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THE ORIGIN OF THE FILIPINOS AND THEIR LANGUAGES: ASSESSING THE LINGUISTIC, ARCHAEOLOGICAL, AND GENETIC EVIDENCE

25 January 2006, Morning Session, NISMED Auditorium

ORIGINS OF THE FILIPINOS: LINGUISTIC AND ARCHEOLOGICAL EVIDENCE

Andrew Pawley

Until the early 1970s it was generally assumed that the homeland of the Austronesian language family was either in the Indo-Malaysian Archipelago or the Philippines. Research in historical linguistics and archeology over the last few decades has changed that view. Many of the key discoveries have been made in Taiwan, where some 20 Austronesian languages survived the Chinese colonisation of the island that began in the 17th century. Comparative linguistic research strongly indicates that Proto Austronesian was spoken in Taiwan and that one branch of Austronesian speakers moved south from there into the Philippines before fanning out across the Indo-Malaysian and Pacific regions.

Archeological discoveries dovetail neatly with these conclusions and provide a clear sequence of dates for the spread of Neolithic cultures associated with Austronesian languages. Neolithic cultures, with rice, pottery, domesticated pigs and chickens and a range of distinctive tools and ornaments, first entered Taiwan from south China about 3500 BC, then after a long pause moved into the Batanes Islands and Luzon around 2000 BC, and between 2000 and 1000 BC spread swiftly across the rest of the Philippines and the Indo-Malaysian archipelagoes and into the Pacific Islands. Soon after arriving in the Philippines it appears that Austronesian speakers made significant adaptations to their new environment, including adopting an array of tropical tree and root crops and elaborating their fishing and watercraft technologies.

The paper will discuss the linguistic and archaeological evidence supporting this account. It will briefly review what is known about the history of Philippine languages and cultures following initial settlement, a history marked by diversification and diffusion, by the adoption of Austronesian languages by the Aytá peoples, by the expansion of certain language groups at the expense of others and by changes in technology and political structure that transformed the societies of the Philippines during the last 2000 years.

PHILIPPINE MORPHOLOGY AND SYNTAX

25 January 2006, NISMED Auditorium

Non-verbal sentences in Tagalog: A Minimalist Analysis

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In the traditional analysis of Tagalog and other Philippine languages, sentences are into two groups: the verbal and the non-verbal sentences (Constantino 1965). Several studies have been done on the verbal sentences of Tagalog and other Philippine languages (PL), as it behaves rather differently from most of the well-studied languages like English and German. Tagalog, and other PLs are analyzed as having the voice or focus system in its verb morphology; thus having different surface subjects when a different verb focus is used.

- (1) Kinantahan ni Mona si Luis
Sing-in-an erg Mona nom Luis
'Mona sang for Luis'
- (2) Nagluto ng kakanin si Abel
Mag-cook acc rice cake nom Abel
'Abel cooked rice cakes'
- (3) Lumipat kami ng bahay
Move-um we acc house
'We moved (to another house)'

However, the so called non-verbal sentences in Tagalog, and in all Philippine languages, have been left out; few, if not, no studies have been made on this subject.

- (4) Maganda ang babae (Adjective Phrase (AP) as predicate)
ma-beautiful nom girl
'The girl is pretty'
- (5) Nasa lamesa ang pusa (Prepositional Phrase (PP) as predicate)
on table nom cat
'The cat is on the table'
- (6) Guro ko si Lisa (Determiner Phrase (DP) as predicate)
teacher mine nom Lisa
'Lisa is my teacher'

Also, Constantino (1971) analyzed the non-verbal sentences as being derived from the verbal sentences. Prior to becoming non-verbal, at their deep structure, the verb **maging** 'to become' was present; then later on, deleted at the surface structure. In this analysis, several questions arise: why is **maging** deleted? What motivates its deletion? Will it violate any condition on deletion? What consequences will arise from its deletion? Malay, also an Austronesian language closely related to Tagalog, was also analyzed as having non-verbal sentences (Nik Safiah 1971). However, Ramli (1992, 1995) re-analyzed it and concluded that it has only one structure, that of a verbal one. The non-verbal sentences were derived from the verbal, **ada** and **ia** plus the question marker (qm) **-kah**, analyzed as verbs, appearing when the sentence is transformed into a yes-no question.

- (7) Ali seorang guru
Ali a teacher
'Ali is a teacher'
- (8) Adakah Ali seorang guru?

- Is-qm Ali a teacher
 'Is Ali a teacher?'
- (9) Siti cantik
 Siti beautiful
 'Siti is beautiful'
- (10) Adakah Siti cantik?
 Is-qm Siti beautiful
 'Is Siti beautiful?'

This paper attempts to explain the structure of the non-verbal sentences using the Minimalist Program as its framework. This paper will attempt to answer the following questions: (1) are there really non-verbal sentences in Tagalog?; (2) can one structure be derived for both verbal and non-verbal sentences?; (3) how can the Minimalist Program be able to explain this phenomena? Also, the questions raised will be answered, and will be compared to Malay for further evidence.

Tense, Aspect, atbp.:
A view from some Central Philippine languages of the past and present

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In this talk, the author will take a look at the evidence for tense, aspect, and various other features of the verbal system of Central Philippine (CPh) languages, based both on modern languages and also on data available in Spanish-era grammars and dictionaries of CPh languages. An analysis will be presented of various facets of the verbal morphology with special attention to the way this analysis affects the question of whether the verb systems are characterized by tense or aspect or both. The data will also shed light on the verb system reconstructable for Proto-Central Philippines (PCPh), and its development from PCPh into the modern CPh languages.

From Phonology to Morphology: Ambiguity and Abductive Change

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Many Austronesian languages provide evidence that in Proto-Extra-Formosan (if not in some earlier proto-language) there was a class of human nouns whose plural was marked by a phonological process, reduplication of the initial C₁V₁- of the base, as in (1):

- (1) **Kiangan Ifugao**
 ʔa'pu / ʔaʔa'pu 'grandparent' / 'grandparents'
 ʔi'ba / ʔiʔi'ba 'companion' / 'companions'

In some languages however, human noun plurals are marked by different phonological processes, such as consonant gemination, as in (2), vowel lengthening, as in (3), or consonant alternation originating in stress shift, as in (4):

(2) **Ilokano**

ʔa'ma / 'ʔamma 'father' / 'fathers'
ʔa'pu / 'ʔappu 'grandchild' / 'grandchildren'

(3) **Kapampangan**

ʔa'nak / 'ʔa:nak 'child' / 'children'
da'laga/ da:la'ga 'young woman' / 'young women'

(4) **Inibaloi**

balodaki / badolaki 'young man' / 'young men'
orichiyani / ochiriyani 'younger sibling' / 'younger siblings'

Finally some languages mark human noun plurals by a separate morpheme, as in (5), where a glottal stop infix before the final vowel of the base marks the noun as plural.

(5) **Guinaang Bontok**

ʔiŋ·d / 'ʔiŋ·d 'sister-in-law' / 'sisters-in-law'
ʔa'sáwa/ ʔa'sawʔa 'spouse' / 'spouses'

In each case, the switch from reduplication of the initial C₁V₁- of the base in the proto-language, to the synchronically attested form can be characterized as an abductive change, brought about by the reinterpretation by children of a structural ambiguity in the speech of their care-givers. This talk will provide details of the changes involved and will claim that in each case, children are choosing the simpler of two ambiguous structures in the formation of their own grammatical rule for the formation of human noun plural forms.

What Intonation Units Can Tell Us about Cebuano Grammar

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The Intonation Unit reflects language-in-use through which an accurate account of the grammatical units in a spoken language can be provided. Although Cebuano is considered to be a well-researched language, this study aims to re-examine the grammar through the investigation of narrative data. Our data consist of seven adult narrations of the Frog Story, totaling 30 minutes and 33 seconds, which have been transcribed into Intonation Units. In Cebuano narratives, intonation units are usually identified by pauses and final element lengthening. The number of words per Intonation Unit (IU) range from truncated morphemes (less than one word) to 15 words, with a mean of 3.9 words. Modal length is 4 words and median is 3 words. Cebuano clauses containing one argument make up the largest proportion (288/424, 68 percent); those with no argument and two arguments account for only 20 percent and 12 percent, respectively, conforming to the One Lexical Argument Constraint (Du Bois, 1987).

Although clauses account for approximately over a third (270/712, 37.9 percent) of the grammatical units that make up an IU, they consist of different clause types. We will note first that 83 percent of the clauses are intransitives, of which over 70 percent (163/226, 72.1 percent) are V-S constructions. These V-S constructions correlate to our earlier finding (Huang and Tanangkingsing, forthcoming) that verbs/predicates and enclitic pronouns form a constituent in the language (the S's are mostly pronominal). The proportion of NPs that make up an Intonation Unit (169/712, 23.7 percent) likewise conforms to another finding that NPs form a constituent in Cebuano. In addition, in comparison with pre-verbal Ss which account for only around 23.4 percent of the number of intransitive clauses, pre-verbal As account for a little over a-third (23/66,

34.8 percent) of the total number of transitive clauses. This tells us that the transitive clauses are showing the tendency of word order change. Finally, it is recommended that further study using conversational data be conducted to validate our findings in the present study.

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Ano ang S, A at O sa mga wikang Pilipino?

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May mga disbentahe ang paggamit ng S, A at O upang ilarawan at ipaliwanag ang morposintaktika ng mga wika ng daigdig. Ipinakikita nina Chafe at Mithun ang mga limitasyon sa paggamit ng naturang mga heuristiko, sa kaso ng mga wikang aktibo o 'agentive' kung saan pinag-aalinlanganan ang pagkakaroon dito ng S. Gayunpaman, may ibayong kabuluhan pa rin ang S, A at O sa imbestigasyon ng mga wikang Pilipino, laluna sa mga mapagpasyang usapin gaya ng: sa kung ano ang isang transitibong konstruksyon; sa kung ano ang mga *core* at mga *oblique* na argumento sa isang batayang klosa; at sa kung ang mga wikang Pilipino ay nominatibo-akusatibo, ergatibo-absolutibo o nabibilang sa magkahiwalay na tipo. Iyan ay kung gagamitin ang mga heuristikong ito kaugnay ng mga konsepto ng "pinagmumulan ng aksyon" at "pinakaapektadong entidad". Ang S ay maaaring kumatawan sa nag-iisang argumento ng isang intransitibong konstruksyon kung saan ang pinagmumulan ng aksyon ay siya ring pinaapektadong entidad. Samantala, ang A at O ay siyang dalawang *core* na argumento ng isang transitibong konstruksyon. Sa ganitong mga klosa, ang pinagmumulan ng aksyon (A) ay distintibo at magkaiba sa pinakaapektadong entidad (O). Ipakikita sa papel na ito na ang ganitong mga kategorya ay binibigyang-matwid ng pormal na ebidensya (i.e. pagmamarka ng kaso at "pokus" na mga panlapi) at ng punsyonal na ebidensya (i.e. semantiko at pragmatikong motibasyon ng pormal na pagmamarka).

