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PART I

THE BATÁN DIALECT AS A MEMBER OF  
THE PHILIPPINE GROUP OF  
LANGUAGES

BY

OTTO SCHEERER

PART II

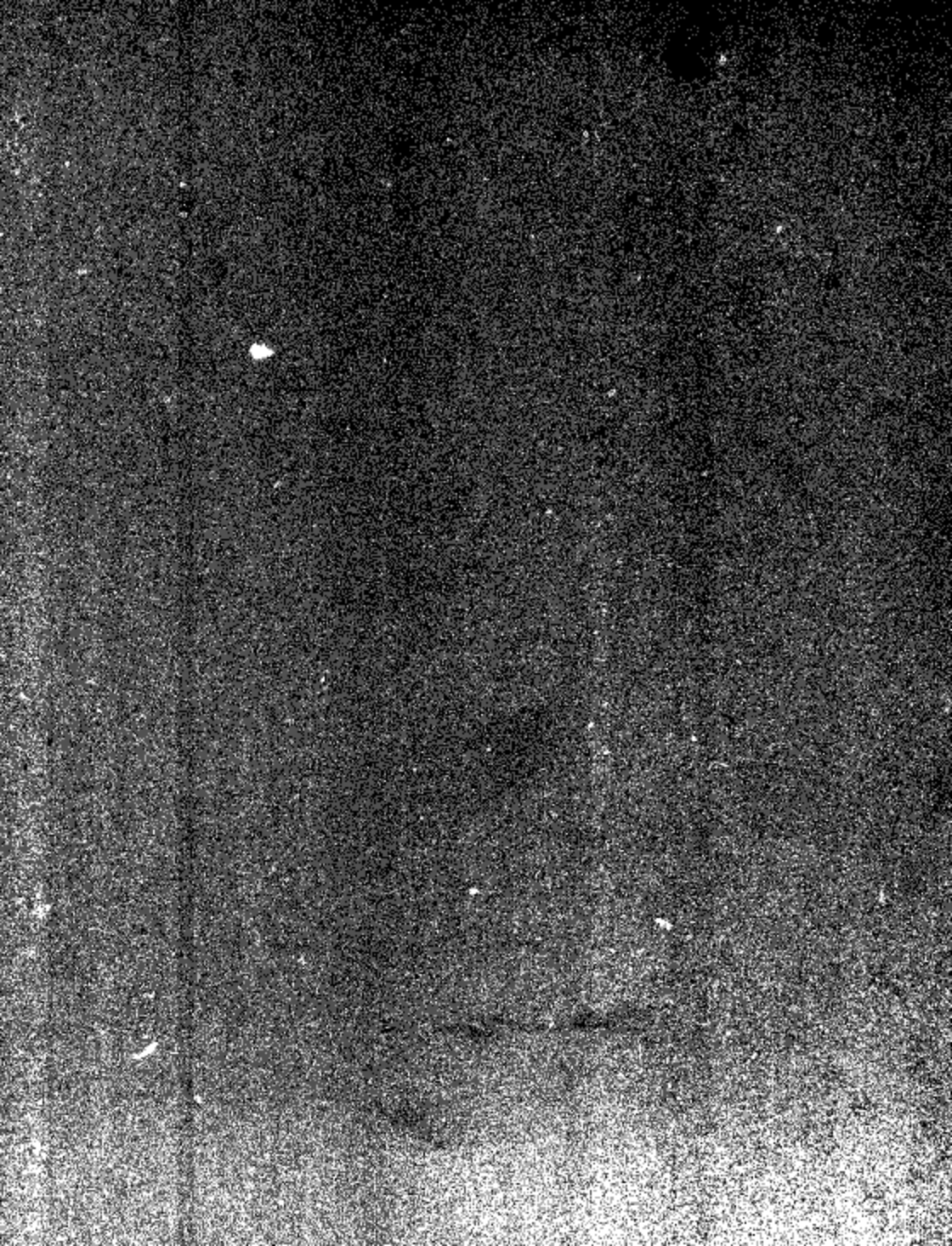
“F” AND “V” IN PHILIPPINE LANGUAGES

BY

CARLOS EVERETT CONANT



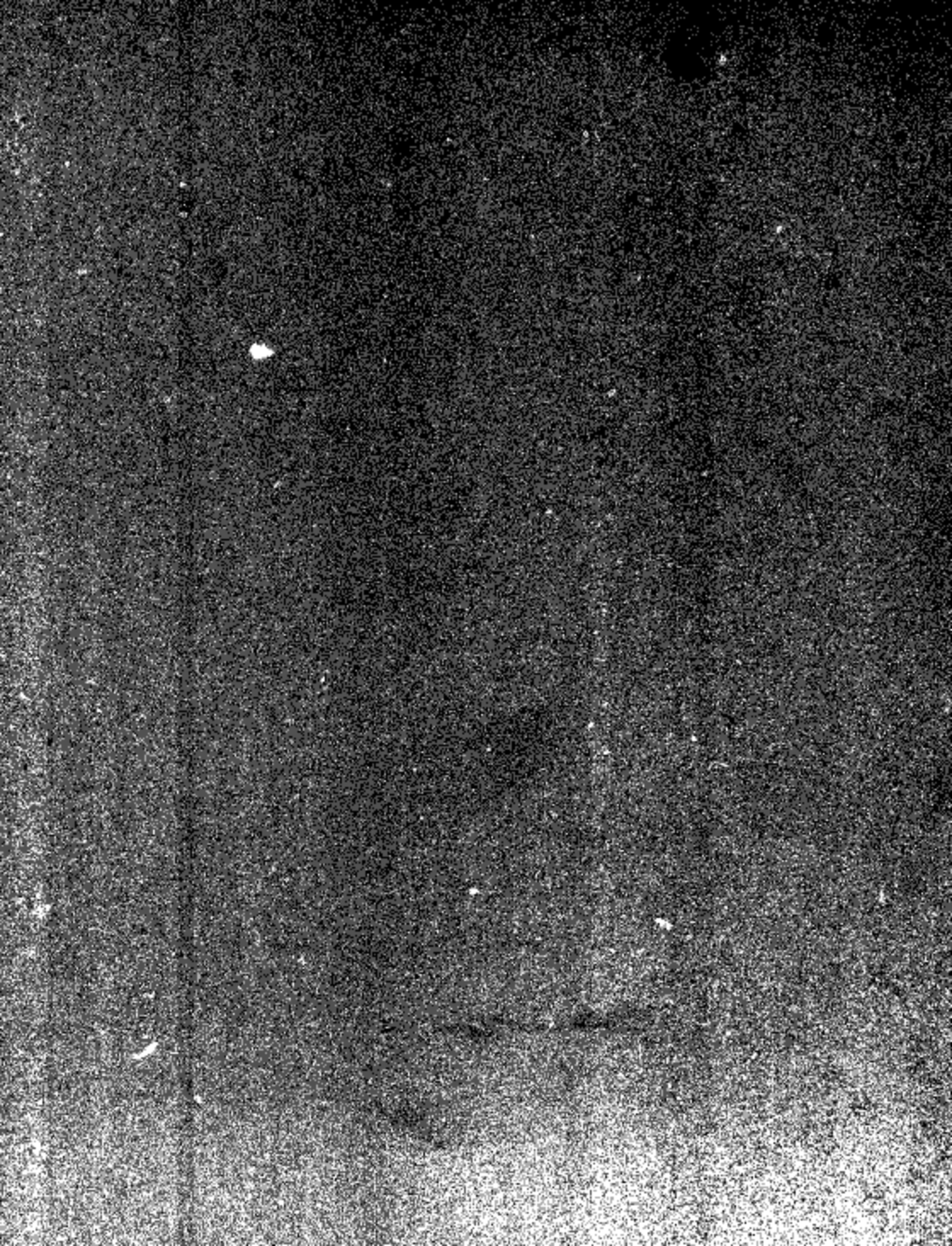
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PART I

