

RETRIEVAL AND APPROPRIATION OF HISTORICAL/CULTURAL DICTIONARIES FOR KNOWLEDGE PRESERVATION THROUGH DIGITIZATION

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Abstract: This paper analyzes the process of producing digital editions of historical/cultural dictionaries as tools for knowledge preservation based on an interplay of production technologies (XML, Text Encoding Initiative), editorial practices (representation, annotation, metadata) and semantic taxonomies. It is fitting that this project is being launched by the Miguel de Benavides Library of the University of Santo Tomas after the resounding success of LUMINA PANDIT (Part I) last year, 2011, the year of the University's quadricentennial celebration. LUMINA PANDIT: An Exhibition of Historical Treasures, showcased the rarest items in the University's archives section at the same time flaunted the significant role that UST played in the building of a nation with the first interactions of the Dominican missionaries with the natives of the land. People from different walks of life took advantage of the exhibit which ran from January 2010 to March 2011.

Keywords: Text Encoding Initiative, Representation, Annotation, Metadata, Extensible Markup Language.

I. CONSERVATION, DIGITIZATION, AND PRESERVATION

1.1 Preserving the Past: Accessibility for a Digital Future

Society in the contemporary times has become increasingly dependent upon computers and technology for daily business and personal underpinnings. Various settings in the community are no different; much research takes place online using sources which have been created or reproduced digitally. Scholarly journals and book excerpts make up the bulk of digital research materials, but libraries and archives have begun to make some of their holdings available online as well. Once placed online, digitized materials are much more accessible to researchers than are non-digitized documents. Digitized documents can be accessed from any computer with an internet connection, which can reduce or eliminate researchers' travel time and expenses. Digitizing materials also helps preserve the originals. Publicly-available digital copies reduce handling and potential damage to valuable and often-fragile original items, which increases their longevity and historical value. This is especially important for documents heavily used for scholarly research.

LUMINA PANDIT (Part II), now on its way to completion, has been conceptualized to undergo at least three phases: conservation, digitization, and publication of the historical and archives collections of the UST Central Library. The digitization phase includes materials written in the early 1900s some of which are rare grammars and dictionaries. The corpus totaled fourteen (14), ten (10) of which were classified under grammars and four (4), under dictionaries. One cannot claim that all ten (10) books solely focused only on grammars as a section in some of these materials were devoted to glossaries or a short listing of vocabulary words.

The art of dictionary making is as old as the field of linguistics. People started to cultivate such field from the very early age of civilization, probably seven to eight hundred years before the Christian era. Through a long historical course, the discipline has evolved as one of the areas of linguistic research with application both in mainstream linguistics and language technology (Dash 2). The significance of a dictionary in modern life is immeasurable. One looks at its

usefulness through a whole gamut of information provided: meanings, grammatical labels, pronunciations, spellings, synonyms, antonyms, forms, tenses, and examples. To facilitate its use, an alphabetical listing of the words is employed. While not all dictionaries reviewed have all these features, it is to be noted that most of the dictionaries studied included the meaning, pronunciation and grammatical labels of the words.

1.2 Context of Problematizing

This is a qualitative study that aims to focus on the introduction of some rare dictionaries. It is to be noted that the vocabularies found in such dictionaries were still very much present in our current lexicon. On the other hand, some are now archaic while the others are still being used but have evolved new meanings so as to suit contemporary usage. While dictionaries in general may propose a standard, the dictionaries reviewed below written from 1915 to 1940 appear to establish a record of the Tagalog language as these are some of the earliest productions of the material published in the early 19th century:

- Daluz, Eusebio. Filipino-English Vocabulary. c1915.
- Institute of National Language. A Tagalog-English Vocabulary. c1940.
- Lopez, Cecilio. A. A comparison of Tagalog and Malay Lexicographies (on Phonetic-Semantic basis). c1939.
- Sevilla, Jose N. Angaklat ng Tagalog: KaunaunahangAklat ng DalawangWika ng
- SumusuysoysaPololohia at Panitikang Tagalog. c1923.

Anchored on an applied study of meaning, evolution, and function of the vocabulary units of a language for the purpose of compilation, this paper highlights the concerns with regard to the relationship between theory and praxis that affect traditional lexicography and influence its effective participation in such multidisciplinary enterprise and to place such issue within the context of lexical semantic problems, methodologies, techniques that underlie lexicographic semantics. Recognizing the impacts of the aforementioned statements, this study opens up the question in association with denotation, progression, and the function of the vocabulary units of a language:

- How do the authors define the communicative and cognitive functions of the dictionary?
- How do they select and organize the components of the dictionary?
- How do they choose the appropriate structures necessary for the presentation of the data in the dictionary (i.e. frame structure, distribution structure, macro-structure, micro-structure, and cross-reference structure) and select words for the systematization as entries?