LANGUAGE AND SOCIO-CULTURAL ISSUES

25 January 2006, Afternoon Session, Vidal Tan Hall AVR

'MAKING THE VANUA' -- COLLECTIVE FISHING TECHNOLOGY IN BATANES AND AN AUSTRONESIAN ARCHETYPE OF SOCIETY

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The Ivatan notion of a **vanua** (< port >) has wide linguistic connections beyond the Philippines to Southeast Asia and Oceania: the terms '*banua*', '*benoa*', '*wanua*', '*fanua*', etc., in different parts, refer to 'village', 'town' or population center, 'country' or 'motherland', 'land' or even 'cosmos', 'house' or 'boat' and, 'port'. The polysemic concept denotes several things at once: 1) a spatially located center, a familiar landscape (rather than a territory), in other words, a homeland or base; 2) a house, a boat, or a man-made structure; and 3) the people that belong to it, and who thus have a shared identification. Implied is the sense of 'community', of solidarity and cooperation, as well as self-sacrificing leadership for shared goals. (Those who do not belong are potential enemies or rivals.) This idea also points to traditions, to shared language and laws, to ancestral lineage. More specifically, the vanua also denotes a polity, that is to say, an organized body of people under a system of government. In many contexts, it has been readily translated to 'nation.'

Given this background, the matawfishers' traditional ritual of 'making a vanua' (**Mayvanuvanua**) at the beginning of the summer fishing season can be appreciated as the reproduction for a limited (seasonal) period, of competing 'port-polities' with attracting Power, and whose main purpose is for success in fishing. By the collective rite, a mataw vanua/port is a product of 'cooperative labor', and in their own words: made "clean" and 'beautiful'. In this paper I outline the symbolic elements of 'vanua-making'. Also I show ethnographically the relation of the resulting collective to two other kinds of social groups in Batanes life and livelihood: cooperative work groups (**Payuhwan**), and groups of persons that drink together.

"The Polysemy of 'Inayan' across Tribal Groups in Mountain Province: Exploring Evidence of Culture-Specific Ethical Concepts in Language"

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If there is a Universal Grammar as postulated by Noam Chomsky, Joseph Greenberg and the rest, is there a universal set of lexicon, too? To this question, Polish scholar and semanticist Anne Wierzbicka is certain that there is a "universal set of human concepts" and that the task ahead is to justify its existence through empirical search for evidence.

My study joins the quest for lexical universals and culture-specific concepts by comparing meanings across languages and culture boundaries. Using polysemy as a primary analytical tool, it examines the multiple meanings of "inayan", a "fear" concept expressed by this vocabulary in the Kankanaey language and culture of the Mountain Province in the Cordillera Administrative

Region of Northern Philippines. Long been identified by psychologists and even by many anthropologists as an essential aspect of “human nature”, the “fear” concept in Kankanaey culture embeds at least twelve of Wierzbicka's thirty posited “semantic primitives”. In a cross-cultural comparison of meanings, “inayan” implicates all the concepts of “I, you, someone, this, something, say, think, do, happen, good, bad, because”, and exactly in the mini-language Wierzbicka proposed, to show their lexical and syntactic categorical relationship, namely:

1. this person did something bad
2. something bad happened because of this.

Further data from the polysemy of “inayan” reveal interesting semantic variations and lexical absence across tribal groups within the same cultural membership. It likewise provides data on the “idiosyncratic aspects from the universal aspects' within a culture, enabling us to see 'human nature' within every particular culture.”

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NORTHERN LUZON INDIGENOUS PEOPLES MAPPING PROJECT

PIO VERZOLA JR. and MA. ELENA R. REGPALA

1. Background

In the past century especially since the mid-20th century, voluminous ethnographic information have been gathered on the indigenous peoples of the Cordillera region and the adjacent Ilocos and Cagayan Valley regions of Northern Luzon. Such information included the identification of IP's with their respective ascribed names as distinct peoples or ethnolinguistic groups. Naming them was important, if only to organize demographic, geographic and linguistic data for census reports and ethnolinguistic maps.

One problem is that IP group names have a notorious trait of fluidity and overlapping. For example, in popular literature, census instruments and even recent ethnographic studies, “Tingguian” is used as a definite identifier for IP communities living in Abra province. But the reality on the ground is that a more complex patchwork of IP groups carry distinctive names, territorial boundaries, oral histories, and often different languages or major dialect differences, which change over time.

The result is that most census reports and ethnographic maps until now remain hobbled by significant inaccuracies, over-generalizations, and outdated facts. There have been efforts among social-science research and IP advocacy groups to correct the inaccuracies and make ethnographic updates, but these have not been significantly used by statistical agencies and mainstream maps up to now.

The result is that the said inaccuracies impair policy research and planning especially at the regional and local levels, which should always be sensitive to changing ethnographic-demographic factors. The inaccuracies seep down to the general public through error-prone textbooks, maps, and media reports, reinforcing wrong notions and worsening controversies even among the IP groups themselves.

2. The mapping project

The Cordillera Peoples Alliance (CPA), jointly with the Northern Media and Information Network (NMIN), conducted the NLIP mapping project with the aim of helping rectify the said situation. For a period of 12 months (January to December 2005), the project team gathered, validated and consolidated current basic demographic information about the indigenous peoples of the Cordillera and adjacent regions of Northern Luzon, and organized key elements of the said information in tabular and cartographic format.

We used current demographic data at the municipal and barangay levels, mainly from government sources such as NSO and NCIP. We cross-referenced the said data with existing ethnographic and linguistic identifications and related data, including recent data collated by CPA field workers in areas with problematic ethnolinguistic boundaries. We then constructed and populated a database to consolidate the miscellaneous data according to key categories. Finally, we made combined use of manual cartography and simple computer-aided mapping to construct a map representation of the said database.

The resulting tables and maps are intended to be of immediate use by people's organizations, NGO's, academic and research institutions, and planning agencies.

3. Conceptual and practical issues

Although the most evident output of the NLIP mapping project are the resulting tables and maps, it also brought into sharper focus some theoretical and practical issues on how a complex set of ethnographic data can be boiled down to tables and maps without glossing over the many fuzzy areas inherent in ethnographic studies. In particular, we had to address the following issues:

a) How to integrate the often divergent lists of IP groups in Northern Luzon, on the basis of group self-ascription and acknowledgment by others (especially by neighboring groups, by the state), which are subjective but key factors, and equally important objective factors such as differences in language, history, and local ecology. Often, this is not a question of mutually-exclusive groups with sharp delineations, but of identifying and representing hierarchies and gradations.

b) How to measure and represent the demographic distribution of the said IP groupings across geographical divisions (i.e., provincial down to barangay level) in statistical and cartographic form, in ways that emphasize macro differences but also reflect micro differences wherever significant.

We hope that, by presenting these issues, the methods we devised to solve them, and the resulting tables and maps themselves, will contribute to the wider effort to reflect all Philippine ethnolinguistic groups more accurately in future statistical and mapping projects, which should be of great help to government and non-government planners, and the social sciences research community as a whole.

Kalangitan: Katutubong Larawan, Katutubong Pangalan

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Ang isang bahay ay hindi lamang binubuo ng kahoy, bato at yero. Binubuo rin ito ng mga alaala, halagahin at ugnayan ng mga magkakasambahay. Kaya sa pagtingin sa sariling bahay, may ibang larawan at kabuluhang nakikita ang mga nananahan dito sa ibang nagmamansid lamang.

Ganito rin ang pagtingin ng bawat kultura sa kanilang kapaligiran. Hindi lamang binubuo itong huli ng mga pisikal na elemento kundi ng mga alaala, halagahin at ugnayan ng kulturang nananahan dito. Mamamalas ang pagpapahalaga ng bawat kultura sa kanilang kapaligiran sa katangitanging pagtingin at pagpapangalan nila rito.

Isang bahagi ng kapaligiran na minahalaga ng bawat kultura ang langit at ang mga penomena rito. Paano pinahalagahan ang mga ito ng mga katutubong kultura? Ano ang nabuo nilang larawan ng mga ito? Paano nila pinanganlan ang iba't ibang bahagi at penomena ng alangitan?

Kapag tumingin ang bawat kultura sa langit, sariling kakanyahan ang nakikita nila rito. Sa paglalarawan at pagpapangalan, itinatak nila ang sariling kultura sa langit at sa mga penomena rito. Kaya nakikita rin nila rito ang kanilang buhay, kamalayan at pagkatao.

Ilalahad sa papel na ito ang pananaw ng ilang kulturang Pilipino sa daigdig at sa langit gayundin ang nalikha nilang mapa ng huli nang bigyan nila ng kahulugan at kabuluhan ang mga bituin sa kanilang buhay.

Reading Gloria-Garci Jokes: The Semantic Script Theory of Humor/General Theory of Verbal Humor and Filipino Political Humor

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In 2005, The Philippine Center for Investigative Journalism came out with the book *Hello, Garci? Political Humor in the Cellphone Age*, following the much-celebrated *Joke Ni Erap* in 2000, which are written texts that not only compile the existing joke work and joke cycles of the melee of Philippine politics, but indeed, chronicle a more powerful delineation of how Filipino humor is deployed not only to “poke fun” at [illicit] holders of power, but to counter hegemonic states in this nation by the powerless in Philippine society.

Sheila Coronel, in her preface to the book, avers that “jokes are not just a commentary on our politics and politicians... [but] are a form of political participation... by joking, Filipinos show that they are watching, commenting, and taking part in what is going on” (xi).