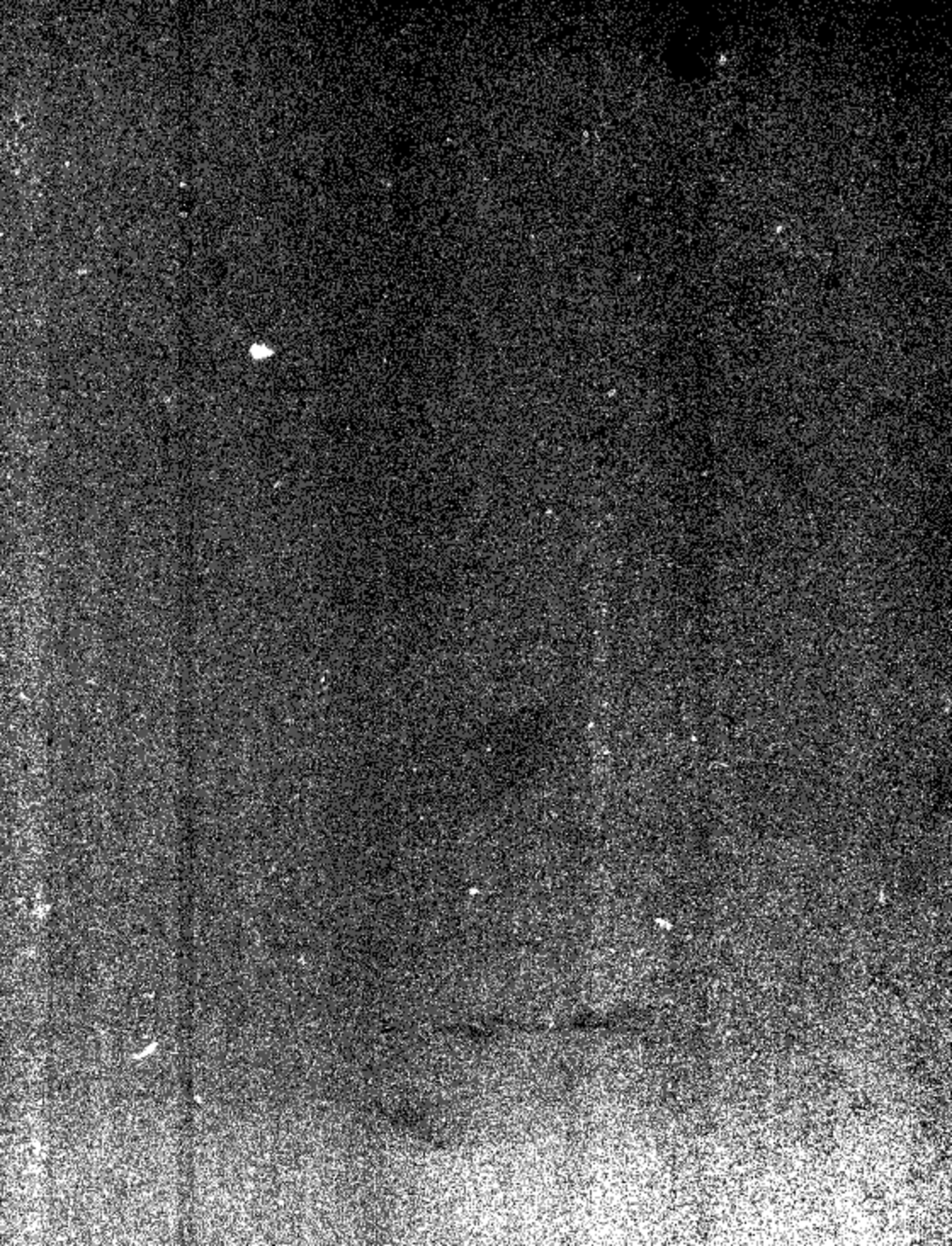
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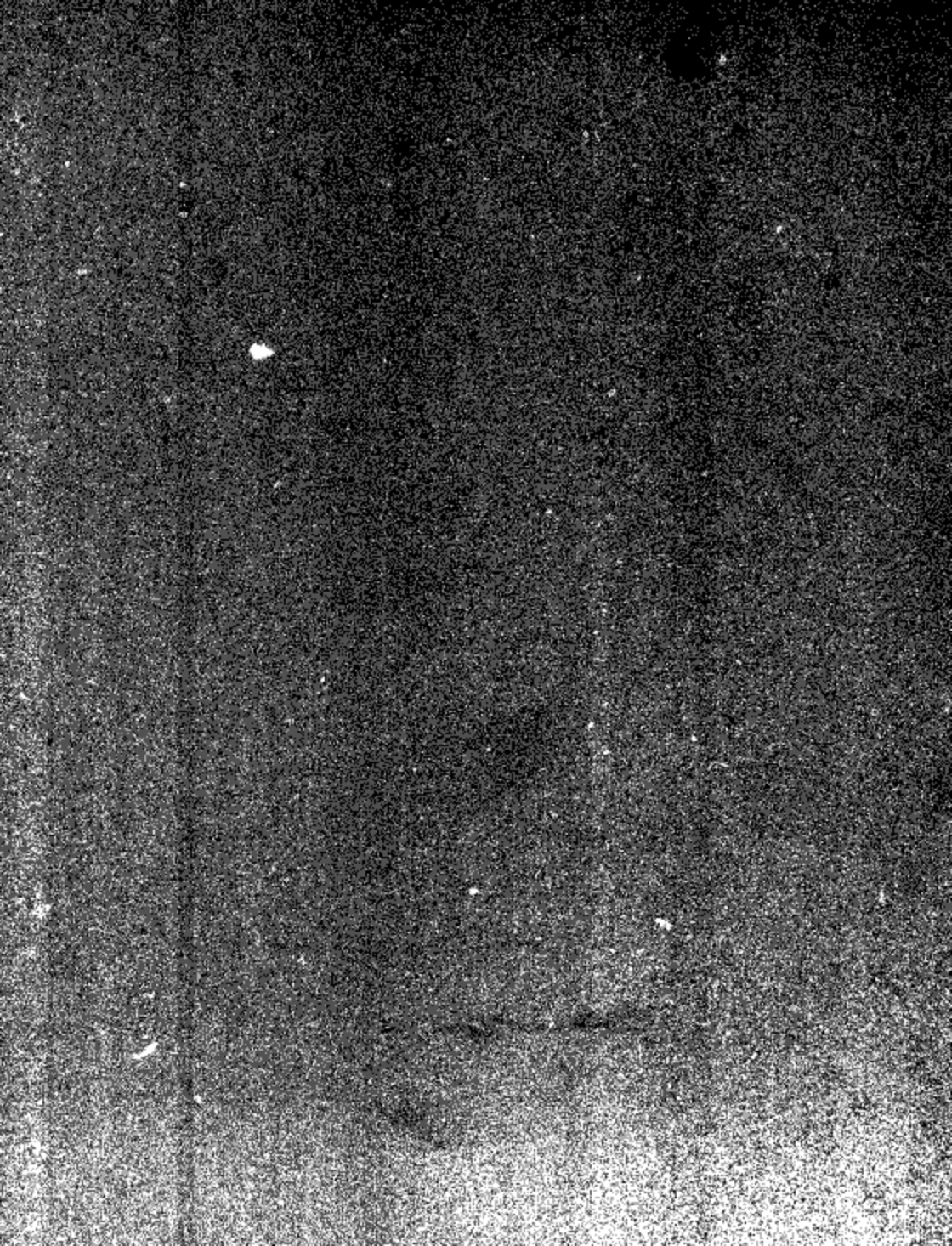
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# THE BATÁN DIALECT

## INTRODUCTION

In the following study it is intended to compare a certain Philippine dialect with a number of its sister tongues in order to gain thereby an insight into the nature of those features which are common to them and of those which give to the former its dialectic peculiarity. It is evident that the results of such a comparison will shed light upon the interrelation of Philippine dialects in general. These are related; that means, they are similar. There are so and so many of them; that means, they are dissimilar. In what consists the similarity and in what the dissimilarity? What is the essence of "Filipino speech," and what that of dialectic independence?