Framework on the Evaluation of Tagalog Dictionaries

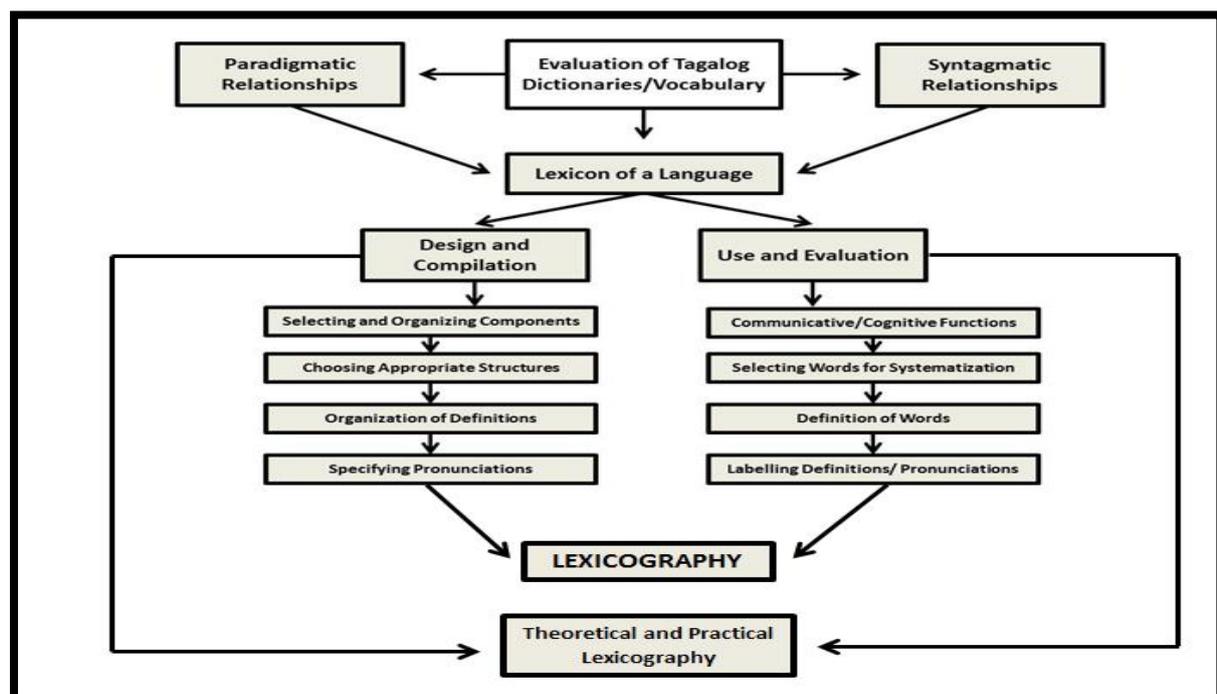


Figure 1

II. ON LEXICOGRAPHY

2.1 The Essence of Lexicography

NiladriSekhar Dash (2005), in his paper titled “The Art of Lexicography,” ponders on the notions of lexicography and lexicology with lexicography depending on lexicology in many ways. Words and their features are studied both by lexicology and lexicography (Dash 6). The totality of all the words available in a language forms the lexical stock of that language. Recognizing that each word is an independent linguistic entity, it is indirectly related to the other lexical terms in both paradigmatic and syntagmatic aspect. While paradigmatic relation is based on the interdependence of each word within the lexical system, the syntagmatic relations show words in their pattern of arrangement (Dash 7). Language and its vocabulary do not exhibit an arbitrary frame of a phenomenon that is diversified. It is a system that is well-defined consisting of elements which, although independent, are interrelated in various ways.

As a phonological, grammatical, semantic unit, a word is comprised of a particular group of sounds, and possesses grammatical and semantic functions. Lexicology studies a word in all these aspects exploring the patterns of its phonological, morphological, and contextual behavior as well as its relationship semantically (Dash 7). With regards to form and meaning, a word undergoes many changes in its form and meaning with respect to its roots resulting from its current usage and progression. Dash avers that since a word does not occur in isolation, its combinatory possibilities are also studied in lexicology which includes its phrasal, idiomatic, and proverbial functions (7). It is to be noted that the domain of lexicology is both diachronic and synchronic. The diachronic vantage point is concern with the origin and development of the form and meaning of lexical units in a specific language across time scale. From the synchronic perspective, it studies various aspects of the vocabulary of a language at a particular point of time. Such is an implication that in lexicology, words cannot be studied in isolation without close reference to other fields.

2.2 Lexical Semantics/Word Meanings

The papers on “word meaning” or “lexical semantics” are a reflection of the multidisciplinary nature of contemporary research on the analysis and description of lexical semantic information in dictionaries. Piet Swanepoel (1994), argues that such papers are common when it comes to their focus on the problems experienced in the analysis, description, and acquisition of lexical semantic information. Such papers also attest, however, to the multidisciplinary input of current research on lexicographic semantics. The advent of technology, has not only radically altered the praxis and compilation of dictionaries, it has also given birth to new kinds of dictionaries, a variety of new lexicographic methodologies and techniques, and a range of new disciplines that concern themselves with the compilation of dictionaries and the theoretical and practical problems they pose (Swanepoel 11). Although there is much overlap and cross-fertilization, experts from the field of traditional lexicography, theoretical linguistics, computational linguistics, computational lexicography, and knowledge engineering all discuss the linguistic semantic problems experienced within their fields with their own kind of theoretical and practical expertise in concordance with the particular aims of their lexica (Swanepoel 11). Recognizing the impacts of the aforesaid statements, it is essential to note that the approach to such difficult task of contextualizing studies on lexical meaning within the multidisciplinary framework of lexical semantic problems, theories, methodologies, data, and techniques that underlie current research on lexicographic lexical semantics.

2.3 Lexicography in the Age of Digitization

Margaret Rogers (2012), in her paper titled “Corpus Linguistics and Lexicography: Context, Selection, and Interpretation,” argues that in modern corpus-based lexicography, the selection of documentation, realized in the so-called “design” of a corpus depending on its intended purpose, is nothing more than a selection process. The difference in practice for the modern lexicographer is the possibility to produce words through a text-processing software, contexts for the totality of words in the corpus ordered alphabetically with frequency counts attached. The issue of judgment remains: whether the lexicographer is working with ten slips for a headword or 300 lines of a concordance, the task of grouping context/quotations according to sense remains an interpretive exercise, albeit made easier by various processing options when working digitally (Rogers 245). The main difference between manual and computer-aided technology seems to lie not principally in the selection or in the interpretation but in the superior processing capacity of machines to sort the data for human interpretation. In a digital medium, as an exemplification, text-processing options such as left-sort can be used in order to identify formal patterns in which the potentially polysynous search word is the phrasal head; such patterns grouped together automatically – can in themselves be indicative of different senses (Rogers 245-246).