I contend that this “participation” of which Coronel speaks can be seen in a number of ways. The deployment of political humor places Filipinos as external observers of political situations in which they are peripheralized, and this discourse of the joke allows them to enter as subversive bearers of power. More than this, however, I posit that in reading these jokes, we see the Filipinos attempt not only to comment on this/their condition by way of this joke work, their participation becomes crucial and more intrinsic in that these jokes are a matrix of the bases of their political and cultural

identity. In addition to this, this view of this joke work, not only on the current debacle of Gloria Arroyo and COMELEC Commissioner Garcillano, but on a host of other political personas in the Philippines, makes viable new theoretical readings of the functions and permutations of Filipino political humor.

Here we see jokes as part of verbal humor, “the material for most linguistic humor theory...verbal humor [here] refers to all forms of text-oriented humor, both written and spoken, i.e. humor in which language is necessarily involved...” (Hempelmann 13).

While there are many ways to validate the functions of the political humor inherent in this joke collection, this paper intends to read the current joke cycles and joke work in this text by way of Victor Raskin’s Semantic **Script Theory of Humor (SSTH)**. The **SSTH** is a formal theory of humor developed by Raskin to analyze humor and its contextual aspects. Indeed, Raskin himself begins by stating that “semantic theory is a formal object which provides semantic entities with descriptions which are supposed to match the speaker’s intuitive judgments about the same entities” (59). Salvatore Attardo, who later on developed a **General Theory of Verbal Humor (GTVH)** based on, and in collaboration with Raskin, furthers this by saying that “a formal theory of humor may be seen as either of two tasks: generating a humorous text out of its elements, or recognizing a humorous text when presented with one...” (2). In either case, this paper shall read selected jokes and joke cycles out of “Gloria gate” and will attempt to map these formally as scripts that could be processed by way of elements such as script-based lexicons, script oppositions which may be situational, contextual, or locally antonymous, by mapping its Knowledge Resources (KRs) into

- SIs [Situation],
- LMs [Logical Mechanisms],
- LA [Language],
- Narrative Strategy [NS],
- Targets [TA],
- Script Opposition [SO]

It is posited that a formal mapping of these jokes using these linguistic humor elements will provide us with another meaningful way by which to read Philippine humor, now seen as a contemporary mechanism to make sense of “the strange world of Philippine politics and the even stranger characters who inhabit it” (Coronel x), making these jokes a permeable text by which we see much of the Filipino language, and psyche, at work.

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Semantics of Morality: Buotan in Mindanao

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The assumed universality of moral concepts has been problematized by linguist Wierzbicka, who has labeled philosophical literature on moral concepts “profoundly ethnocentric” because the concepts are discussed as if they were “culture-free and fully transferable from one language to another” (Wierzbicka, 1992)

Assuming then that moral concepts are culture-specific, this paper proposes a semantic analysis of an embodiment of a social ideal, the Visayan concept *buotan*, to reveal culture-specific meanings encoded in the Visayan language spoken in urban centers in Mindanao. Texts from Davao and Cagayan de Oro newspapers which have the word *buotan* in them are analyzed using the Natural semantic metalanguage (nsm), an analytical framework that has attempted to unfetter ethical concepts from their bondage to natural languages, especially English. The meaning of *buotan* is explicated through reductive paraphrase and is presented as a concept specific to the ideals of a speech community and the language it uses.

The semantic representation used in the paper makes use of two natural languages—English and Visayan, as NSM assumes a “meta-semantic adequacy” of natural languages (Goddard, 2002). NSM has been used to study culture-specific configurations of concepts in a variety of languages; however, very few explications have been proposed in a language other than English (Durst, 2003). In view of this and despite the NSM assumption that its explications “match with their equivalents in any other language,” the study examines linguistic/semantic problems arising from the use of Visayan to explicate the concept of *buotan*.

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LANGUAGE CONTACT AND CODE-SWITCHING

26 January 2006, Morning Session, VIDAL TAN HALL AVR

ERROR ANALYSIS SA MALING PAGBIGKAS NG ILANG MGA KONSONANT SA WIKANG INGLESNG ILAN SA MGA TAGALOG NATIVE SPEAKER

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Ang pangunahing layunin ng pag-aaral na ito ay makagawa ng analisis sa mga pagkakamali sa pagbigkas ng mga konsonant na tunog sa Wikang Ingles ng karamihan sa mga native speaker ng Tagalog. Gayundin ang mabigyang katuturan kung dapat ba itong pagtuunan ng pansin at mahalaga pa bang isaayos ito? At kung dapat isaayos, makapagbigay ng suhestiyon at mga pagsasanay para sa mga ito. Ito ay may kaugnayan rin sa ilang isyung pangwika sa ngayon tulad ng kalalagayan ng pagtuturo at pagkatuto ng English ng mga Filipino na may kaugnayan rin sa English Language Policy bilang midyum ng instruksyon sa mga paaralan.

Ang pag-aaral na ito ay nakatuon lamang sa mga konsonant na tunog ng Wikang Ingles. Narito ang mga katanungang sasagutin sa papel na ito:

1. Anu-anong mga konsonant na tunog kung saan mayroon o maraming mga native speaker ng Tagalog ang nahihirapan o nagkakamali sa pagbigkas ng maayos?
2. Anu-ano ang mga dahilan ng mga pagkakamaling ito?
3. Dapat ba itong solusyunan at mayroon bang mga paraan para dito? Kung mayroon, anu-ano ang mga ito?
4. Ano ang implikasyon nito sa kalagayan ng Filipino at Ingles sa kasalukuyan? At ano ang patutunguhan ng pagtuturo ng Ingles sa Pilipinas partikular na ang pagkakaroon ng tinatawag na Philippine Variety of English?

Isinagawa ang pag-aaral na ito sa pamamagitan ng pagpili ng dalawampung native speaker ng Tagalog na pawang mga mag-aaral sa kolehiyo. Nagpabasa ang risertser ng pinili at ginawa nitong babasahin sa mga partisipant.

Ang mga pagbasang ito ay isinagawa ng malakas habang inirerekord at itinaranskrayb sa pamamagitan ng paggamit ng International Phonetic Alphabet (IPA). Ang mga pagkakamali ng mga partisipant sa pagbigkas ay nalaman at gayundin ginawan ito ng analisis kung anong kalikasan ang nagdulot nito. Sa huling bahagi ay mayroong mga suhestiyon at mga piling pagsasanay upang ito ay mabigyang lunas.

Nabigyang-pansin sa pag-aaral na ito na ang karamihan sa native speaker ng Tagalog ay nahihirapan sa pagbigkas ng mga sumusunod na tunog:

1. /p/at /f/
2. □□□□□□□□□□
3. □□□□□□□□□□
4. □□□□□□□□□□
5. □□□□□□□□□□
6. □□□□□□□□&□

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Surviving without Focus: The Case of Barra

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This research intends to describe the Predicate-Argument structure of Barra (formally called Ternateño Chavacano). I will seriously focus on the verbal morphology of this language that already has a fast declining number of speakers. In particular, I am going to look on the tense- aspect debate, case, and the existence of focus in Barra. I will compare this with Tagalog in order to know if there are parallelisms. This is under the presumption that Tagalog is a prototypical Philippine language. With these, therefore, under the light of verbal morphology, I am going to check if Barra is a Philippine language, and how its other parents, Spanish and/or Portuguese, have affected the language.

This study check on the debates of Valles- Akil (1999) and Semorlan (1983) against Forman, where the former studies claim that Tense and Focus is present, in general, in Chavacano, while the latter nullifies both. I also added the confirmation/rejection of Nolasco (2005) claiming that the analysis of ergativity does not apply to any Chavacano language variation. I also want to know, upon another question by Nolasco, how Barra survives, if it has no aspect, without aspect markers, i.e. How it compensates with the absence of aspect markers). I will try to answer these by collecting 10 oral literature from each language and 10 recorded conversations from each language. The data from these will be analyzed, compared and contrasted under the parameters of Comrie (1985, 1981) on Aspect, Tense and Focus, and Nolasco (1993) and Dixon (1994) on ergativity.

I was motivated to do this work, based on my visits to Ternate, Cavite that have proven the speakers' big switch from Barra to Tagalog, whereas many questions regarding its structure are still unanswered. In addition to that, a dictionary of this variation was made in 1972. It is

remains unpublished. I would try in this paper, to give light on some questions regarding verbal morphology yet more are still needed to be uncovered.

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Update on Chabacano

Arwin M. Vibar and Steve Navarro

This paper is an attempt to show that the Chabacano dialect of Ternate [henceforth **T**] follows the so-called Tagalog linguistic psychology [cf. Whinnom 1956] by identifying the grammatical resources that result from this reality.

The main question that this study sought to answer was whether T exhibits the grammatical qualities of Philippine languages albeit only in an analogical fashion.

Our analysis revealed the following conclusions:

T is not an agglutinative language and does not feature inflections or affixations in its verbal constituent that may express focus and aspect.

*The use of *el* and *kel* as marker for verbal complements (e.g., actor and goal) may be analyzed to correspond to the Tagalog equivalent; however, the correspondence may have been possible due to the flexibility of Tagalog.*

*Some of the common lexicons of T and Tagalog were derived from Spanish, including some of the particles (such as, *para*, *di*, *kuN*, etc.), but the extremely few assimilation of verbal morphemes, such as, *paN-* and *ma-*, shows that the indigenous elements of T have been stagnant and T has remained an isolate among Philippine languages.*

ANG MGA HISPANISMO SA FILIPINO AT ANG MAKABAGONG FILIPINO

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Ang wikang pambansa na tinatawag na **Filipino** at nagsisimula sa letrang **F** ay ipinatupad sang-ayon sa konstitusyon na pinagtibay noong panahon ni Presidente Cory Aquino. Ayon sa instruksiyon ng batas, ito raw ay pauunlarin sa pamamagitan ng mga wikang umiiral sa bansa, gayon din ng inglés at español, bilang mga bahagi ng ating kasaysayan.