Thanks to the assiduous work of Spanish friars we possess ample material for the study of those dialects that are spoken by the great civilized majority of Filipinos who to the round number of 7,000,000 inhabit chiefly the coasts and plains of the different islands. That material consists in a series of grammars, vocabularies, and religious text-books, begun hundreds of years ago—in fact immediately after the conquest—continued by succeeding generations of friars, and even now added to, with regard to new converts, as, for instance, by the Jesuits in the mountains of Mindanao.

Much less known are the tongues of the partly savage, partly barbarian minority of the population, which is scattered over the remote and less accessible parts of the Archipelago and aggregates probably about a million.<sup>1</sup> In this minority are included Negritos, Negrito mongrels, and tribes which, having the same racial characters as the low land Filipinos, are theoretically considered as belonging to an earlier immigration of cruder culture than these. Whether this view will be borne out by the establishment of typical differences in their speech is one of the many points of interest attaching to the exploration of those mountain dialects. In a later section of this paper I shall find occasion to touch upon some notable divergencies in their phonetic systems, but such belong to the less reliable marks of distinction.

It is impossible to speak of the dialects of the barbarians without mentioning again the linguistic work achieved by the early Spanish missionaries, and without deploring that so much valuable material

<sup>1</sup> See Worcester, 8th Ann. Rept. Phil. Com., Part. II. p. 57.

should continue buried, like hidden treasures, in the archives of the religious corporations in Manila, material of the greatest philological interest which would, if published, do honor as much to the authors as to the orders to which they belonged. I quote, for instance—

AUGUSTINIANS: P. Marin. *Arte y diccionario de la lengua igolota*, written between 1584 and 1601. P. Cacho. *Catechisms in Isinay, Ilongot, Iruli, and Igotot*, between 1707 and 1748.

FRANCISCANS: P. Santa Rosa. *Arte y diccionario del idioma de los Aetas*, between 1726 and 1750. P. Zarza. *Doctrina cristiana en Egonot*, between 1788 and 1810.

DOMINICANS: P. Martorel. *Catecismo de doctrina en idioma Iraya ó Egonot*, from an eighteenth century author not named. *Catecismo de doctrina en lengua gaddan*, printed 1833.

With one or two exceptions little more is known of these works than the title.

It may not be out of place to say here a few words on the terminology employed in referring to Philippine dialects<sup>1</sup> as a body.

English, French, and German authors generally call them "Malayan" languages. Fr. Müller classes them, together with the languages of Madagascar, Formosa, and the Marianas, as "the Tagalog group of the Malayan languages." Spanish authors cite even in our days the opinion of P. Francisco Garcia de Torres, who subordinated the Philippine tongues to the Malay of Malacca when in 1784 he wrote to P. Hervas:

I agree with you in believing that almost all the dialects of the Philippine Islands and of other islands near them are dialects of the Malayan language which is spoken in Malacca.

This view may have been very meritorious for the time when it was expressed, but it became untenable when fifty years later W. von Humboldt was led by his studies to say that for a denomination of this family of languages he would have preferred "Tagalog" instead of "Malay." (*Kawi-Spr.* II, pp. 210-211.) As a matter of fact, the Malay, with its variations Menangkabau, Achin, and others, is ONE MEMBER of the western division of the Malayo-Polynesian languages, but by no means a representative member of that division, much less one

<sup>1</sup> I prefer not to bind myself to a methodical use of the terms "dialect" and "language," as there do not exist universally accepted definitions of the correlative ideas involved.

Regarding the Philippine tongues as so many coördinate descendants of one (theoretical) common mother language, that is, from a merely genealogical point of view, all may be termed "dialects." ("The peoples, if not hindered in their development, grow in numbers and extend over wider territories. The descendants of the same ancestors, when separated by space, become strangers to each other, the languages split into dialects, the peoples into tribes. Historical forces may arrest the disunion; if not, the distances grow with time and the tribes of one people become different peoples, the dialects of one language different languages." Gabelentz, *Sprachw.*, 2 ed., p. 9.)

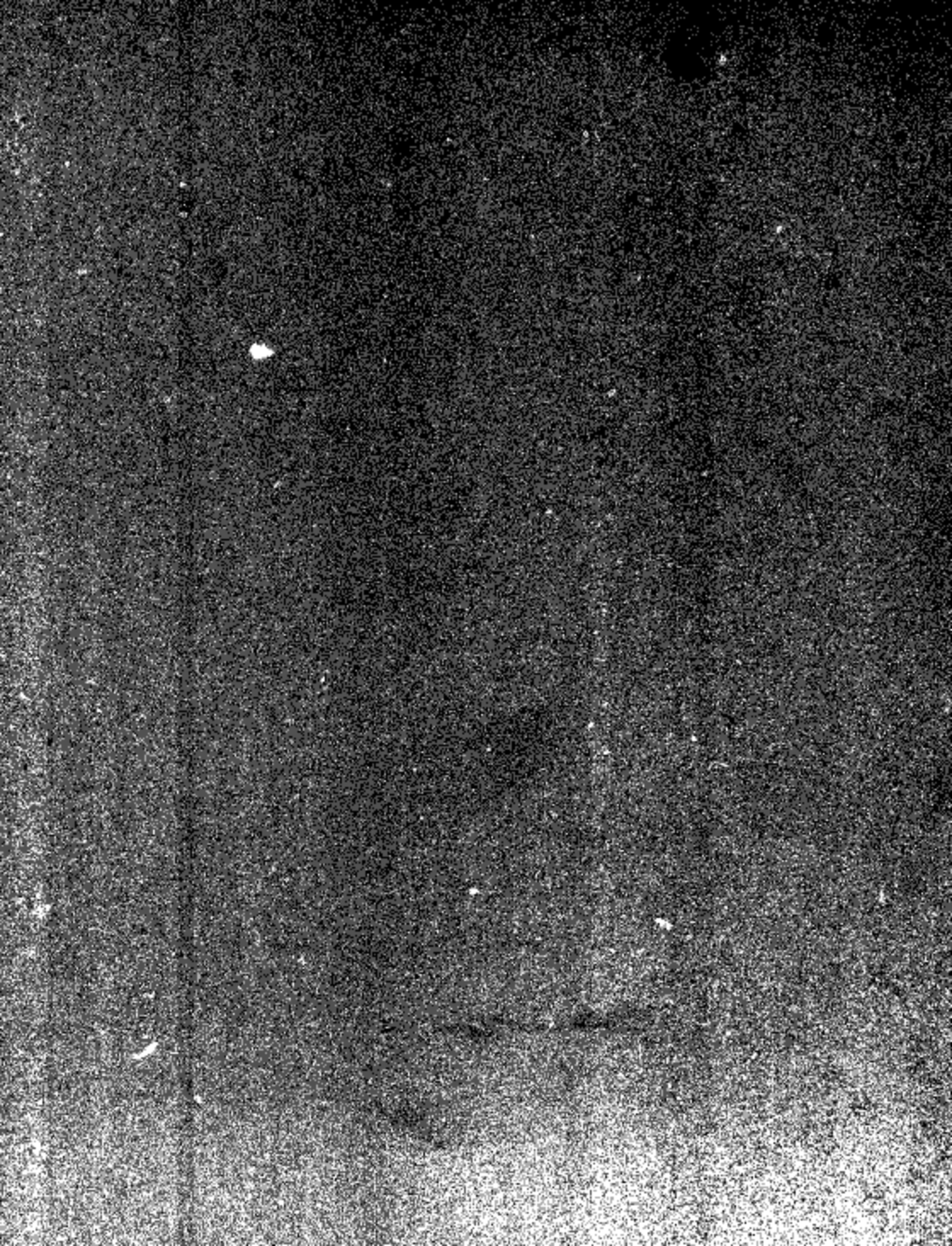
Taking into account, on the other hand, the greater or lesser importance and development attained by the several members of the Philippine group, one may distinguish between "dialects" (for instance, those spoken by the Igorot and other mountain peoples) and "languages" (as Tagalog, Ilokano, etc.).