2.4 Philippine Linguistics and Lexicography

Maria Isabelita Riego de Dios and Fe T. Otones (1989), in their review of "A Composite Dictionary Philippine Creole Spanish," focus on the working on the assumption that there are variants or dialects of Philippine Creole Spanish (PCS) other than those already linguistically investigated like the Chabacano (as it is popularly called) which are spoken in Ternate (Tr), Cavite City (Cv), and Zamboanga City (Zm). A Composite Dictionary of Philippine Creole Spanish is concerned with placing the Cotabato-Chabacano (Ct) on the linguistic map of the Philippines by identifying it as a PCS variant or dialect with a speech community of its own. Cotabato-Chabacano (Ct) has never been treated linguistically in any of the literature available today. The burden of the study, therefore, was to prepare a unidirectional composite dictionary, using English as its tool language, containing at least 6,000 alphabetic main entries of the Ct lexicon with corresponding run-in entries of contrastive data on the lexical level of Cv, Tr, and Zm.

Capitalizing on the aspects of qualitative research, it is essential to note that this study employed a three way approach or methodology which can also be point of reference for study on retrieval and appropriation of historical/cultural dictionaries. The first is the employment of historical research in order to establish the historical and sociological background of Ct and to trace its incipience as a variant or dialect of PCS in Tamontaka, Cotabato. Taped personal interviews were also undertaken. The second method used is linguistic analysis so as to come up with a descriptive sketch of Ct covering the areas of: Phonology and Phonemic Transcription, Orthography, Grammar and Contrastive Analysis. The third and last is the application of the lexicographic method which include the following: the gathering of materials to form the Ct lexicon as well as its equivalents in Cv, Tr, and Zm, through field and informant work; classifying and categorizing, filing and compiling word lists; determining language sources; working on meaning discrimination; and formulating the over-all dictionary design.

Among the more significant findings of this work are: (a) that Ct is identified as a variant of PCS; (b) that Ct can be identified historically as having a speech community of its own, namely Tamontaka, Cotabato and its environs; (c) that Ct has been largely influenced by Zm through sociological factors as the result of contact of population flow and socio-economic exchange and communication; (d) that Ct has a predominance of Spanish in its lexicon at the rate of 82.49%; (e) that from a simple word count, it was further noted that language source of the Ct lexicon as assumed in this study to be more the consequence of languages in contact rather than of etymological analysis, include the following: Local (Philippine languages other than Tagalog, Cebuano and Hiligaynon) 4.86%; Tagalog 4.7%; English 2.5%; Cebuano 2.12%; Others (foreign languages other than Spanish and English) 13%. and Hiligaynon 1.27%. The composite dictionary is a documented contribution to Philippine Linguistics where Ct is confirmed as a PCS variant. The work, although a preliminary investigation of Ct in the area of Creole Studies in the Philippines, is nonetheless the first extensive lexicographic treatment of a PCS against the background of earlier studies and investigations made so far of other PCS dialects.

The main conclusion of this work is that Ct is a Creole, classified under Philippine Creole Spanish (PCS). The dictionary is a contribution towards the preservation of a minor Philippine language which up to this point has not been treated in the following manner: historically, linguistically, and lexicographically. The work is a source of information and reference for students of Language and Linguistics as well as a ready guide and index for the non-specialist linguist in general, and the creolist in particular.

Leonard E. Newell (1991), in his paper titled "Philippine Lexicography: The State of the Art," avers that the lexicon is the soul of a language, and the use of the lexicon in oral and written texts is its very expression (45). The lexicon is a reflection of the culture of a people: their world view, values, taboos, aspirations, intercultural and intracultural relationships, and their history. According to Newell, no other study of a language and culture is more productive and revealing than that of its lexicon (45). Little wonder that, beginning with the Spanish friars of the late 16th century up to the present times, the lexicon of Philippine languages has been the subject of many researches intensively and extensively. Such task is enormous putting into consideration that there are over 100 Philippine languages. Nevertheless, beginning with a word list on the Cebuano language prepared by Antonio Pigafetta (1521), the chronicler of the expedition of Ferdinand Magellan to the Far East, hundreds of word lists, vocabularies, and dictionaries have since been prepared (Newell 46). The extant records indicate that almost 600 vocabularies and dictionaries have been produced or are being produced on about 80 languages. Of these, about 400 have been produced. There are three major factors that have contributed to an interest in dictionary making. The most important to date has been a desire by the western missionaries to convey the Christian gospel to the ethnic groups in the Philippines. Second is the remarkable surge of nationalism beginning in the

late 19th century and still continuing to the present times resulting to the production of dictionaries especially in Tagalog and Filipino. A lesser factor has been an academic interest by both foreign and local scholars in the diversity of Philippine languages

III. DISCUSSION

3.1 Filipino-English Vocabulary With Practical Examples Of Filipino And English Grammars By Eusebio T. Daluz

By virtue of Commonwealth Act No. 184, otherwise known as the Organic Law, Tagalog was proclaimed as the national language of the Philippines by then President Manuel Luis Quezon on December 30, 1937. The said language was then taught in public and private schools in the early 1940s, but the Department of Education did not adopt the name "Pilipino" but it used the term "Tagalog." It was in 1959 when Jose Romero, the then secretary of education, renamed the language and primarily labeled it as "WikangPambansa" (National Language).

