peregrino PhD
Aurora E. Batnag, PhD
Krupskaya M. Anonuevo

This session looks into the entanglements of linguistics in other disciplines -- how language/linguistics is relevant to and can be applied to the fields of archaeology, speech pathology, computing science, forensic science, ethnology, language planning, translation, and psychology.

The 11th Philippine Linguistics Congress
Organizing Committee

UP Department of Linguistics
College of Social Sciences and Philosophy



The Department of Linguistics of the College of Social Sciences and Philosophy in UP Diliman was established in August 28, 1922 with the name "Department of Philippine Linguistics." It was renamed "Department of Oriental languages" in 1924, "Department of Oriental Languages" in 1963, "Department of Linguistics and Asian languages" in 1973, and finally, "Department of Linguistics" in 1983. The primary aim of the department since its founding has been the scientific study, preservation, and promotion of the Philippine languages through teaching, field research, and publication.

Graduate (MA and PhD) and undergraduate (BA) degrees are offered in the Department of linguistics. Language classes are also offered which includes Bahasa Indonesia/Malaysia, Chinese, Japanese, Korean, Persian, and Thai. The department also provides UP students a general education subject, Lingg 1 "Ikaw at ang Wika Mo."

Department Chairperson
Mary Ann Gaitan-Bacolod, PhD

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PHILIPPINES

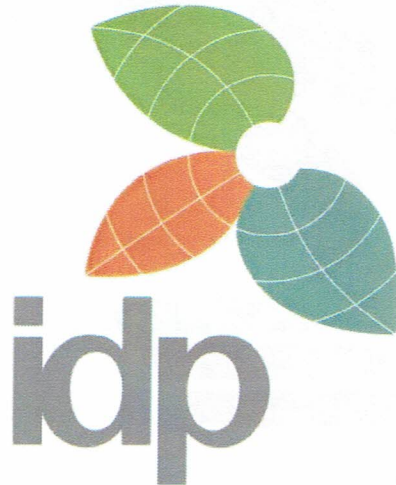
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