standing in a parental relation to the bulk of it. Of Dutch scholars, who have taken the largest part in the linguistic exploration of Indonesia, Prof. H. Kern, the leading authority, speaks not of "Malayan" but of "Indonesian" languages (including Madagascan), among which he recognizes as a distinct unit or family those of the Philippines. In this family he reckons outside its territory—in the north Formosan, in the south Sangir, Bentenan, Mongondou, and Ponosakan. (Fidjitaal, p. 3.) If one recognizes—as I think one can not help doing—"Indonesian" as preferable to the misleading "Malayan," it is but logical to welcome also the newly introduced term "Austronesian" as a substitute for "Malayo-Polynesian," because the former, being, so to say, more abstract, rids us of the superannuated and confusing generalization of the name of a relatively poor Indonesian form of speech, as the Malay admittedly is.<sup>1</sup>

As object of the proposed comparison I have selected a dialect which from its situation at the extreme northern end of the Archipelago affords the advantage that it brings the rest of the group into one single line of observation. I refer to that spoken on the Batán Islands, locally alluded to as *chirin nu ibatán*—literally, "speech of those of Batán." The circumstance that from the non-existence in print of a full treatise of its grammar this dialect should have remained little known increases the interest attaching to this remote and isolated idiom. Among the texts giving information on it I have chiefly used those reproduced from old originals by Retana in his *Archivo del bibliófilo filipino* (Vol. II, pp. XXXVI–XLIX, 269–306). They consist of (1) two and a half pages of an old manuscript grammar (garbled in parts through careless copying), giving the articles, the pronouns, and seven lines of introduction to the syntax, (2) an extract from a vocabulary, and (3) a catechism in Batán; the two latter contain a sufficient number of errors to enjoin precaution. The grammar and the vocabulary date from about the end of the eighteenth century; the catechism was printed for the first time in 1834, but may have existed, as similar works often did, for a considerable time prior to that year in manuscript form. A great merit attaches to these old texts in that they represent, in comparison with modern publications in the same dialect, what appears to be an older form (if not a dialectal variation) of the speech of Batán. Judging from such a comparison, and also from private information at hand on the modern pronunciation, this tongue must have undergone several notable changes in its phonology which will be duly set forth in the proper place.

The present paper extends the comparison only to vocabulary and certain points of grammar.

<sup>1</sup> On the same subject in its wider aspect cf. P. W. Schmidt, *Die Mon-Khmer-Völker. Ein Bindeglied zwischen Völkern Zentralasiens und Australasiens*. Braunschweig, 1906. Also: H. Kern, *Austronesisch en Austronesisch* (Bildragen etc., 7<sup>e</sup> Volgr. VII).



# CHAPTER I

## LEXICAL COMPARISON

---

### GENERAL REMARKS

The exact points which the lexical comparison is to elucidate are formulated as follows:

1. THE RELATIONSHIP OF BATÁN TO THE PHILIPPINE GROUP, by examining the community of words.

2. ITS IDIOMATIC PROPERTY as this may express itself in—

(a) A PECULIAR PRONUNCIATION (phonetic modification) of the common words as a general feature (leading to the subsequent examination of its phonetic system in particular);

(b) THE EMPLOYMENT OF PECULIAR TERMS not in current use in the same place in any of the other dialects compared.

3. A POSSIBLE NEARER RELATIONSHIP to one of the dialects compared.

As objects of comparison one hundred and thirteen of the most common terms have been selected from Retana's vocabulary. They refer to surrounding nature, to man, his family and his body, to some animals, works of man, food stuffs, and finally to a few conceptual notions as qualities, numerals, etc. An index of these words with corresponding numbers is given in advance of the comparative word lists. Each of the latter presents one of those words with its equivalents in other dialects. The word lists contain besides in many cases a number of reference words in small print, destined to throw such light upon the significant value of the words under examination as seemed necessary for the purpose of this study.

In this connection a few remarks must be made upon Philippine terminology in general. It is but natural, and finds its analogy in certain classes of our society, that people who are, or have been till lately, living in a more natural state, people whose daily occupations furnish them for the most part with sensuous impressions, and of whom each individual is still in many cases his own carpenter, weaver, farmer, etc., should use a vocabulary much more particularized and concrete than that which serves our everyday speech. This goes to explain a characteristic feature of Philippine terminology; that is, its abundance in detail names, not infrequently set off by a lack of comprehensive terms, or of terms which, although in fact comprehensive, we are not accustomed to consider as such. To give some illustrations of what has been said: That Filipinos, in speaking of domestic animals, should have in use a great variety of special denominations descriptive of the color, stage of life, good or bad qualities, etc., of such an animal may surprise a townsman with us but not a professional cattle raiser or poultry keeper; but that, for instance, the Tagalog, besides expressing

our "to change clothes" by *bihis*, should possess for "to change many clothes" the single term *alinatin*, for "to change good clothes for old ones" the disyllabic *ginay* is certainly characteristic. In Serrano Laktaw's Tagalog dictionary may be found upper lip=*ngásó*, under lip=*lbbí*, the lip=*ngúnd-t lbbí*, lit. upper lip and under lip. Again: *leg=linti*, a term standing also for "cult," probably the genuine signification. Noeada and Santucar give *leg=paá*, but this means also "foot," so that it is a moot question if the whole limb was originally conceived and given a distinct name at all. (Cf. M. 34, 48, 49.)

The existence of a great store of detail names, the "technical terms of natural man," so to speak, favors a shifting of the original signification of a word among different tribes and becomes one of the sources of dialectic divergencies. Such a shifting occurs, for instance, frequently where the question turns about parts of the human body lying close together, and to observe it ample opportunity is offered in the following word lists referring to expressions for mouth, lips, nose, forehead, etc. In observing this it must not be overlooked, however, that often an element of uncertainty and confusion is added by the translation of the native term by a European expression whose actual equivalent is a matter of doubt. The following example will illustrate the degree of deceptiveness to which the word lists are open in this regard.