The Tagalog language, as mentioned in the works of Jose N. Sevilla and Paul R. Versoza on the historicity of the language and that of Cecilio Lopez on the Malay comparison of Tagalog words, developed a number of words borrowed from either Spanish or English, among others; some were even invented. At present, these words are so common that most people think they emerged as Tagalog words alongside words/vocabularies, such as "bansa", "lungsod", "katarungan", "kalayaan", and "bantayog" (nation, city, justice, freedom, and monument). But according to Paul Marrow, many of these words are the legacy of Eusebio T. Daluz, one of the founders of the Akademya ng Wikang Pilipino (Academy of the Filipino Language) who passed away in 1919, almost two decades before the birth of the national language. In 1915, Daluz published a dictionary which included practical words and used in everyday life.

The aim of the Academy of the Filipino Language was to establish a common Filipino language even though Leon Ma. Guerrero quashed the 1908 bill that proposed a similar institute because he felt it would be better to unite Filipinos under a foreign language, such as English or Spanish. In many ways, the academy's vision for a common national language was far more radical and inclusive of local languages than that of any institute, "surian", or commission that was established later in the century (Marrow).

The 1987 Constitution states that both Filipino and English are the official languages of the country. Filipino, as a national language, needs to be "developed and enriched on the basis of existing Philippine and other languages." Although not stated in the Constitution, Filipino, in practice, is almost completely composed of the Tagalog language that is spoken in Manila. The Constitution also mentioned both Spanish and Arabic as languages to be promoted on a voluntary and optional basis.

Filipino, an official language of education, seems to be less important than English. The former is the major language of broadcast media and cinema while the latter is the language of publication (except in some domains, like comic books, which are meant to speak directly to the Filipino psyche). Moreover, Filipino is less favored in academic and scientific-technological discourse. In business and government, English and Filipino relatively compete. Filipino is the lingua franca in all regions of the Philippines and within overseas Filipino communities. Also, it is the dominant language of the armed forces (except perhaps for the small part of the commissioned officer corps from wealthy or upper-middle class families) and of a large part of the civil service, mostly the non-Tagalog speakers. Organizations, such as the University of the Philippines (UP) began publishing dictionaries, such as the Unibersidad ng Pilipinas - Diksyunaryong Filipino in which words from various Philippine languages were included.

In this period when the Filipino race is still searching for its identity as a nation, this book has become a new dictionary of a new language. Discharging his position as the secretary of the Academy of National Language, Daluz began to assemble its authorized dictionary in 1910 – an assignment that would take him five more years to accomplish. In the introduction of his 1915 Filipino-English Vocabulary, he said:

[The vocabulary] is a mixture of different Philippine dialects, with Tagalog as basis. Most of the words, of course, are Tagalog, but a large number are also taken from the Bisayan, Ilokano, Bikol, Pampangan, and other native dialects, all of which are Tagalized.

The above statement practically described what the official Pilipino or Filipino language was supposed to be, but none of the language authorities ever lived up to the ideal that was displayed in the Academy's vocabulary. One may find it captivating to scan through this old book, and distinguish what the Filipino language might have become. Marrow also found some facts in the analysis of the old dictionary; among which is the spelling. The spelling was similar to what we

know today. The reforms that Jose Rizal proposed were widely accepted that time. The letters k and w were used instead of the old and awkward Spanish conventions that spelled those sounds with c's, qu's, and o's or u's. Ng was used too, but it always had a tilde (˜) above the letter g as did the word mga (Marrow).

Quantities of the words, nevertheless, seem eccentric at present, and some of the sentences look like a completely different language. Reading the grammar section is particularly inexplicable because the grammatical terms are not the equivalent ones that are taught in Filipino classes today, which were invented by the Tagalist, Dr. Lope K. Santos, in the 1940s. Daluz's vocabulary for grammar includes terms, like "nama", "badyâ", "halipinama", and "lampibadyâ" for noun, verb, pronoun, and adverb, respectively.

Daluz was successful in eliminating double meanings in this work. Principally fascinating is how he proposed to formulate the language more accurately by dropping the quantity of words that has double meanings. For instance, as a replacement for using the Tagalog word "araw" to mean both day and sun, he smartly borrowed the Bisayan word "adlaw" to take on the meaning of sun and retained "araw" for day. Similarly, "buwan" still meant month, but "bulan" meant moon. A "dahon" was a leaf while a "bayhon" was a page. "Takna" was listed as the word for "a period of time", which left "panahon" as the word for weather. "Daan" retained the meaning of a road or passage, but as the number 100, it was replaced with "gatos", the Bisayan word for hundred, and, ironically, the forgotten old Tagalog word for million.

For quantities, the Academy's proposed vocabulary had words that went far beyond millions, billions, and even trillions. These words were all the way up to "turuangaw" or one decillion, the number one followed by 33 zeros, or in Europe, the number one followed by 60 zeros.

Scanning through the words, one can notice the many inventions were left forgotten in the present language. These words in the dictionary are potentially functional if only they had been adopted in general use. "Gamlang" was the word used for industry. "Kadám" was proposed as the word for senate, and a senator would have been called a "kadamnin". "Bansa" obviously meant country, but there was also "himansaan", which meant state. "Dunà" took the meaning of "being," which made a fine companion to the word "diwa", meaning spirit or consciousness. A human being was a "dunangtao". Even the simple conjunction "or" was adapted from the Visayan "ug", which became "og" to replace the Tagalog/Spanish "o". It was even used throughout the dictionary's headings and explanations.

In addition, Daluz did not only make excellent use of native words to enrich Filipino but he also borrowed the Visayan grammar to make derivative nouns and adjectives. For example, "lungsod" meant city just as it does today, but there was also "lungsuron" for civic, "lungsuran" for civics, "lungsuranin" or "lungsudnin" for civil, and "linungsudnin" for civilized. Filipinos were called "Pilipinos"; the country of the Filipinos was called "Pilipinhan", and the adjective, Philippine, was "Pilipinhin".