Ang makabagong Filipinong ito ay galing sa “Pilipino” na ginagamitan ng titik **P**. Ang basehan nito ay ang wikang **Tagalog**, na noong araw ay siyang napiling wikang pambansa, ayon sa kapasiyahan ng mga kinatawan ng ibat-ibang wika sa ating kapuluan. Samantala, ang ating mga pangunahing wika tulad ng Cebuano, Pampango, Ilokano, Tagalog, atbp. ay mayroong mga baryasyon, kayat para sa makabagong Filipino, ang ginamit na batayan ay ang Tagalog ng kalakhang Maynila na sentro ng ating gobyerno, edukasyon, negosyo, komunikasyong pangmadla, atbp.

Sa kabilang dako, hindi napapansin ng marami na sa paglinang ng makabagong Filipinong ito, mayroong nakalangkap na mga libu-libong salitang español, na dapat ding mapagtuunan ng pansin. Halos apat (4) na siglo tayong sinakop ng kaharian ng España, kayat di-katakataka na maiwan sa atin ang kanilang wika.

Sa ngayon, magdadalawang dekada na mula ng ipatupad ang makabagong Filipino at maraming bagay na ang napapansin natin sa paglinang nito, lalo na ang mga problema na unti-unti ng naglalabasan. Layunin ng pag-aaral na ito na maglahad ng pahapyaw na kaalaman hinggil sa mga prosesong linggwistiko na ginamit ng mga salitang español, para makapasok sa ating wika, at baká sakaling maging batayan ito sa pagpapaunlad ng makabagong Filipino, at makatulong sa pagresolba ng mga problema nito.

TYOLOGICAL CLASSIFICATION OF BORROWINGS IN TAGALOG

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The modern Tagalog is notable for its great amount of the lexical elements borrowed from Sanskrit, Chinese, Malay, Spanish and English, among others. For a thorough study of the Tagalog borrowings a researcher will need to somehow divide the loanwords into groups. The more comprehensive classification is chosen, the easier will be any further lexical study. A *comprehensive* classification implies, in our opinion, a *complete set of main types of borrowings* in Tagalog.

The analysis of the layers of loanwords in Tagalog showed that to describe all their main types, the principles offered by the renowned Norwegian linguist Einar Haugen [Haugen 1953] might be used. Haugen divides borrowings into 3 classes:

- 1) borrowings without morphemic substitution (i.e. both the meaning and the morphemes of the original are adopted)
- 2) borrowings with partial morphemic substitution
- 3) borrowings with full morphemic substitution.

Types **1), 2)** I will call “Full Borrowings” as they consist of both semantic and morphemic / phonetic covers. Borrowings of type **3)** are the result of transportation of only *semantic* cover of a foreign word onto the morphemic material of the recipient, which allows to name them “Semantic Borrowings”.

Basing on the above principles, the following Typological Classification may be offered to systematize borrowings of any origins in Tagalog:

I. Full Borrowings

1) Complete Loans –

a) unassimilated loanwords

so-called “*phonological citations*” – recent borrowings (Spanish and English) - which keep intact their phonetic, semantic and even graphic appearance: *nilusob ang tirahan ng mga illegal workers* “illegal workers’ house was raided”. The peculiarity of phonological citations in Tagalog is that regardless of being *unassimilated* they are easily embedded into the Tagalog morphological system, i.e. may act as *roots* taking over the Tagalog affixes: *nag-withdraw siya kahapon* “he/she withdrew yesterday”;

b) assimilated loanwords

i.e. adjusted to the Tagalog norms and structure through phonetic, morphemic and semantic assimilation: Mal *biawak* “big lizard” > Tag *bayawak* “iguana”.

2) Hybrid Loans -

to follow Haugen’s terminology, this type implies borrowing with *partial substitution* with native morphemes. In the case of Tagalog the substitution may also involve any *previously assimilated* foreign morphemes:

a) partially native:

native material (or elements borrowed so long ago that are already taken as native) partially substitute original morphemes: Sp *carnero (marino)* “seal” (lit. “ram-sea”) + Tag *dagat* “sea” > *kamerong-dagat* “seal”;

b) purely borrowed

created only of recently borrowed material (Spanish or English): Sp (*porta*)*monedas* “purse” + Tag *kwarta* “money” [< Sp *cuarto* “old copper coin”] > *kwartamoneda* “purse”;

II. Semantic Borrowings:

1) Extensions: the result of transportation of borrowed meanings onto the already existing in Tagalog lexemes with similar *semantic* or *phonetic* appearance, thus:

a) semantic extensions: Tag *sekretario* [< Sp *secretario*] “attorney, secretary as an assistant in work” + “Minister” < Eng *secretary*;

b) phonetic extensions: Tag *tipon* “collecting” + “type” [< Sp *tipo* “type”].

2) Creations: new combinations of the lexical units already existing in Tagalog, created for transportation of some borrowed semantics onto them:

a) loan translations:

so-called “calques” - the result of transportation of both meaning and *structure* of borrowings: *may bista* (lit. “to have look [< Sp *vista*]») < Sp *tener vista* “to have the air of”;

b) induced creations:

the result of transportation of borrowed semantics onto the Tagalog neologisms *pecially created* for it: *padér-ilog* (lit. “wall- [< Sp *pared*] - river») < Sp *malecón* “embankment”.

III. Hybrid Neologisms.

This is a completely different type of borrowing, caused by *morphological interference*. There is no transportation of either lexeme or its meaning, but a *creation* by Filipinos of new words using both native morphemes and foreign elements (*lexical* or even *grammatical*), singled out of already *assimilated borrowings*. I classify them according to the reasons for such borrowing:

1) lexical hybrids:

i.e. neologisms created with partial use of foreign lexical elements singled out of already adopted borrowings: sl. *dukrot* “fresh cadet” < Tag *du(kot)* “kidnap” + Eng (*re*)*cruit* [Zorc 2000]

I refer the next example to *early hybridization* as a result of wrong interpretation. It started with assimilation of Mal *juru bahasa* (lit. “expert - language”) “interpreter” into Tag *dalubhasaq* “expert; connoisseur”. It appears to have been wrongly divided into “quasi-morphemes” *dalub+hasaq*, which was probably evoked by the phonological identification of its second component with the native word *hasaq* “whetting; sharp”. As a result of this misinterpretation *hasaq* has got as though “figurative” meaning “training, expert check”, and the “new morpheme” *dalub-* was mistaken as a “prefix denoting expertise”.¹ In this status *dalub-* participated in the creation of such *hybrids*, as *dalub-aghám* “scientist” (with Tag *aghám* “science” < Skt *āgama* “sacred science, religion”) etc [Novojenova 2002].

2) grammatical hybrids:

neologisms created with use of borrowed grammatical elements in order to impart the grammatical meanings of the latter to the chosen Tagalog words. This is often the case for using Spanish suffixes, e.g.: denoting actor - Eng *boxing* > *boxingero* “boxer”, gender - Sp *decano* “dean (both genders)” > Tag *dekanō* / *dekana* “male/female dean”, etc.;

3) play hybrids – usually slang neologisms created for fun, where borrowed elements do not add any meaning: Tag *hikaq* “asthma” + Sp/Eng plural suffix *-s* > *hiks* “asthma”.

Besides, the given examples show clearly, that types 1) and 2) of hybrid formations can be further split into two smaller groups each – neologisms with partially native material and those with purely borrowed elements.

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SPECIAL TOPICS IN ASIAN LINGUISTICS

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Sentential topic, discourse topic, or cognitive topic? Topic revisited

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1. Rationale

This paper presents further examination as a response to studies by Chu (2000, 1999, 1993) regarding prototype/prototypicality of topic in Mandarin Chinese; also provides English data to serve cross-linguistic comparison and contrast. Chu proposed five (1993) or six (2000, 1999) criteria/attributes to evaluate a potential and qualified prototype of being a topic in Mandarin Chinese, where he also tried to place emphasis on discourse topic, as compared with van Oosten's previous study (1986) on prototypical-cognitive approach to language universals. Somehow the examples he cited or given in those studies (2000, 1999, 1993) are almost solely from sentence level, and the instances discussed are not so common in daily speech as well. As notified and informed quite frequently by scholars, we should not miss out any linguistic facts or actual language use (and intuition), and what matters lying in convincing examples instead of lots of data but lacks explanatory power.

2. Motivation

What attracts and challenges us most lies in the attributes of prototypicality of topic in Mandarin Chinese advocated by Chu (*ibid.*), and hence if it is workable for the English data. We would like to reexamine the data provided by Dr. Chu and related studies (Li 1991; Tsao 1990; Li & Thompson 1981) from syntactic point of view, to evaluate the adequacy of the criteria, and even to propose modifications in their study, and then based upon cognitive perspective to render plausible explanation and interpretations to what we concerned most mentioned above and the research questions outlined below.

3. Research questions

1. Questioning one of the characteristics of propotypical topic — aboutness (van Oosten 1986), Chu argued that which maybe the most frequently mentioned quality of topic (but is also most frequently criticised as being vague). It is thus Chu analysed from a structural viewpoint and claimed everything must be encodable before it can be recognised (Chu 1993: 38). But how could we analyse and regard the data chosen in this article with sole syntactic focus whilst without resort to pragmatic-discursive-cognitive considerations? Especially as Chu also emphasised the significance of discourse, discourse grammar, and cognitive-functional grammar? Moreover, structurally vague might not necessarily mean conceptually/cognitively vague, and vice versa.

2. Considering how important the language facts will be and how the linguistic data given and discussed in Chu's and related studies fail to encompass the very nature of linguistic

facts, we present data across different genres and discourse types, including: daily/colloquial speech, advertising, news report, political addresses and the like, only to wide-faceted observations.

3. If Chu's criteria are inappropriate for embracing language facts or just temporarily fail to catch the panorama of language use, it'll be worthwhile to revise them in order for the readers/audience not to always led by the author to specify/decide whether this or that would well-qualified for being a (prototype of) topic. This seems to be falling into inadequate reasoning and sort of circularity. We accept the criteria first, and we decide/assign the topic then.

4. If the prototype approach is not so wide-angled and far-reaching to cover many utterances in daily encounters, as we've observed and always try to improve the theoretical framework, we collect and investigate the data from actual daily speech across diverse genres to strengthen the explanatory power of Chinese/English topic as prototype. Or, perhaps we could even abandon the prototype approach just in case it's unconvincing and unpersuasive enough.