Batán, according to the vocabulary, has for "foot" the word *kokor*, while among several mountain tribes of northern Luzon the same object is designated by *dapan* or *chapan*, *zapan*, etc. (Cf. Wl. 49 and 50.) From the words of reference given it appears that neither the one nor the other of these two means properly, or meant, originally, "foot;" *kokor* implies evidently the idea of crumbling up, bending together, as claws or fingers, and thus would apply only to the toes or the fore part of the foot; the true meaning of *dapan*, on the other hand, seems to be "sole of the foot," perhaps an onomatopoe for the sound produced in putting down something flat, with suffix *-an*. It might, therefore, reasonably be conceived that, our idea "foot" not having been originally collected into a specific expression, the term for a part of the foot was later taken and its meaning extended so as to cover that idea. If in so doing two communities of people, who so far had had in common all the names for the various parts of the foot, should have happened to invest with the extended meaning words for different parts—for example, the one that for toe, the other that for sole—it is obvious that from that moment they would for their expression for foot have become dialectically estranged. This remark applies to cases where the generalization has been actually and of their own accord made by the people, a point rather difficult to determine, since the presence of a word for "foot" in a word list collected, say, among some tribe of primitive people might find an explanation also in the circumstance that an approximate term—that is, one not really covering our "foot"—had been foisted upon the word-collecting traveler by a native, embarrassed over the absence of an exactly equivalent expression in his dictionary, when asked to give the word for that member.

These remarks will lead to a proper view of the significant changes presenting themselves in the following word lists, as also to the necessary precaution with which are to be regarded the English words of translation, which as a rule are given on the authority of my sources.

#### DIALECTS COMPARED

In representation of the Philippine group of languages a series of nineteen dialects has been selected, grouped so as to run from north to south through the whole length of the Archipelago. From this arrange-

ment there results in each list a picture of the sometimes uniform, sometimes varying mode of expression of a certain idea in an average section of the whole group, a picture in some instances curtailed, it is true, by the shortcoming of my sources. The dialects selected for comparison are the following:

IBANÁG (OF KAGAYAN) and ILOKANO, the two languages located nearest to the Batán Islands, spoken by Christian Filipinos.

GINAAN, BONTOK, LEPANTO, BANAWI, TINGGIAN, KANKANÁY, and INIBALOI, seven dialects spoken in the western half of the interior of north Luzon by non-Christian mountain peoples.

GINAAN appears in the word lists as GIN. S. and GIN. M.; that is, according to the somewhat differing vocabularies collected by Dr. Schadenberg and Dr. H. Meyer. To the Hon. Dean C. Worcester, Secretary of the Interior, I owe the following note: "The people of the *rancheria* Guinaan were the terror of the Spaniards, who conceived entirely erroneous ideas as to their number, and referred to them in their writings as 'the tribe Guinaanes.' In point of fact, there is no such tribe, the people of Guinaan being Bontoc Igorot with much Tinguian blood."

BONTOK is given as BONT. S. and BONT. J., the collectors being Dr. Schadenberg and Dr. Jenks, who sometimes agree (BONT. S. J.), sometimes diverge, or in other cases supplement each other. I consider Bont. J. the more genuine forms.

KANKANÁY: Word list contributed to this paper by Mr. Mariano Lagasca, Ilokano, for long years resident and now municipal treasurer of Kapangan, central western part of Benguet. The list is of undoubted authority and, to my knowledge, the first ever published.<sup>1</sup>

INIBALOI: I now call thus the dialect formerly designated by me as Nabaloi, as I consider the first the more correct form. (Cf. P. Carro: *iniloko*, something pertaining to Ilokos.)

PANGASINAN (OF KABOLOAN), PAMPANGAN, TAGALOG, the three most important dialects of central Luzon.

BIKOL, joining Tagalog in the south, but tending more toward Bisayan.

PANAYAN (OR HILIGAYNON), a leading representative of the dialects spoken on the Bisayan Islands and in parts of Mindanao, dialects which on account of their close affinity were comprised by the Spaniards under the collective name BISAYA.

KALAMIAN, according to a vocabulary published by Retana, written over a hundred years ago by a friar in charge of the "Provincia de Calamianes en la Isla de Paragua" (Paláwan), and dated from Taytay, the capital of that province. The author calls it "idioma Calamiano" and "idioma de los naturales de la provincia de Calamianes en la isla de Paragua." I have reason for the belief that it is a TAGBANUA dialect.

At the time the vocabulary was written the Spaniards possessed only the northern part of Paláwan, ceded to them by the Sultan of Borneo in the middle of the eighteenth century and forming with the Kalamian Islands a province under this latter name as mentioned above, with the capital Taytay in Paláwan.

<sup>1</sup> My best thanks are due to Mr. Lagasca for this valuable contribution.

MORO-MAGINDANAU, TINURAY, and BAGODO, spoken by the peoples inhabiting the central and southern regions of Mindanao; dialects explored by the Jesuit fathers.

SULU (JOLANO), the speech of the Mohammedan inhabitants (Moros) of the Sulu Islands.

In order to give an approximate idea of the geographical distribution of these dialects I subjoin here a sketch of the Archipelago into which their abbreviated names are inserted as they appear in the word lists. As, however, this view, while indicating the location, does not give an adequate picture of the numerical importance of the speakers of those dialects, I supplement it by the following figures, taken for the greater part from the "Census of 1903," which will help one to form a conclusion as to the approximate number of speakers represented:

DIALLECT	People	Population
Batán	Native Batanes in five municipalities	8,227
Ib.	Ibanágs or Kagayáns	159,648
Ilk.	Ilokano	805,942
Gin.		(?)
Bont.	Bontok village only (Ienks)	2,500
Lep.		(?)
San.		(?)
Kan.		(?)
In.	Ibalóis	115,000
Pang.	Pangasinans	343,086
Pamp.	Pampanguns	280,994
Tag.	Tagalogs	1,460,695
Bik.	Bikols	566,365
Pan.	Total Bisayans of Panay	228,282
Kal.		(?)
M. Mag.	Total Moros of Mindanao	154,706
Tir.	Tirurays	3,693
Bag.	Bagobos	12,149
Sul.	Total Moros of Jolo	80,226

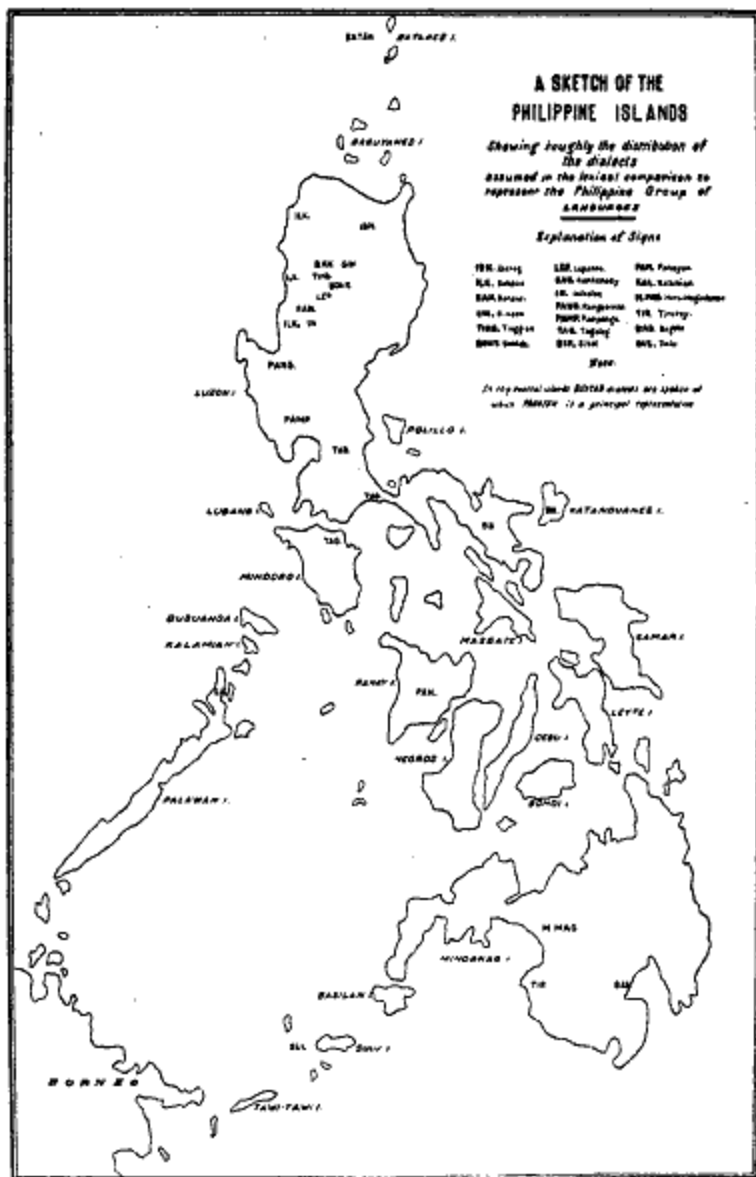
More than 4,585,403 people are therefore speakers of the dialects enumerated, or over 60 per cent of the total Filipino population of the Archipelago, which is 7,562,876. If, however, one were to substitute for the figure put against the Panayan dialect that of the whole Bisayan population of the Islands, 3,219,030, which population speaks, as stated before, closely allied tongues, the approximate total of speakers represented in the word lists would ascend to over 7,081,151, or about 93 per cent of the grand total just given for the whole Archipelago.