Daluz divided the dictionary into several parts. The first part contains parts of the human body which have translation from Filipino to English language. Words like "apdo", "bagang", and "kamao" have translations of "gall", "molars or back teeth" and "wrist" respectively. The second part would include translations of words referring to other things belonging to man. Such examples include "binabai," "lagyo," and "maybana" which have English translations of "hermaphrodite," "person," and "married woman," respectively.

The third part of the dictionary translated words which are used in school while the fourth part would include words used in conversation. Geographical terms such as "klima" and "kidlat" have translations of "climate" and "lightning" in the fifth part of the dictionary. In addition, astronomical geography terms as well as political and religious terms were specified.

In the succeeding parts of the dictionary, translations of words about clothing, food, jewels, and buildings, furniture, materials belonging to the house were cited. Examples of these words are "kotso or kortso," "kalo," "ispesyas," "litson," "bayong," and "buslo" which have translations in English as "clogs," "hat," "spices," "roasted pig," "sack or bag," and "egg-basket," respectively.

Translated words related to plants, illnesses, relationships, sailing, fishing, and health were also given. Daluz also included some vocabulary of useful abstract, collective, and verbal nouns. Examples of these noun would include "ayo," "kabulaanan," and "kagip" which are translated to "favor," "lie," and "essence," respectively. Rules of grammars translated from Filipino to English were explained by Daluz in the latter part of the dictionary.

The Pilipino/Filipino language in Daluz's rare dictionary was not the same Pilipino that was later adopted as the official national language. That version of Pilipino had fewer borrowings from other Philippine languages, and the grammar was

based almost exclusively on Tagalog. Perhaps that was the reason why some non-Tagalog speakers, especially the Cebuano, resisted the official Pilipino language and accused the members of the Surian ng WikangPambansa (Institute of National language) of being Tagalog purists. It seemed that some of them were aware of the Daluz model of the Pilipino language, which was much more inclusive of other Philippine languages. Today, the Philippine government is expending very little effort to develop the Filipino language. Instead, it appears imperative to improve the English language education in the schools with the belief that it is needed to gratify the anxiety of foreign companies operating in the country.

The vision of Daluz and the old Akademya ng Wikang Pilipino lives forever. At present, the real force behind the advancement of the Filipino language is not the government of the Philippines. Following the model of the Oxford University as the authority of the English language, the University of the Philippines (UP) System has now assumed that role for the Filipino language. Its Sentro ng Wikang Filipino (SWF) has spearheaded many projects that are geared toward the development of a consistent and inclusive national language.

In 2001, the SWF published the pioneer edition of the ambitious Unibersidad ng Pilipinas - Diksyunaryong Filipino, which is one of the first major Filipino dictionaries written completely in Filipino without English definitions. Although the UP dictionary contains many English and Spanish words that are in common use today, it also includes many old Tagalog words and thousands of words from various languages all over the Philippines. It combines together the linguistic wealth of the whole country. Conceivably, the succeeding generations that will pass through the education system will discover this treasure and use it to form a Filipino language that is truly national. Through the efforts of Daluz, Tagalog truly became a national language.

3.2 A Tagalog-English Vocabulary – First Edition Published By The Institute Of National Language Commonwealth Of The Philippines

On the 30th day of December 1937, exactly 40 years after the death and martyrdom of the pride of the Malayan race and the greatest lover of the Tagalog language, Dr. Jose P. Rizal, His Excellency Manuel Luis Quezon, then President of the Commonwealth of the Philippines, upon the recommendation of the then Institute of National Language, proclaimed Tagalog as the basis of the national language for the Philippines. This happened in the most crucial period in which the Philippines was discovering and drafting its own identity as one nation amid the unending but changing colonial presence. One factor to be considered is the language and thus, Tagalog made Filipinos as one. At first, this proclamation created objections especially from the Cebuanos. Cebuano is the second largest spoken language in the islands. A southern Filipino could understand a northern citizen with the aid of the Tagalog language as bridge.

The work of Jose N. Sevilla and Dean Paul R. Versoza, *Aḡ aklat nḡ Tagalog: Kaunaunahaḡ aklatnadalawangwikanasumusuysoysapilolohia at panitikaḡ Tagalog* (The pioneer bilingual textbook on Tagalog philology and literature written in dual languages such as English and Tagalog), was published so that the English-speaking administrators of the islands, the Americans, will be enlightened as to the philological manifestation of Tagalog and that those who use and speak the Tagalog language may know their lingua franca because by knowing it, they will know themselves and their identity as a nation.

Sevilla and Versoza traced the origin of the Tagalog language in all circumstances, among which are geographical and bloodline. On one hand, the book of Tagalist Dr. Cecilio Lopez "A Comparison of Tagalog and Malay Lexicographies (On Phonetic-semantic Basis)" published in 1939 affirms what was mentioned in the previous work by Jose N. Sevilla and Paul R. Versoza that the claims of the Malayan origin of the Tagalog language was put into comparison and contrast the Malay and Tagalog words by studying each other's lexicography.

This guide on vocabulary is of help to non-linguists and those who would describe language just as a daily necessity. It begins with identifying abbreviations and symbols that one would encounter in the entirety of the book. These symbols guide the readers in accenting and stressing each given word. Accent marks are usually visible in some Tagalog words. An acute accent will have stress on the vowel while the grave accent will mean glottal stop after the vowel. There are also circumflex accents which mean simultaneous stress and glottal stop. Hyphens are also used in the dictionary which mean glottal stop between syllables within a word. An abbreviation of WB was used to refer to "word-base."