5. In many instances/utterances, we are facing difficulties in assigning topic(s), and would rather think they (utterances) are hearer-based and carry context-sensitivity. This is endorsed by one of the prominent Neo-Gricean pragmatics — Relevance Theory (Sperber & Wilson 1986/1995). Take some examples for illustration:

(1) 我媽媽昨天下午去買菜, 然後去洗頭, 接我妹下課。

My mother went to market yesterday, then to beauty salon, and took my sister from school.

The topic could be “我媽昨天下午的行程/My mother's **schedule** yesterday.”

(2)

1酒雖然空了, 心卻是滿的

2對味才能對位

3夠交情, 就不用表面文章

4有些人你只和他一杯到底, 有些人卻是一輩子到底

5不倒一次, 怎能體會勝利的滋味!

6低潮嗎? 沒有低潮哪來的高潮!

(一切從海尼根開始, Heineken)

How will different readers/information receptors interpret and process these texts or talks in terms of syntactic construction — even when we place these utterances into spontaneous speech and assign topic, not advertising texts, or if we delete the context '一切從海尼根開始, Heineken. "Everything begins with Heineken"'? (In the current study, we very briefly define *discourse* as 'texts and talks in contexts.')

More data will be provided and illustrated in our full paper with detailed discussion.

4. Methodology

We propose a qualitative study in light of the weakness we've noticed concerning the inadequacy and indeterminacy in assigning a (prototype of) topic, we collect data from daily speech across diverse genres for elaboration to improve and strengthen the explanatory

power of Chinese/English topic as prototype, or simply define and assign a topic. We present data across different genres and discourse types, including: daily/colloquial speech, advertising, popular literature, news coverage, political addresses and so forth.

5. Expected results

Just as syntactic surface structures display ramifications of underlying structures, we can well notice the rich implicit meaning (vs. explicit meaning) conveyed by the interplay of syntax-semantics-pragmatics/discourse. *Conceptual topic* (or termed *cognitive topic* in this paper) from a cognitive perspective will not merely avail the readers with more accessible contextual effects (implicatures), but the sub-topics along with grounding (Chui 2001) and 'composite topics' can also be approached layer by layer in regard to cognition and language, which, again, plays a vital role in perception, comprehension, and interpretation of the utterance, and hence the mental processes of assigning/deciding a topic. The topic may vary from a word, to short phrases, a sentence, or to the gist (after reader's digestion and reorganisation) of the text/discourse.

As demonstrated in this paper, those weak implicatures for being potential cognitive topic(s) are resulted from the author's higher involvement and active processing. They are indeterminate and unlimited for inferencing, and might be processed continuously, as long as one is willing to, and thinks it is worthwhile, i.e. she will be rewarded with additional contextual effects, which would outweigh her processing efforts. Different readers will receive different readings and interpretations, the 'absolute levels' are diverse; also, even a same reader will receive different readings and interpretations under different degrees of involvement and circumstances. However, they (/she) would reach at any rate the 'optimal relevance' for themselves (/herself).

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How to Give and Receive in Malay and Cebuano?

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The Malay language is one of the languages classified as Austronesian. It is spoken by more than 250 million people primarily in Southeast Asia. It serves as the national language of Brunei, Indonesia, Singapore and Malaysia. It is the regional language in Southern Thailand among the Muslim Malays who constitute the majority in the provinces of Narathiwat, Pattani, Satun, and Yala. It is called Bahasa Melayu in Brunei, Singapore and Thailand; Bahasa Indonesia in Indonesia; and Bahasa Malaysia in Malaysia. This language follows the SVO pattern as in the sentence: *Saya makan nasi goreng* where *saya* 'I' is the subject, *makan* 'eat' the verb, and *nasi goreng* the object. The verb is not inflected with tense or aspect.

On the other hand, Cebuano is numerically one of the major languages in the Philippines. It is the lingua franca in the Visayas and the Mindanao regions. This language, like all indigenous Philippine languages, is verb-initial. In the sentence *Mipalit ug mais si Kulas* 'Kulas bought corn', *mipalit* is the verb occupying the initial part of the sentence. *Mais* 'corn' serves as the grammatical object and *Kulas* is the subject. The verb is normally inflected with aspect. In the case of *mipalit*, *mi-* is the affix which encodes the completed aspect.

This paper attempts to analyze and explain morphosyntactically the Malay and Cebuano verbs which are (1) ditransitives or (2) having double complements in its argument/thematic structure. Among these verb types are the English verbs 'give', 'send' and others. The analysis here is done by employing the Minimalist Program (MP). The Malay language here refers to the variety in Kuala Lumpur, Malaysia and the Cebuano variety in this paper belongs to Davao, Philippines.

"Interlinears: Lack of Equivalence"

Anicia Del Corro

Objective: To present the theoretical considerations necessary in making interlinears thereby elevating the practice from a one-sided analysis of the source language to one that gives equal importance to the gloss language.

In this particular paper, Greek is the source language and Tagalog is the gloss language. These two languages are different genetically and typologically. The verbal inflection in and the need for concord among various grammatical categories in Greek require the most glossing adjustments in Tagalog. The adjustments are attempts to establish a correspondence as one deals with languages that lack equivalence. Thus, some syntactic features that are grammaticalized in Greek are lexicalized in Tagalog such as the participles, infinitives, reflexivity and the subjunctive mood. Furthermore, some verbs in Tagalog can only be expressed with the patient in focus.

The picture is of two linguistic systems being rearranged and readjusted to find a systematic correspondence between them. Because of the reality of the two unique systems, two

principles are necessary. First, it is important to establish equivalence, if there is a close affinity between the two languages. If not, the pattern of correspondence should be analyzed. Secondly, because of the lack of equivalence, the gloss is not to be read as a translation. The two linguistic systems will vary in numerous aspects and this principle will allow flexibility in the gloss language to shed light on the meaning of the source language. However, because the interlinear involves two linguistic systems, consistency in the gloss is given high priority. The gloss is intended to be as literal as possible.

This type of interlinear will include a brief grammatical sketch of the two languages, the source and gloss languages, that is user friendly to the target audience.

REFLECTIONS ON THE NATURE OF WRITING SYSTEMS: With Reference to the Pre-Spanish Filipino Syllabaty

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Introduction.

For a start, the first thing that must be pointed out is this most important consideration: *the writing system must not be equated with the language that it is meant to code or represent.*

Dr. Jean-Paul Potet (personal communication 2001) points out:

It is amazing how many people confuse languages and writing systems. It is even embedded in English where “written English” does not necessarily mean “written in the English language”; it is quite often used to mean “written in the Latin alphabet according to the rules of English spelling”.

To make his point, Dr. Potet tells of a scene from one of the famous comedy series on British television, “Steptoe and Son”:

...They are in a Chinese restaurant and the old man says to the son, “I want the menu in English” and the son replies, “That’s what you’ve got...” So the old man reads out aloud: “Foo yong, May kwai loo, ...”

My co-Chair for the panel we were presenting at EUROPHIL IV (Fourth European Philippine Studies Conference) held at the University of Alcala, Spain on September 11, 2001, wanted to change the name of our panel from “Historical-Comparative Perspectives on the Philippine National Language: The Story of *Filipino*” to “Historical-Comparative Perspectives on the Philippine National Language: From *Baybayin* to *Filipino*”. I had to tactfully explain that *baybayin* is a system of orthography while *Filipino* is a system of language. Thus we could

not correctly say that the historical development of the Philippine National Language was from *baybayin* to *Filipino*.

It is undeniable that a writing system that is different from the widely used Roman alphabet today imbues a linguistic community with a unique identity. At the same time, writing systems do reflect certain aspects of the history of the people whose language it represents. On the other hand, whatever fallout a change of writing system may bring about, it is rarely, if ever, a matter of substance or content; it is no more than a matter of form, a change in the forms that constitute the coding system.

It is an obvious fallacy to say (Flores 2001) that when the Roman alphabet replaced the pre-Spanish syllabary, the Filipinos “lost their soul”. This was subsequently amended to saying that they “lost their literacy” – as if to say that Filipinos lost all linguistic and literary creativity. Nothing could be farther from the truth; in fact, it has been said that that the best of Philippine literature is written in Spanish – more than 200 years after the change to the Spanish/Roman/Latin alphabet. After all, they did not lose anything at all; they merely replaced the old coding system with a different one.

Speaking of *literacy*, whenever the writing system is replaced by a different one, the rate of literacy is not necessarily affected. The rate of literacy of the English people did not appear to be lowered when their runic alphabet was replaced by the Roman alphabet under Roman and Norman French influences just as the change from the *baybayin* syllabary to the Roman alphabet under Spanish influences did not appear to have lowered the rate of literacy of the Filipinos. Sure enough, in both cases, there was a stage of transition. However, since the transition was taking place at the same time that oral texts were giving way to written texts, it was unlikely to have created an upheaval. Until the invention of printing,¹ most literature, sacred or secular, was composed, disseminated, preserved, and handed down from generation to generation in *oral form*. There were scribes but written repositories were few and far between and accessible to only a few. In such a scenario, “rate of literacy” would be an alien concept; literacy was simply not a part of ordinary people’s lives.

What knowledge we now have of pre-Spanish writing systems come from:

- (a) extant text from the early 17th century;
- (b) a text on bamboo now at the *Musée de l’Homme* in Paris²
- (c) current usage in the few non-Christian areas in the Philippines where the community had not been introduced to the Roman alphabet and the pre-Spanish writing system has survived and continues to be used to this day (e.g., *Bugis*, *Hanunoo*).

This appears to owe much to the scholarship of Harold Conklin, Lope K. Santos, Anton Poostma, Jean-Paul Potet, Paul Versoza, and others.