<sup>1</sup> Approximate.

<sup>2</sup> I may be permitted to state here in passing that the "Census" is misleading if on p. 56, Vol. II, Span. ed., it states that the dominating tribe in Benguet is the Ilocano, and that they are in a proportion of 67.8 per cent to the population of that province. The correct figures appear on p. 411, showing 21,926 Igorot as predominating in a proportion of 96.4 per cent.

<sup>3</sup> Besides Panayan proper, or *Hilipayuan*, there exists on Panay a dialect variation of a rustic kind called *Baraya*.





To justify this latter mode of reckoning I call to mind that in the great "Diccionario Bisaya-Español," by P. Felix de la Encarnación, all Bisayan dialects have been comprehended into one body, though the author found it necessary to say that in view of this amalgamation nobody should be astonished that various terms had been given entirely different or even diametrically opposed interpretations.

Considering that the Batán dialect occupies with respect to the northern boundary of the Philippine Archipelago a frontier position, I believed it to be of interest incidentally to present a side view on the dialects of Formosa, at least to the extent permitted by the scant material we possess from that island, material which, moreover, does not seem to have as yet been duly sifted. I have consequently collected from a number of works the suitable vocables and arranged them in a second column parallel with the Philippine dialects, in very much the same manner as these but without regard to their precise geographical location.

My mode of writing the Philippine and Formosan words, as also words of reference from other Malayan dialects, is as a rule that of my sources. In order to obviate, however, the confusion that would arise from the juxtaposition of words taken from ancient and modern authors on Philippine dialects, and spelled, in the latter case after the modern, in the former after the obsolete (Spanish) orthography, I observe for all Philippine words uniformly the following rules, which reflect the spelling becoming now popular in the islands.<sup>1</sup> For former (Spanish)—

<i>ca, co, cu</i>	is written	<i>ka, ko, ku</i>
<i>que, qui</i>	is written	<i>ke, ki</i>
<i>guc, gui</i>	is written	<i>ge, gi</i>
<i>ñy, gñ</i>	is written	<i>ng</i>

In the lexical comparison this reformed spelling is shown for the Batán vocables, where applicable, in parentheses at the side of the original text word. In other sections of the present paper it is directly extended to Batán the same as to all other dialects.

In cases where the pronunciation of a word might occasion some doubt it has been explained in footnotes. Special phonetic characters are regularly taken from the international alphabet of the *Association Phonétique Internationale*.

As regards ultimately the authenticity of all the words that appear in the lists, it is hardly necessary to point out the difference existing between a vocabulary whose author, as was mostly the case with Spanish friars, had spent the better part of his life among the natives, and the collection of vocables by a traveling explorer. In this respect the index which I give of the authors used by me speaks for itself. I will only add that Dr. Jenks's Bontok Igorot appears to me collected with great accuracy. I must also point out that, chronologically considered, the word lists

<sup>1</sup> It is difficult to understand why non-Spanish editors of scriptural texts in the vernacular tongues should still hold out for the old irrational orthography.

may be here and there out of true. The Batán vocables, as has been said, date from about the end of the eighteenth century, those of the Kalamian dialect from 1789. All the other dialects may be taken as showing modern forms with the exception perhaps of an occasional antiquated term.

I was fortunate enough to secure at the last moment a revision of the full list of Batán vocables that appear in the lexical comparison by a Batanes resident in Manila. The revised forms, which represent modern Batán as against that reflected by the old vocabulary, are added in the word lists thus: Rev.:.....

## ABBREVIATIONS

Philippine	Formosan
Aeta S. F. Aeta-Santa F <sup>o</sup>	Am. D. Ami in Davidson
Bag. Bagobo	Am. F. Ami in Fischer (Maran village near P'lam)
Ban. Banawi	Am. T. Ami in Taylor
Bik. Bikol	At. Ataya
Bis. Bisayan	Bang. Banga (southeast Formosa)
Bont. J. Bontok in Jenks	Bant. Bantaniang (southeast Formosa)
Bont. S. Bontok in Schadenberg	Bot. D. Botel Tobago in Davidson
Bont. S. J. Bontok in Schadenberg and Jenks	Bot. T. Botel Tobago in Toril
Gin. M. Ginaan in Meyer	Bu. Buhwan (east from Changhwa)
Gin. S. Ginaan in Schadenberg	Fav. Favoriang
Ibn. Ibandg	Ka. Kagi (Kagi district)
Ilk. Ilokano	Ll. Llihsa (south Formosa)
Inb. Inibalot	Pach. Pachien (southeast Formosa)
Kal. Kalamian	Pal. D. Palwan in Davidson
Kan. Kankandey	Pal. T. Palwan in Taylor
Lep. Lepanto	Pel. B. Pelam in Bullock (East coast, probably opposite Takow)
M. Mag. Moro Magindanan	Pep. B. Pepohwan in Bullock (east from Taiwanfoo)
Pamp. Pampangan	Pep. Bak. Baksa Pepohwan
Pan. Panayan	Pep. Ko. Pepo Kongana (from an old woman at Kongana island, off Formosa)
Pang. Pangasinan	Pep. Ku. Pel Po Kuvawawan
Sul. Sulu	Pep. Paz. Pel Po Pazzehe
Tag. Tagalog	Pil. F. P'lam in Fischer (P'lam village)
Ting. Tinggian	Pil. Th. P'lam in Thomson
Tir. Tiruray	Pu. Puyuma
Zamb. A. Zambal-Aeta	Sek. Sekhwan (east from Changhwa)
Zamb. B. Zambal-Bolinao	Shek. Th. Shekhan in Thomson (a northern dialect)
* An asterisk before a word denotes a form gained only by deduction	Sib. Sibuccon (southeast Formosa)
Span. Spanish	Tam. Tamari (south Formosa)
WL Word list	Tang. Tangao (north Formosa)
	Tib. Tibodal (southeast Formosa)
	Tip. Tipin
	Tsar. Tsarisen
	Tso. Tsoo
	Tsul. Tsulhwan (on a lake NE. from Kagee and SE. from 'Chunghwa)
	Von. Vunum