The book, in its latter parts, explains about other vocabulary expressions such as the "principal affixes" in whatever circumstance of forming substantives. This portion will help the readers to be familiar or even master the many suffixes that can be found in many Tagalog words especially those used in the dictionary. Affixes like "-an" and "-han" expresses

different meanings like place-names, seasons, instrument, and mutual action. Examples of words given in the dictionary include “manggahan,” “pasukan,” “saingan,” and “bigayan.” “In” was used both as a prefix and suffix. For example, “ihaw” is for prefix while “kakanin” if for suffix.

In addition, affix’s “hi-” function cannot be ascertained because it remains indispensable to the definite meaning of the word. Examples of this is the word “hilamos” or washing of the face and “hikayat” or persuasion. The affix “pa-” was considered as object of action performed at the command or request of somebody. It can also be a manifestation of an idea, opinion, and belief. Such an example is the word “pahayag” or proclamation. Other affixes discussed in the first part of the dictionary would include “paki-“ which denotes request or favor; “pag-“ which gives the name of an action; “paging-“ which denotes transformation or change; “pagka-“ which denotes a states of being; “pala-“ which signifies a manner or procedure; “sang-“ which denotes the ides of oneness; and “maka-“ which denotes inclination to or alliance with.

Another part dedicated to affixes exemplifies the actual usage of Tagalog verbs. The portion allotted for to studying the affixes and their coordinating rules occupies twenty (20) or more pages of the book. This part includes affixes such as “ka-“ “i-“ “ipa-“ “ipaki-“ “ipag-“ “in” “ma-“ “na-“ “mapa-“ “maka-“ “maki-“ “mag-“ “magka-“ “paki-“ and “um-“ The rare dictionary gives the equivalent of word-bases from Tagalog to English. It started with “a” which is the first letter of the alphabet (pronounced like a as in English far). The last word in the dictionary is “yutyot” which is “an intermittent shaking or agitation of a standing object. This rare dictionary is a collection of more than 6,600 word-bases including some of its derivatives.

The Commonwealth Act No. 184 of the Organic Law does not denote that tongue should be engaged in the contents of the lexicon. The then Institute of National language director Dr. Jaime C. de Veyra mentions that the institute could have just prepared what would be commonly called a “Tagalog-English Dictionary”, but it was obvious that with all the expository matter presented in pure Tagalog, the dictionary would have been useful only to those already proficient in the language or to Tagalog-speaking regions, which would precisely be the least in need of it. The Institute of National Language has therefore preferred to draw up a list of Tagalog words with all the necessary explanations written in English, with a view of immediate practical utility.

De Veyra also argues that this present volume is not a Laktaw or a Sanlucar much less a Webster International. To come up with any of these, a much longer period would have been needed – more than the scant two years provided by the Commonwealth Act.

This work does not only translate English words into Tagalog and vice-versa, as De Veyra points out. It gives each vocabulary rule examples and notes on the proper usage of each Tagalog word in English. Indeed, the dictionary is easy to read. It admits words that are from Spanish and English, which is a manifestation of the accepted association with both cultures. The dictionary is a manual to all and for all, to those who wish to learn the language and to those who wish to master his/her own language.

3.3 A Comparison Of Tagalog And Malay Lexicographies (On Phonetico-Semantic Basis) By: Cecilio Lopez Manila 1939

“While a people preserves its language: it preserves the marks of liberty.”

–Dr. José Rizal

A passage from whom we describe as: “The Pride of the Malayan Race”, and most exceedingly from a Tagalog. Tagalists Jose N. Sevilla and Paul R. Verzosa in their work titled, *Aḡ aklat nḡ Tagalog: KaunaunahagaklatnasumusoysoyaPilolohia at Panitikag Tagalog* (The pioneer book on Tagalog Philology and Literature which is written in dual languages), describe the richness of the Tagalog language in a way that even a lay reader or a non-linguist would find it very fascinating due to the remarkable historical facts presented and interesting trivia that one would be astounded about even though it is not his/her interest.

Dr. Cecilio Lopez cited another fact that of its relatedness to the Malayan language. Thus, this exceptional and one-of-a-kind lexicon by Lopez presents the commonality of sister-languages Tagalog and Malay. A lay reader, especially a Tagalog, would be interested if s/he finds out the relatedness of his vernacular to his/her Malay neighbors; thus, this lexicography is a great aid.

The principles and practices of dictionary production are labeled as lexicography. An English lexicographer in the 19th century, Rev. Henry George Liddell, divided lexicography into two other disciplines: “practical lexicography” was

defined as the art or craft of compiling, writing, and editing dictionaries while “theoretical lexicography” is the scholarly discipline of analyzing and describing the semantic, syntagmatic, and paradigmatic relationships within the lexicon (vocabulary) of a language, developing theories of dictionary components and structures linking the data in dictionaries, the needs for information by users in specific types of situation, and how users may best access the data incorporated in printed and electronic dictionaries. Theoretical lexicography is sometimes referred to as metalexigraphy.

The Tagalog-Malay lexicon by Dr. Lopez falls under the first sub-discipline, practical lexicography, since it purports the practicality of craftsmanship of compiling, writing, and editing the given lexicons’ comparison according to each phonetic and semantic emergence and manifestation.

“There can be no comparison between the two.”

-Dr. Jaime C. De Veyra

Filipino lexicographer Dr. Cecilio Lopez, in this exceptional publication by the then Institute of National Language of the Philippine Commonwealth Government, compares two sister languages, Malay and Tagalog. Dr. Lopez sets his purpose, which is to bear out what the two languages have in common. This rare dictionary did consider other Philippine vernacular languages as indicated by the abbreviations such as Bis. (Bisaya), Bkl. (Bikol), Hil. (Hiligaynon), Ibg. (Ibanag), Ilk. (Iloko), Pmp. (Pampangan), Png. (Pangasinan), Seb.(Sebu), and Sam.-Ley.(Samar-Leyte). The dictionary also includes foreign languages such as Aus. (Austronesian), Dut. (Dutch), Ger. (German), Port. (Portuguese) and Span. (Spanish).