PHILIPPINE LINGUISTICS STUDIES IN RUSSIA

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The Philippine linguistics studies in Russia trace its roots back to the 18th century when Peter S. Pallas (1741-1811), a member of the Saint Petersburg Academy of Sciences, published his famous work entitled *Comparative Dictionaries of all Languages and Dialects* in 1787. Although Russia had shown the interest in the Philippines a long time ago, however, until the middle of the 20th century Philippine linguistics studies in Russia were undertaken in fits and starts. During the post-war period, since the 1950s the research institutes under the Academy of Sciences and universities of the former USSR almost simultaneously have undertaken the regular and systematic research and teaching both of Philippine languages, first of all Tagalog, and Philippine literature. In 1960s the first important works on various problems of Tagalog as well as Philippine grammar, typology and comparative and historical studies of the Philippine languages by Philippine linguists in Russia such as V. Makarenko, I. Podberezsky, G. Rachkov, L. Shkarban and some others appeared. In 1980-s and 1990-s most works were dedicated to the history and the comprehensive language situation and language policy in the Philippines; the first Tagalog textbooks, manuals and dictionaries for students were published; and various reviews and essays on historical studies of the Philippine languages, literature and culture appeared, some of which were published abroad in English and Filipino. In recent decades 70 qualified Philippine specialists having good command of Filipino and several dozens of Indonesian specialists who studied Filipino as optional subject were trained in Russia. Today we have two Filipino groups and two PhD student-linguists in Moscow State University and one Filipino group in St. Petersburg State University. This is the keystone to further successful and prosperous development of Philippine linguistics in Russia. This paper also includes the bibliography of all Russian Philippine linguists and gives a brief account of their important works.

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PAGTUTURO NG FILIPINO AT PAGSASALIN

26 January 2006, Afternoon Session, Vidal Tan Hall AVR

OVERCOMING PROBLEMS IN THE TEACHING AND USE OF FILIPINO, O ANG PAG-IGPAW SA MGA PROBLEMA SA PAGTUTURO AT PAGGAMIT NG FILIPINO

*Lilia F. Antonio, PhD
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Essential issues to the present state of our national language cannot only be attributed to education but to the political, economic and linguistic situations and other realms of our people's lives as well. This was summed up by the Sentro ng Wikang Filipino's position paper on HB 4701. The paper discussed the relevance of the Filipino language in our society and its role in the effective learning of students as well as the problems encountered by teachers in its implementation, both inside and outside the classroom. Finally, the paper shared the general objectives of the Sentro ng Wikang Filipino and its current programs and initiatives as concrete steps in overcoming problems in the teaching and use of Filipino language in the academe.

Isang Malikhaing Pagtuturo ng Wika Tungo sa Pagdevelop ng Kasanayang Pangkomunikativo: Mga Tunguhin at Estratehiya

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I. Panimula

May dalawang mahalagang konsepto o direksyon ang aking panayam, una ang malikhaing pagtuturo ng wika na siyang inaasahan sa mga guro ng wika, at ang madevelop o malinang ang kasanayang pangkomunikativo na inaasahang namang matatamo ng mga mag-aaral ng wika.

Sa pagbuo ng aking papel, isaalang-alang ko ang mga sumusunod na layunin:

1. Matalakay ang mga batayang konseptong may kaugnayan sa pagtuturo at pagkatuto ng wika.
2. Maipaliwanag ang mga batayang konsepto sa komunikativong pagtuturo ng wika.
3. Matukoy ang papel ng guro at mag-aaral sa isang klasrum pangwika.
4. Makapagbahagi ng ilang estratehiya sa mabisang pagtuturo ng wika
5. Magamit ang mga tinalakay na estratehiya sa pagtuturo ng wika.

Hahatiin ko ang kabuang panayam ko sa apat na kaugnay na paksa:

1. Batayang Sanligan/Konsepto sa Pagtuturo at Pagkatuto sa Wika
2. Mga Teorya/Konseptong Batayan ng Komunikativong Pagtuturo ng Wika
3. Ang Papel ng Guro at Mag-aaral sa Klasrum Pangwika
4. Mga Estratehiya sa Pagtuturo ng Wika

II. PAGLALAHAD

A. Batayang Sanligan/Konsepto sa Pagtuturo at Pagkatuto sa Wika

Ang gawaing pagtuturo ay hindi madaling gawain. Hindi sapat na maituro ng isang guro kung **ano** ang mga araling/paksang nakapaloob sa kanyang silabus kundi kung **paano** niya ito maituturo at matutunan ng kanyang mga mag-aaral. Kaya nga sinasabi na ang kahusayan ng pagtuturo ay nasusukat hindi sa dami ng mga naituro kundi bagkus sa dami ng mga natutuhan ng kanyang mga mag-aaral.

Sa panahon ngayon ng globalisasyon, na ang mga mag-aaral ay nahaharap sa makabagong teknolohiya gaya ng internet at iba pang makabagong paraan ng komunikasyon, isa sa nagiging malaking sakit ng ulo ng mga guro ang mapanatili ang interes at atensyon ng mga mag-aaral sa aralin sa loob ng klasrum. Sang-ayon sa isang pag-aaral, ang dating 30-40 minutong tagal ng interes at atensyon ng isang *adult learner* ay nagiging 15-20 minuto na lamang . Kaya nga madalas kong marinig sa guro na “ ang iingay, ang gugulo ng mga estudyante,” hindi kami ganyan noon,” iba na sila sa amin noon.....at kung anu-anong pang pangkukumpara sa mag-aaral sa kanila”

Naniniwala po ako na ang mga makabagong teknolohiya at kalakaran ng kapaligiran sa ngayon ay hindi maituturing na BANTA sa isang efektivong pagtuturo bagkus ito ay magsisilbing HAMON sa isang guro, isang hamon upang makabuo ng isang malikhaing guro o creative teachers, para makabuo rin ng isang malikhaing mag-aaral at malikhaing klasrum pangwika o language classroom.

Ayon sa mga ekspertong sina Stevick, Curran at mga kasama, ang susi ng tagumpay sa gawaing pagtuturo at pagkatuto sa loob ng klasrum ay nakasalalay sa relasyon ng mga guro at mag-aaral. Madaling natututo ang mag-aaral kung sila ay nasisiyahan sa kanilang pag-aaral, at higit na nagaganyak ang guro sa kanyang pagtuturo kung nakikita niyang nasisiyahan ang kanyang mag-aaral. Ang ganitong paniniwala/pananaw ang nagbigay-daan sa paglitaw ng iba't ibang kaparaanang pedagojikal sa pag-aaral ng wika sa loob ng klasrum gaya ng **interaktibo at kolaboratibong pag-aaral**.

Tungkol sa Pagka-"malalim" ng Katutubong Wika

Daniel Kaufman

Sa pamamagitan ng isang detalyadong pagsusuri ng internet korpus, titingnan dito ang paggamit ng ekspresyong "malalim" bilang pantukoy sa agkakasalita. Masisilayan dito na may ilang kababalaghan sa likod nito: Una, hindi ito gaano ginagamit upang tumukoy sa mga salitang Inggles na madalang ginagamit o mahirap maintindihan. Pangalawa, ang mga salita't pangungusap na nagdudulot ng tipong reaksyong "ang lalim ng Tagalog ni X!" ay hindi ganoon kadalang gamitin. Pangatlo, para sa maraming mamamayan, hindi itinuturing na nakakahiya ang maasiwa sa kinagisnang wika. Ipapakita na, sa halip ng pagkilala sa kayamanan ng mga katutubong wika, ang karaniwang paggamit ng "malalim" para tumukoy sa wika ay isang anyo rin pala ng pagmamaliit. Sa pagsusuri ng mga konteksto ng paggamit nito ay nasasalamin din ang ilang walang batayang palagay tungkol sa mga naturang wika.

JAPANESE LANGUAGE INSTRUCTION IN THE PHILIPPINES

26 January 2006, Afternoon Session, NISMED Auditorium

A Japanese Perspective on Standards and Testing for Overseas Japanese Language Education

Yuko Fujimitsu

Japanese-Language Education adviser, The Japan Foundation, Manila

The Japan Foundation has reached the new realization that the comprehensive establishment of “standards” and assessment standards is the topic we must pursue as a new era of Japanese-language education begins.

This paper examines the need for new standards and testing for Overseas Japanese Language Education and the recent developments resulted from implementation in the field.

It also attempts to aim framing some issues and questions in the course of the design and development of “standards for the Japanese-language in the world”.

The presenter hopes that this paper generates a lively discussion among Philippine-based language teachers about new ideas for formulating national curricula and standards with emphasis on communicative ability in the Philippine foreign-language education.

The Causative Constructions in Japanese and Tagalog

Roelia Alvarez, Florinda Amparo Palma Gil, & Ai Nomura
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Japanese learners of Tagalog and their teachers are equally hard-pressed in understanding, translating and explaining the following "causative" constructions of Tagalog:

- 1) Nagpaluto ako ng pansit sa nanay ko.
- 2) Pinaluto ko ang nanay ko ng pansit.
- 3) Ipinaluto ko sa nanay ko ang pansit.

Number 1 construction appears to be a causative construction in Tagalog but the same would be translated as a benefactive construction in Japanese. Number 2 and 3 would also be interpreted as causatives in Japanese but are expressed in the same way.

One reason may be language internal. In Japanese, there are different ways of expressing the Tagalog Causative Constructions. There is a fixed form of the Benefactive and Causative Constructions unlike in Tagalog.

The other reason is because teachers of Tagalog are handicapped by the lack of references in existing grammar textbooks regarding the Benefactive and Causative Constructions. Questions regarding these constructions cannot be met with satisfactory answers. In contrast, several researches have already been written regarding the Benefactive and Causative Constructions of the Japanese Language.

This paper attempts to discuss the similarities and differences of these two constructions in Japanese and Tagalog. It also attempts to provide an explanation that will aid both the teachers of Tagalog and the Japanese learners of Tagalog in understanding the Causative constructions of the language.

“A Comparative Study of Consonant Sounds in the Japanese, Tagalog and English Languages”

Athena Cabazor, Francesca Ventura, & Juvilly Ng

There has been a growing demand for Japanese speakers in the Philippines, not just in the field of language education but in other fields such as nursing, health care, information technology and customer service. This has led to a need to raise the quality and standards of Japanese language education in the country for Filipino workers to remain competitive in a labor market. Part of remaining competitive is being able to communicate well. This includes the improvement one's speaking skills which are normally measured by one's ability to get his or her point across, as well as one's fluency and pronunciation.

Filipino learners of the Japanese language encounter a certain number of problems with regard to the proper pronunciation of Japanese consonants. This is because some of these sounds are not present in both Tagalog and English languages, which most Filipinos speak. This study examines and compares the different consonant sounds and tries to identify which consonant sounds may prove to be difficult for the Filipinos. First to raise the awareness of both the learner and the teacher of why some sounds prove difficult to pronounce for the Filipinos, and second to come up with measures to help both the teacher and the learner of Japanese find ways to correct their mistakes and improve their pronunciation.