## INDEX OF AUTHORS USED FOR THE WORD LISTS

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Pep. B.  
Tsui.  
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At.  
Bot. D.  
Pai. D.  
Pep. Ku.  
Pep. Paz.  
Pu.  
Tsar.  
Tso.  
Von.  
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Li.  
Pil. F.  
Tam.  
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Pai. T.  
Tip.  
Bang.  
Bant.  
Pach.  
Pep. Bak.  
Pil. Th.  
Shek. Th.  
Sib.  
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*Register of words compared, with current numbers*

1 sky	25 brother	51 finger (hand)	77 boat
2 sun, day	26 old man	52 elbow	78 food
3 moon, month	27 king	53 gail	79 salt
4 night	28 name	54 liver	80 vinegar
5 { afternoon	29 head	55 stomach	81 oil
{ evening	30 forehead	56 saliva	82 fat
6 star	31 face	57 bowels	83 gold
7 cloud	32 nose	58 excreta	84 mat
7a (supplemental)	33 mouth	59 dog	85 Batanese
8 storm	34 lip	60 fowl	86 Chinese
9 wind	35 tongue	61 cock	87 hunger
10 lightning	36 tooth	62 hen	88 thirsty
11 fire	37 eye	63 egg	89 pain
12 water	38 ear	64 wing	90 } sickness
13 earth	39 breast of female	65 feather	91 }
14 year	40 breast	66 fish	92 cold
15 east	41 neck	67 pig	93 warmth
16 flower	42 throat	68 goat	94 right
17 root	43 back	69 snake	95 left
18 vein	44 armpit	70 deer	96 clean
19 man (homo)	45 heart	71 bee	97 dirty
20 male person	46 belly	72 house	98 red
21 father	47 knee	73 temple	99 distant
22 woman	48 leg, calf	74 bridge	100 } to go
23 mother	49 foot	75 ship	101 }
24 child	50 nail	76 boat	102-113 numerals

## WORD LISTS

[In the following word lists the English equivalent is omitted when it is the same as that given in the numbered heading. For example: Ibn. *langit* means "sky" only, Pang. *taoen* both "sky" and "year," and Von. *gahnen* "heaven" only.]

1. *gañit*; cielo; sky. Rev.: *jañit*, *janit*

PHILIPPINE		FORMOSAN	
Ibn.	<i>langit</i>	Von.	<i>gahnen</i> , heaven
Ilk.	<i>langit</i>	Tao.	<i>galsa</i> , heaven
Gin. S.	<i>lebug</i>	Tsar.	<i>kurarawan</i> , heaven
Gin. M.	<i>daya</i>	Pal. D.	<i>k*junagan</i> , heaven
Bont. S. J.	<i>chaya</i>	Pu.	<i>ra'get</i> , heaven
Lep.	<i>daya</i>	Am. D.	<i>kakaraqan</i> , heaven
Ban.	<i>langit</i>	Am. F.	<i>kakaran</i> , air
Ting.	<i>langit</i>	Pep. Paz.	<i>rieno kawax</i> , heaven
Kan.	<i>kyang</i> <sup>1</sup>	Pep. Ku.	<i>riu</i> , heaven
Inh.	<i>dangit</i>	Pep. Bak.	<i>tuwin</i>
Pang.	<i>taoen</i> , sky, year	Pil. F.	<i>ragitt</i> , air
Pamp.	<i>banua</i> , <sup>2</sup> sky, year	Pel. B.	<i>arang-it</i> , clouds
Tag.	<i>langit</i>	Shek. Th.	<i>baba-kawas</i> , heaven
Bik.	<i>langit</i>	Fav.	<i>boesua</i> [ <i>bosua</i> ], heaven
Pan.	<i>langit</i>	Ka.	<i>walin</i> , heaven
Kal.	<i>langit</i>	At.	<i>kayal</i> , heaven
M. Mag.	<i>langit</i>	Tang.	<i>kán yit</i>
Tir.	<i>launy</i>		
Bag.	{ <i>bragit</i>		
	{ <i>kapaladan</i> <sup>3</sup>		
Sul.	<i>langit</i>		

NOTE.—Compare WL 7: cloud.

NOTE.—With *langit*, *hangin* in WL 9 with *daya* the same in WL 15.

<sup>1</sup> Inh. *akayang*, high.

<sup>2</sup> Bis. *banua*, weather, atmosphere, region, country, fields and mountains, village.

<sup>3</sup> Gen. Philippine *palad* (*palaw*), bliss.

2. *arao*; sol, día; sun, day

PHILIPPINE		FORMOSAN	
Ibn.	{ <i>aggau</i> , day <i>mata tal lungi-t</i> , sun	Von.	<i>warc</i> , sun
Ilk.	{ <i>aldaa</i> , day <i>inít</i> , <sup>1</sup> sun	Tso.	<i>hirc</i> , sun
	Gin. M.	{ <i>aldaa</i> , sun <i>ekyo</i> , day	Tsar.
Bont. S.		<i>agako</i>	Pai. D.
Bont. J.	<i>agá</i> <sup>2</sup>	Pai. T.	<i>kadow</i>
Lep.	<i>agako</i> , sun	Pu.	<i>kadao</i> , sun
Ban.	{ <i>ao</i> , <i>a-ao</i> , sun <i>ngaoa</i> , day	Am. D.	<i>tsiral</i> , sun
	Ting.	{ <i>ago</i> , sun <i>salong</i> , day	Am. F.
Kan.		<i>agó</i>	Am. T.
Inb.	<i>akón</i>	Pep. Paz.	<i>rezahu</i> , sun
Pang.	<i>ageo</i>	Pep. Ku.	<i>mata-no-káu</i> , sun
Pamp.	<i>alhaw</i>	Pep. Ko.	{ <i>wagi</i> , sun <i>matukuh</i> , morning
Tag.	<i>áraw</i>	Pep. B.	{ <i>wagi</i> , sun <i>matukuh</i> , day
Bik.	<i>alhaw</i>	Pep. Bak.	<i>icái</i> , sun
Pan.	<i>alhaw</i>	Li.	{ <i>karau</i> , sun <i>chikatanukuru</i> , <sup>3</sup> day
Kal.	{ <i>kaldao</i> <i>alangáa</i> , sun	Tam.	{ <i>garan</i> , sun <i>mo-katada-u</i> , day
	M. Mag.	{ <i>gay</i> , day <i>sesang</i> , sun	Pil. F.
Tir.		{ <i>gay</i> , day <i>terresang</i> , sun	Pel. B.
	Bag.	{ <i>gay</i> , time, day <i>terresang</i> , day	Tsui.
Sul.		{ <i>al-lá</i> <i>shéprá</i> , <sup>4</sup> sun	Sek.
		<i>aldaa</i> , day	Shék. Th.
		Bu.	{ <i>hidaa</i> , sun <i>kushun</i> , day
		Fav.	<i>sisá</i> , <i>zisa</i> , <i>zisha</i> , sun
		Tip.	{ <i>kadow</i> , sun <i>sawraian</i> , day
		Ka.	<i>ilaha</i> , sun
		At.	<i>wáge</i> , sun
		Tang.	{ <i>whá góí</i> , sun <i>jib whá góí</i> , day (lit. sun go down)

<sup>1</sup> Tag. *inít*, heat.<sup>2</sup> *gá* - *é* in German "Ich" (Iunks).<sup>3</sup> Anti words were collected by Fischer with the help of a Japanese schoolmaster; those from Lili-sha through an interpreter (Japanese?).<sup>4</sup> English orthography.