Dr. Lopez compares Malay and Tagalog on two bases; the first comparison is the phonetics. In relation to phonetics, he compares these two languages not just according to the meanings of each given word but as well as the physical properties of their speech sounds or signs. The comparison and contrast of the two languages in terms of their phonetics can be clearly seen through the use of accent marks which remind the readers of the difference in meaning and pronunciation of two or more words that may be of the same spelling. For instance, the Tagalog word ‘anák’ and the Malay word ‘anak’ are differentiated by the accent mark (´). However, these two words, coming from two different languages, Tagalog and Malay, share the same definition which is referring to child. Meanwhile, the Tagalog word “agás” and the Malay word “agas” have different definitions. The former would mean “gentle or soft noise” while the latter would mean “a species of small fly.” The terms “agás” and “agas” can also be associated to Austronesian term “agat,” which mean “swarm, crowd, and small insects.”

This rare dictionary is composed of 1,097 Tagalog words which have equivalence to Malay language. For example, the Tagalog term “abo” which means ash is equivalent to “aboe” of Malay language and “abu” of Austronesian language. Furthermore, the Tagalog term “dagat” which means sea or ocean has an equivalence of “darat” and “dayat” in Malay and Austronesian languages, respectively. “Darat” would mean ground, land, highland, or in-land while “dayat” refers to flatness or evenness. Another example is the Tagalog term “giling” which means to grind or mill. In Malay, “giling” would be the same term which means grind by rolling. The term “gilin” was used by Austronesians which means roll, rub, and grind. Given the three terms and their equivalence to Malay language, one might notice that only the term differs but not the meaning of the term.

Filipino phonetician and the then Provincial Governor of Riza Lope Santos y Canseco (Lope K. Santos), known for his 1906 socialist novel Banaag at Sikat and his contributions for the development of Filipino grammar and Tagalog orthography, affirms the phonetic sisterhood of the two languages in his publication titled "Makábagong" Balarilà?: MgaPuná at Payosa "SarilingWikà." Lope K. Santos also affirms the Hispanic reference of the Philippine language to the Malayan language as mentioned in the foreword of this lexicon by Dr. Jaime C. de Veyra, then director of the Institute of National Language.

Dr. Jaime C. de Veyra resolves this mistaken reference of the ancient Spanish chroniclers when he mentions that because of this work by Dr. Cecilio Lopez, “there will be an available orientation that is truly comparative of the two languages and will probably disclose not only a richer vocabulary but also a super abundance of morphological variants in Tagalog, that will elevate it far from Malay.” Then again, Dr. Cecilio Lopez also based the lexicography according to its semantic manifestations as all dictionaries aspire to convey. This brilliant lexicon expounds the expressions from these two languages according to their meanings and thus comparing and contrasting each word from Tagalog and Malay language Dr. Jaime C. de Veyra lauds Dr. Cecilio Lopez for having settled the controversy that has surrounded these two languages earlier.

American linguist and philologist Dr. Leonard Bloomfield also assessed the comparison of the Tagalog language with other neighboring vernaculars in his publication titled "Tagalog Texts with Grammatical Analysis." His work on Tagalog, from the beginning of field research to publication, took not more than two years. His study of Tagalog has been described as "...the best treatment of any Austronesian language. The result is a description of Tagalog which has never been surpassed for completeness, accuracy, and wealth of exemplification.

"My Tagalog grammar about the Tagal is long ago finished: I intend to publish it as soon as I shall be set at liberty. It will bring to light so many things that I believe nobody thought of. I make references to the Bisaya, Malay, and Madecassis according to Dr. Reinward Brandstetter." - José Rizal (Dapitan 1894)

The German researcher of philology Dr. Reinward Brandstetter, in his work *Tagalen und Madagassen* (Tagalog and Malagasy), ventured into investigations of the Malayo-Polynesian linguistic family which includes Tagalog and Malay and explained that it has a relation to the Malagasy language. His work, a study in comparative philology for ethnographers and linguists, is an attempt to fix the southern Philippine lexis and the Malayo-Polynesian family. According to Dr. Brandstetter, it is a well-known but a puzzling fact that the Malay-Negro people of Madagascar all speak pure Malayo-Polynesian without any mixture of Hindu or other foreign language did save a little Arabic. All the results of his studies cannot be given here. However, Dr. Reinward Brandstetter compliments the two languages are still independent and autonomous regardless of their comparison, a fact that Tagalog and Malays, to this present day, would agree.

3.4 *Ağ aklat ng Tagalog Kaunaunahağ aklat nadalawang wikanasumusuysoysa Pilolohia at Panitikağ Tagalog*
(*The first bilingual textbook on Tagalog philology and literature*) *Nina/By: Jose N. Sevilla & Paul R. Verzosa Manila, P.I. 1923*

"Language is the mother of thought, not its handmaiden."

-Karl Kraus

According to the authors of this book, "All valuable and worthy thoughts would be lost were it not for language." In searching for the language that should be cultivated and that should receive the wholehearted support among other tongues, Tagalog appears to be the most logical inasmuch as it is spoken in the capital of the archipelago (Verzosa & Sevilla).

Sevilla and Verzosa deserve praises through this rare and exceptional publication written in two languages, English and Tagalog. Truly, a manuscript of this kind is categorically not common in these contemporary days. Two languages, separated by the Pacific Ocean and by the skin colors of their respective speakers, entwined in the period when the twilight of the Hispanic rule ended and the dawn of the English-speaking colonizers came to its full rise in the Philippine islands.