It is quite difficult for most non-native teachers of the Japanese language in the Philippines to identify these pronunciation problems because most of them usually have very little or no significant training in the field of Japanese phonetics. Also, most of the teachers have spent very little time in Japan. Sometimes, these teachers may be unconsciously committing pronunciation errors themselves, being unaware of the difference in the pronunciation of certain consonant sounds, problems which they may pass on to their students. Although there are also native Japanese teachers around to help, one must still consider the fact that not all of them have received the training necessary to teach the Japanese language. Some may even bring with them accents or peculiarities in pronouncing sounds, which may differ widely based on factors like the age group they belong to, or the region where they hail from.

Japanese Language Learning Support Systems

Osamu Sato

Introduction of Japanese language learning support systems. There are a lot of resources which help learners and can be used for free on line. Presenter introduces ones for beginners to learn kanji, and ones for intermediates to read documents on line.

It is good for an intermediate learner to read not only limited teaching materials but also a lot of real ones, but it is a little too difficult. Support systems make it easier by giving the meaning of each word in the text given by copy & paste, so it will greatly lighten the learner

◆◆s burden to refer to a dictionary for one by one word. The useful ones are Reading Tiuta <http://language.tiu.ac.jp/> and Asunaro <http://hinoki.ryu.titech.ac.jp/> .

Presenter built the Japanese language reading support system for Chinese intermediate learners. Chinese language and Japanese share a lot of kanji words. Most of them have the same meaning but some have different. Completely different ones are easily to remember but slight different ones are difficult to check. The system tells a user such kanji words. The URL is <http://moli.cims.hokudai.ac.jp/~sato/> . The development and evaluation of the system was done by Instructional Design, and it was confirmed the effectiveness.

Notes on Cebuano-Bisayan Ethnic Identity in the Philippine Multilingualism

Yoshihiro Kobari

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Ethnic identity refers to the reality and the process through which people identify themselves and are identified by others as members of a specific ethnic group. The major markers and symbols of ethnic identity are natural physical characteristics, but language also serves as one of them. These symbols have their own culturally and socially constructed connotations and the constructed reality is shared among the members who understand this symbol-meaning code. This understanding often serves as a cue enabling the individuals (“we”) to interact in stereotypical ways with the others (“they”). In a Philippine multilingual context, Filipinos are basically multilingual (according to their place of birth, family background, educational attainment, socio-political status, etc) and possess the linguistic abilities in multiple languages. The name of a particular ethnic group is not identical to the name of a language (or dialect) and is not always a good guiding hand to comprehend the nature of a certain linguistic group (or speech community), especially in a multilingual setting like the Philippines. Usually, the language of an ethnic group could be one of the markers for group identification, but there exist the cases in which the relationship between the language and the ethnic group is blurred. Therefore, there is always some confusion in matching the name of a particular language and an ethnic group.

Cebuano-Bisayans redefine themselves through the use of several languages, Cebuano, Tagalog (Filipino) and English depending on personal socio-cultural backgrounds as well as the socio-political conditions in a particular context. This paper attempts to discuss relationships between their ethnic identity and languages from a multidisciplinary perspective, such as historical, sociological, economic and political dimensions. The linguistic reality of Cebuano-Bisayan speakers is analyzed and comprehensively interpreted in a Philippine setting.

SYMPOSIUM ON THE FILIPINO SIGN LANGUAGE

27 January 2006, Morning Session, NISMED Auditorium

UNDERSTANDING THE PHONOLOGY OF FILIPINO SIGN LANGUAGE FOR USE IN SIGN LANGUAGE INSTRUCTION

Yvette S. Apurado (Deaf)
Field Researcher, Philippine Federation of the Deaf

This paper shall give an overview of the phonology of Filipino Sign Language and a notation system (i.e., the Stokoe Notation System) used for documenting Handshape, Location, and Movement (PDRC and PFD, 2004). Palm orientation as part of phonology shall also be described. The unique features of non manual signals (NMS) as a phonological parameter shall also be explained. Examples of NMS such as use of the eyebrows, cheeks, lips and others shall be illustrated with signs observed from actual fieldwork.

A curriculum for sign language instruction needs to include these key elements of the phonology of Filipino Sign Language. Understanding the phonology leads to better sign production among sign language students.

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Philippine Federation of the Deaf. 2005. Filipino Sign Language: A compilation of signs from regions of the Philippines, Part 1. LSF: Q.C.

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KEY FINDINGS FOR LANGUAGE PLANNING FROM THE NATIONAL SIGN LANGUAGE COMMITTEE (Status Report on the Use of Sign Language in the Philippines)

Julius Andrada and Raphael Domingo
National Sign Language Committee
Philippine Federation of the Deaf

At the encouragement of (then) Department of Education Secretary Raul S. Roco, the National Sign Language Committee was established in 2001 to gather baseline data on the use of sign language in the key areas of education, interpreting, sign language instruction and media. As a two year-project, Deaf field researchers administered surveys to teachers, school administrators and interpreters in formal as well as community-based educational programs in 249 field sites in fifteen regions throughout the country. In addition, data from Deaf junior/senior high school students and Deaf adults were gathered. The total number of respondents for the entire project number was over 2,500. Video samples of actual classroom signing totaled nearly 200 from nine regions.

This paper shall present excerpts from the status report including teachers' self-evaluation of their signing skills; the use of sign supported speech in the classroom; and self-, peer- and Deaf evaluation of videos of teachers' signing; and the use of sign language in media.

FILIPINO SIGN LANGUAGE IN DEAF EDUCATION: DEAF AND HEARING PERSPECTIVES

Marie Therese A.P. Bustos and Rowella B. Tanjusay

The Policies and Guidelines for Special Education (DepEd, 1997) specify that Filipino Sign Language should be used as medium of instruction in Deaf education. In practice however, Simultaneous Communication -- Signing Exact English, in particular, is most commonly used in public and private schools all over the country. Available research does not indicate a consensus on the effectiveness of manually coded English in improving the literacy levels of Deaf students. In fact, studies show that simultaneous communication is not fully comprehensible to Deaf students. This claim is substantiated by complaints from the Filipino Deaf Community regarding the low academic achievement of Deaf individuals resulting from incomprehensible interactions between hearing teachers and Deaf students in typical classrooms. To address this problem, the Philippine Federation of the Deaf advocates the use of the natural language of the Deaf community or Filipino Sign Language as the medium of instruction in Deaf schools.

The paper delves on the implications of Filipino Sign Language on policy, planning and teacher training in Deaf education. It also discusses the bilingual – bicultural model of Deaf education that prescribes the use of the natural language of the Deaf and the acquisition of literacy in the language of the majority. The crucial role of the Filipino Deaf community in Deaf education is emphasized.

PAST LANGUAGE CONTACT OF FILIPINO SIGN LANGUAGE: DOES THE DEAF COMMUNITY WANT IT TO CONTINUE?

Mary Jane B. Puson

Language contact occurs when users of different languages interact with each other in an area. This is true whether it is for spoken or sign languages. A sign language may come in contact with another sign language, a spoken language, or an artificial sign system. Different social, political and cultural factors can affect this language contact. According to sign linguists Ceil Lucas and Clayton Valli (1992), there may be different results of the contact of a sign language with another sign or spoken language. They say that studies on language contact should carefully study not only the languages, but also its users. And also, most important is that views to be considered about language should be from the users of that language.

Results of language contact:

Between two sign languages

Borrowing of signs, switching, foreigner talk, interference, mixed systems

Between a sign language and a spoken language

Borrowing of words, switching, unique characteristics: Fingerspelling, fingerspelling/ sign combination, mouthing and contact signing (Lucas and Valli, 1992)

The early beginnings of sign language in the Philippines during the Spanish period in the 16th century were found in Dulac, Leyte (PFD, 2005). Jesuit historian Fr. Pedro Chirino wrote the classical work "Relacion de las Islas Filipinas" in 1604 and he mentions this. One of the residences in Visayas was Dulac, Leyte, where two Deaf Filipinos were taught using signs. The catechism of Fr. Raymundo Prado from Spain who baptized the older two Deaf named Raymundo was described.

Raymundo later become a teacher to other Deaf Filipinos in the area but these other Deaf were unnamed.

The earliest documented use of sign language in the Philippines had always been attributed to American teacher Delight Rice, and the establishment of the Manila School for the Deaf (now the Philippine School for the Deaf). Through the years, there has been a continuous use of sign language materials from the U.S. and the influence of American Sign Language (ASL) and Manually Coded English (MCE). Sign Language use in the country has always been "under the shadow of language contact with the U.S." (PDRC and PFD, 2004).

After World War II, a volunteer organization called the U.S. Peace Corps Volunteers (PCV) encouraged interaction with Deaf and hearing American when they started a program for Deaf Education in the Philippines. They probably brought their own signs (ASL and MCE) when they were teaching sign communication. This was different from the oral method used by schools (PDRC and PFD, 2004).

Three Deaf Filipinos: Raphael Domingo, Renato Cruz and Rafelito Abat are strong leaders in the Philippines and experienced in International Sign, ASL, and Japanese Sign Language. But they still advocate the use of Filipino Sign Language for the Deaf community. This paper will explain their views and present language attitude data from the ongoing dictionary project of the Philippine Federation of the Deaf.

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INSIGHTS FROM LEXICALIZED FINGER SPELLED SIGNS IN FILIPINO SIGN LANGUAGE

Maricriz S. Siloterio

The lexical analysis of Filipino Sign Language (FSL) is complex because of continuing historical change and language contact with American Sign Language or sign systems from Manually Coded English (MCE).

Martinez proposed six lexical categories in FSL (PDRC and PFD, 2004):

Filipino signs

Regional signs

Phonological Variants from American Sign Language (ASL)

Semantic Variants of ASL

Unmodified ASL signs

Manually Coded English signs

This paper shall focus on lexicalized fingerspelled (FS) Signs. These are sometimes called FS loan signs. The difference between regular fingerspelling and lexicalized fingerspelled signs shall be explained.

To gloss lexicalized signs, the symbol "#" is used. This distinguishes them from regular fingerspelled

words. For example H-I is a fingerspelled word, whereas #HI is a fingerspelled sign. In a fingerspelled sign one or more letters may be deleted from the word. Another example, #SWEET is a five letter word but as a fingerspelled sign, both vowels are dropped. In addition, a FS sign may have non manual signals. These signs may function as verbs or adjectives depending on how they are used in a sentence.