On the one hand, English-speaking conquerors should be enlightened about the philological manifestation of the Tagalog language that made the text available in English. On the other hand, those who use and speak the Tagalog language should know their spoken tongue, and by doing such, they can know themselves better, thereby, solidifying their identity as a nation. Such purpose fittingly adheres with the book's beginning passage quoted from José Rizal that says "Ang wika ang siyang diwa ng bayan." ("Language is the soul of the nation.")

The book contains the rich history of the Tagalog language. It dedicates a portion discussing the origin of the Tagalog race. It also mentions the richness of the Tagalog literature, digging from the archaic "awit" (epic poem in Tagalog), and introduces unsung writers, such as Baleng of "Nena at Neneng" and Roman of "Bulaklak ng Kalumpang."

With pride, the book, likewise, recognizes the organizations instituted to enhance and keep the Tagalog language alive: Society of Tagalistas formed by Dr. Lope K. Santos, Academy of Tagalog Language by Serrano Laktaw, Philippine Academy by Dr. Saleeby, and Academy of the Filipino Language by Dr. Eusebio Daluz. Through their noble aim, these organizations filled the libraries and enriched forever the soul of the nation. Quoting Balmes, the authors believe that "to study language is to penetrate the soul of the people."

Furthermore, this book describes the Tagalog language as a combination of Tagalog and Tagalized words, portraying a nation's thoughts and characteristic features that reveal the existence of a living race and a nation with its own tongue. Tagalog will always be a rich language because it is capable of borrowing words from another language, and it has a systematic procedure of employing its affixes to form different ideas and meanings.

As mentioned, this book yields a comprehensive assessment and rationalization of the Tagalog philology. This work studies the Tagalog language as written in historical sources; thus, it is a combination of literary studies, history, and

linguistic styles of the Tagalog language. This book was also structured and devised in explicating the Tagalog philology using a comparative approach. As a clarification, the book, written in two languages, does not compare the two languages as the method literally says so, but it compares the Tagalog language in different aspects, with explanations done also in English. Specifically, the book is concerned with comparing the Tagalog language, the neighboring languages, and the languages transported by Caucasian colonialists, thus, establishing the historical relatedness of the Tagalog language.

In addition, the book devotes a portion for some interesting Tagalog words, such as the “KUWAN/KUAN” which, according to the authors, signifies whatever it represents as if it were a conundrum to be figured out. For instance, “Bring some water in and clean this KUAN.” “KUAN” here may refer to a water basin or a container for that matter. “KUAN” may also become a verb, making it “KUMUAN” – very interesting for lay readers or nonphilologists/linguists.

This work of Sevilla and Verzosa did touch the genetic relatedness of the Tagalog language. Genetic relatedness implies a common origin or proto-language, and comparative linguistics aims to construct language families, reconstruct proto-languages, and specify the changes that result from the documented languages. In particular, the Tagalog language had been attached to these aforementioned aspects. The fact that the Tagalog language belonged to a family of languages was then affirmed by German philologist Dr. Reinward Branstetter in his work *Tagalen und Madagussen* (Tagalog and Malagasy) that studied the Malayo-Polynesian linguistic family which includes the Tagalog language. Dr. Branstetter, in an attempt to fix the place of the southern Philippine lexis and the Malayo-Polynesian family, articulated that the Tagalog language has a relation to Malagasy language.

Dr. Leonard Bloomfield, an American philologist, also investigated the relatedness of the Tagalog language to other vernaculars. His study, which took him no more than two years to finish, has been described as “the best treatment of any Austronesian language”; the result is a description of Tagalog which has never been surpassed for completeness, accuracy, and wealth of exemplification. He wrote the findings in his study “Tagalog Texts with Grammatical Analysis.”

In historical and genetic relatedness comparisons, the book cited that notwithstanding the fact that there are more than 200 languages in China, Mandarin, nevertheless, is considered the foremost national language. In India, a land of many languages where social castes divide the people, the Hindustani remains the national tongue. A similar case is evident in the Philippines, a multilingual nation. For instance, the Tagalog in Manila may be the common Tagalog for all speakers. However, there are Tagalog terminologies exclusively only in certain places. There are indigenous words in the province of Bulacan. There are also indigenous words and pronunciation in Southern Luzon, like in the province of Batangas. Another example is the Cebuano language, the second widely spoken language in the country. The Cebuano or Sugbuanon in Cebu City has variations in the way it is spoken in other parts of the province, like in the southern town of Oslob where they speak Ino-oslob, the language aptly called the Batangueño of Cebu because of its peculiar stress in pronunciation. This language may be different, but it is still considered Cebuano.

The manuscript, as a linguistic-history book, also discusses the basic means and ways in speaking the Tagalog language, such as the pronunciation of vowels. The authors referred to the statement of Rev. P. Jose Hevia Campomanes concerning the Tagalog vowels: “the vowels are five: a, e, i, o, u which are pronounced in Spanish.” The authors added that sometimes e and i are used indiscriminately as well as o and u. They also cited fast facts about the language; among which is the presence of the respectful salutation “Po,” which has no equivalent or translation in English. The etymology of the word “Tagalog” also elicits interest. Today’s publications may immediately refer to it as “Taga-ilog” (A person who resides in the rivers bank), a fact that may be geographically acceptable. But then, Sevilla and Verzosa explain that the idea was formed because the word starts with the prefix “taga.”

A true patriot who served the artillery of the Republic of the Philippines and a true educator who served as dean of the University of Manila, Sevilla and Verzosa are indeed champions of the Filipino soul and guardians of the Tagalog race. They are free from the curse of an “animal and a smelly fish” (Jose Rizal).

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