Where did these FS signs come from? Many Americans have come to the Philippines to teach Filipino Deaf students at the School of Deaf and Blind (SBD). This included the teaching of the Manual Alphabet. Communication was primarily by fingerspelling and borrowed many English words. After many years, many FS signs developed in the Deaf community. Examples are: #AGE, #EARLY, #EASY, #EGG, #LAW and #USA. With the establishment of the private school in Quezon City, the Southeast Asian Institute for the Deaf (S.A.I.D.) in 1974, the strong influence of English in Deaf education continued. Other FS signs were observed such as #ALL, #BUT, #JOB, #WHEN and #WHO.

These fingerspelled signs which eventually became a part of the lexicon provide interesting insights on how spoken and written English have influenced the signs of the Deaf community. However, because these signs emerge through the educational system, these signs are used more by Deaf individuals who have had more schooling. The sociolinguistic factors of economic status as well as age have become strongly associated with more English-like signing, including the use of lexicalized fingerspelled signs. These are considerations for language planning.

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Philippine Deaf Resource Center and Philippine Federation of the Deaf. 2004. An introduction to Filipino Sign Language. Studio Graphics: Q.C.

LESSONS FROM THE HISTORY OF FILIPINO SIGN LANGUAGE

Rafaelito M. Abat (Deaf)
Field Researcher, Philippine Federation of the Deaf

The Past

The introductory contents of this paper shall deal with how the first educators of the Deaf in the Philippines were able to break the barriers that separated them from the Deaf community leading to the establishment of the foundation of deaf education in Dulac (known today as Dulag) Leyte in 1598-1604 (PFD, 2005). It presents the richness of our historical past and the role of indigenous signing in the development of Filipino Sign Language.

Breaking the Barriers: Language Imposition vs. Language Acquisition are concepts which may be applied in trying to understand language use in the Isla de Los Pintados from 1598 to 1604. This part of the paper will describe in a flowchart, some lexicostatistic techniques used. The flowchart shall analyze the relationship between indigenous signing and imposed foreign language in the education of the Filipinos then. Relevant excerpts from Repetti (1938) and Plann (1997) shall be discussed.

The Present

The above shall be contrasted with the actual situation we have encountered in field research, and relate this to the impact of present environments and language imposition in the past. It will discuss the difference between grassroots environment at home and the school environment, as well as the language of the more affluent *Ilustrados*.

The developmental history of computer as an example shall be used for comparative analysis of these environments as reinforcing forces in language imposition.. This would explain how barriers were broken using simple language vs. complex language. Views of language from the National Commission for Culture and the Arts (Constantino, Personal communication, 2005) and educators (Tiongson, 2005) shall be presented.

This paper shall also discuss the strength of FSL in simple environments, its current limitations in a complex environment, and examples of signs in indigenous syntax.

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**MAKING TEXTS MORE MEANINGFUL TO THE DEAF READER
FOR DEEPER LEVELS OF INFORMATION PROCESSING
AND LANGUAGE INSTRUCTION**

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English Language instruction, with special concern on reading, of the Deaf has always been a problem of Deaf Education. For while most Deaf students gain literacy in English – literacy, meaning the ability to recognize the alphabetic script or orthographic system of the English language – it is really an “empty” kind of literacy because comprehension remains to be desired.

Most Deaf recognize the letters of the alphabet as individual symbols and as parts of the unit called the “word” but barely recognize anything much more beyond that. Sentences are merely a string of words whose meanings are to be connected in some way or another, and not as contributing to a larger meaning or context.

Thus, most studies on Deaf reading and comprehension such as those of Kelly (1995) find that Deaf readers process information bottom-up instead of top-down. But whether bottom-up or top-down, processing by the Deaf is rarely multi-level.

According to Craik and Lockhart’s (1972) framework for levels of processing, “information is processed at multiple levels simultaneously depending upon its characteristics. Furthermore, the ‘deeper’ the processing, the more that will be remembered.” (<http://tip.psychology.org>)

Experiences with the Filipino deaf in the college classroom may be viewed as confirming Kelly’s findings. Deaf college readers have difficulty grappling with the syntactical and morphological aspects of a text, let alone grappling with the content or meaning of the text. Thus, texts do not

become vehicles for the communication of larger contexts of meaning but rather mere symbols of individual units of meaning that need to be decoded and strung together.

This is in contrast to what Schank's Script theory (1975) states, that "all memory is episodic, i.e. organized around personal experiences rather than semantic categories." With the Deaf, both personal experience and semantic category are almost always absent due to the low levels of reading comprehension and language fluency, as well as the lack of reading materials relevant to the Filipino Deaf experience. Although Schank's theory has been used as a model for the study of memory, it is primarily intended to explain processing of language and the handling of story-level understanding.

By using texts more meaningful to the Deaf reader, or any reader for that matter, deeper processing and understanding can be achieved not only in terms of reading an alphabetic script but also in the context of language instruction. This is what this paper is trying to argue for. Craik and Lockhart's theory supports this: "we remember things that are meaningful to us because this requires more processing than meaningless stimuli."

Sticht's Functional Content Approach, particularly in reading (1975), also stresses the importance of making learning relevant to the experience of learners. One of its basic principles is that literacy can be improved by improving content knowledge, along with information processing skills and the design of learning materials.

Thus, by providing materials with the Filipino Deaf Experience as the subject of writing, fixation of the Deaf reader on the word may be solved by engaging the Deaf reader in the text and making her focus on the larger context behind and beyond the word. Once the Deaf reader is able to see this larger context, deeper processing may become automatic, as it is not focused solely on the level of semantics.

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INSTITUTIONALIZING LINGUISTIC-BASED MEASURES IN LEGAL INTERPRETING: A FOCUS ON THE RIGHTS OF DEAF WOMEN

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Though not yet systematically documented, there is sufficient information to show the high incidence of physical and sexual abuse among deaf women (CMDP, 2005; Iyer and Fortunato, In progress; Takema, 2002; De Guzman, 2002). This disadvantaged group is vulnerable from two perspectives: as women, and as persons with disability. Hearing loss presents many forms of communication barriers to an individual. Access to information and learning, as well as the ability to express ideas, feelings and experiences and interact with others become extremely limited. Because of these, Deaf individuals are highly vulnerable to aggressors who know that their victims are likely to be unenlightened about their rights, as well as unable to report exploitation. Women, on the other hand, are generally disadvantaged in Philippine society because they are viewed as the 'weaker' gender and are relegated to domestic activity and child bearing / rearing. Thus, they often end up unschooled, and unemployed. Being both Deaf, and a woman multiplies the risk of vulnerability many times over.

There is no organized interpreting system in the country to date (PDRC and PFD, 2004; PFD, In progress). The National Sign Language Committee in findings for the key area of Interpreting, report only less than 80 interpreters for the entire country, and no more than 5 interpreting organizations. The latter are all comprised of private enterprises which do not have strong linguistic-based curricula or training components for sign language and voice interpreting. The training, evaluation, dispatch and certification of interpreters has no national mandate, and is not regulated by any government policy. Standards of the quality of interpreting are largely variable and subjective.

The specific arena of interpreting in legal proceedings reflects this dismal situation. For almost an entire decade, all the reported cases of rape and physical abuse to Deaf women which have been filed in court have all been either dismissed or archived. There is not a single case which has prospered. Many of these are rooted in problems in communication during the legal proceedings, with either inaccurate or biased sign or voice interpreting (M. Barrameda, Personal communication; M. Andrada, Personal communication). Officials of the court such as judges, lawyers and court administrators are frequently lacking in awareness on Deaf issues. They may not recognize sign language as a true language, or even be convinced of the routine need for interpreting for Deaf complainants. They may resort to writing (even to unschooled Deaf) or even plain shouting at the complainant.

There have been however, milestones both globally and locally. Sign languages and the area of sign linguistics have proven the natural communication among Deaf communities as true languages. As visual / spatial languages, they display the same hierarchy of linguistic structure as any spoken language. In the Philippines, pioneering research by the Philippine Deaf Resource Center and the Philippine Federation of the Deaf, have presented evidence at the levels of phonology, morphology, syntax and discourse (PDRC and PFD, 2004) demonstrating Filipino Sign Language as a unique linguistic entity. Ongoing research by the Philippine Federation of the Deaf also continues to reveal an intrinsically complex language with a rich lexicon in various Deaf communities throughout the country (PFD, 2005; PFD, In progress).

To address the problems of interpreting in legal situations, the Philippine Deaf Resource Center developed an instrument, the Visual Communication Assessment for the Deaf which aims to assess the linguistic and communicative competence of Deaf individuals (even unschooled ones) using manual communication. Expressive skills which are tested include indicator linguistic features in phonology, morphology and syntax, and discourse. Receptive skills and metalinguistic awareness include time mapping, spatial mapping, reported speech and metalinguistic reasoning.

The following language-related measures (and their corresponding prerequisites) are proposed to be developed and adopted institutionally for Deaf women victims of abuse:

1. Routine administration by female Deaf native signers of the Visual Communication Assessment for the Deaf to all complainants / clients
2. Monitoring of voice interpreting of interpreters of both parties (prosecution and defense) to ensure accurate, appropriate and effective communication.
 - a) Identification of pool of competent interpreters
 - b) General certification using linguistically based criteria and instruments for competency in natural sign language, and voicing in English or Filipino
 - c) Specialized certification using linguistically based criteria and instruments for competency with legal terminology, and knowledge of legal proceedings and ethics
3. Utilization of Deaf relay interpreters for unschooled Deaf complainants (requirements same as #2, with (b) only for natural signing).
4. Continuing research into translations of legal terminology into signs with the long term goal of standardization for nationwide use for interpreter training.

The World Federation of the Deaf, an international advocacy organization which lobbies for the rights of Deaf people in the United Nations, recognizes natural sign languages of Deaf communities as their language of right (PDRC and PFD, 2004). Access to this language is considered a fundamental human right to communication. The further oppression of Deaf women and violation of their human rights in the courtroom after already being victimized by rape and physical abuse MUST stop. The solutions lie in instituting linguistically-based strategies.

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