3. **bugan**; luna, mes; moon, month. Rev.: *bujan*

## PHILIPPINE

Ibn.	<i>bulán</i>
Ilk.	<i>búlan</i>
Gin. S.	<i>bulan</i>
Gin. M.	<i>láiáá</i>
Bont. S. J.	<i>fuán</i>
Lep.	<i>buan</i>
Ban.	<i>bulan</i>
Ting.	<i>bulán</i>
Kan.	<i>bu-ocán</i>
Inb.	<i>bulan</i>
Pang.	<i>bulan</i>
Pamp.	<i>bulan</i>
Tag.	<i>buán, buwan</i>
Bik.	<i>bulan</i>
Pan.	<i>bulan</i>
Kal.	<i>bulan</i>
M. Mag.	<i>ulán-ulán</i>
Tir.	<i>terresang kelungónán</i>
Bag.	<i>bulan</i>
Sul.	<i>búlán</i>

## FORMOSAN

Von.	<i>toa</i> , moon
Tso.	<i>porohu</i> , moon
Tsar.	<i>iras</i> , moon
Pai. D.	<i>keras</i> , moon
Pai. T.	<i>kiliass</i> , moon
Pu.	<i>euran</i> , moon
Am. D.	<i>urát</i> , moon
Am. F.	<i>weoris</i> , moon
Am. T.	<i>evlam</i> , moon
Pep. Paz.	<i>iras</i> , moon
Pep. Ku.	<i>vúran</i> , moon
Pep. Ko.	<i>buran</i> , moon
Pep. B.	<i>buran</i> , moon
Pep. Bak.	<i>buran</i> , moon
Li.	<i>quitiya</i> , moon
Tam.	<i>quiliasi</i> , moon
Pil. F.	<i>buran</i> , moon
Pel. B.	<i>aburan</i> , moon
Tsui.	<i>furat</i> , moon
Sek.	<i>ilass</i> , moon
Shek. Th.	<i>illas</i> , moon
Bu.	<i>idass</i> , moon
Fav.	<i>idas</i>
Tip.	<i>ailiass</i> , moon
Ka.	{ <i>itu</i> , moon <i>evlam</i> , evening
At.	<i>ryatsin</i> , moon
Tang.	<i>pó yát ching</i> , moon

4. *aguep* [agep<sup>2</sup>]; noche; night. Rev.: *ajép, ajíp*

	PHILIPPINE		FORMOSAN
Ibn.	<i>gabi</i>	Pai. T.	<i>evaguen</i>
Ilk.	<i>rabii</i>	Am. F.	<i>terayit</i>
Gin. S.	<i>labii</i>	Am. T.	<i>rumialé</i>
Gin. M.	<i>malakáin</i> <sup>2</sup>	Pep. B.	<i>madung</i>
Bont. S. J.	<i>laji</i>	Li.	<i>monggi</i>
Lep.	<i>labi</i>	Tam.	<i>masurum</i>
Ban.	<i>wangenag</i>	Pil. F.	<i>armun</i>
Ting.	<i>lábi</i>	Tsui.	<i>hom-hom</i>
Kan.	<i>labi</i>	Sek.	<i>tanian</i>
Inb.	<i>addwi</i>	Shek. Th.	<i>hinien</i>
Pang.	<i>labi</i>	Bu.	<i>babien</i>
Pamp.	<i>bengi</i>	Fav.	{ <i>bi-ini</i>
Tag.	<i>gabi</i>		{ <i>odum, darkness</i>
Bik.	<i>bangi</i>	Tip.	<i>harumang</i>
Pan.	<i>gab-i</i>	Tang.	<i>bid lih háng du</i>
Kal.	<i>larii</i>		
M. Mag.	<i>gabi</i>		
Tir.	<i>kelungón</i>		
Bag.	<i>dukilom</i>		
Sul.	{ <i>dom</i>		
	{ <i>kweit, last night</i>		

5. *macuyab* [makuyab]; tarde; afternoon, evening

	PHILIPPINE		FORMOSAN
Ibn.	<i>fágab</i>	Pep. Ko.	<i>madung, evening</i>
Ilk. <sup>3</sup>	<i>matem</i>	Ka.	<i>walan,<sup>4</sup> evening</i>
Bont. S.	<i>masuyao, evening</i>	Fav.	{ <i>marpesa, evening</i>
Bont. J.	<i>ni'-sá-yao,<sup>5</sup> evening</i>		{ <i>marumarmo, twilight</i>
Lep.	<i>naslem, evening</i>		
Ban.	<i>sanbatangan, evening</i>		
Kan.	<i>maslem, evening</i>		
Inb.	<i>imachem, evening</i>		
Pang.	<i>ngárem</i>		
Pamp.	<i>gatpanapun, afternoon</i>		
Tag.	<i>hapon, afternoon</i>		
Bik.	<i>hupun, afternoon</i>		
Pan.	<i>hapun, afternoon</i>		
Kal.	<i>apon, afternoon</i>		
M. Mag.	<i>matulem</i>		
Tir.	<i>tenegén</i>		
Bag.	{ <i>mapon</i>		
	{ <i>kabal-in allo</i>		
Sul.	<i>máhapun</i>		

<sup>1</sup> Cf. O. Jav. *rèrèb*, quiet; Jav. *narép*, cold; Pang. *erép*, extinguish.<sup>2</sup> German pronunciation. Cf. Ilk., Lep., etc., in WL 4.<sup>3</sup> Ilk. *yakayab*, mountain-cave.<sup>4</sup> Cf. WL 3.<sup>5</sup> The hyphens show the syllabic division of the word; the same in following lists.

6. **bitoguen** [*bitogen*]; *estrella*; *star*. Rev.: *bitujin*

PHILIPPINE		FORMOSAN	
Ibn.	<i>bitán</i>	Bot. T.	<i>mata-no-anito</i>
Iik.	<i>bituén</i>	Von.	<i>mintokan</i>
Gin. S.	<i>bituin</i>	Tso.	<i>tsongohu</i>
Gin. M.	<i>uituin</i>	Tsar.	<i>rituan</i>
Bont. S.	<i>talo, talao</i>	Pai. D.	<i>vitukin</i>
Bont. J.	{ <i>fat-la-ká-kan</i> , large stars { <i>ták-fí'-fi</i> , small stars <sup>1</sup>	Pai. T.	<i>vitukin</i>
Lep.	<i>talao</i>	Pu.	<i>teol</i>
Ban.	<i>butalao, talao</i>	Am. D.	<i>uces</i>
Ting.	<i>daldán</i>	Am. F.	<i>u-ois</i>
Kan.	<i>talao</i>	Am. T.	<i>roess</i>
Inb.	<i>talao</i>	Pep. Paz.	<i>mintol</i>
Pang.	<i>bituen</i>	Pep. Ku.	<i>waturun</i>
Pamp.	<i>butuin</i>	Pep. Ko.	<i>atatingakai</i> , stars
Tag. <sup>2</sup>	<i>bituin</i>	Pep. B.	<i>atating-akai</i> , stars
Bik.	<i>bitoon</i>	Li.	<i>michokan</i>
Pan.	<i>bitoon</i>	Tan.	<i>michokan</i>
Kal.	<i>bitonken</i>	Pil. F.	<i>teor</i>
M. Mag.	<i>bituen</i>	Pel. B.	<i>atiar</i>
Tir.	<i>gitoon</i>	Teui.	<i>tahlutah</i> , stars
Bag.	<i>karaní</i>	Sek.	<i>bitul</i>
Sul.	<i>bitoon</i>	Fav.	{ <i>baboon</i> { <i>aissenas</i> , small stars
		Tip.	<i>rituren</i>
		Ka.	<i>shulan</i> , stars
		At.	<i>mintogan</i>
		Tang.	<i>pá óng dh</i>

<sup>1</sup> á = u in English "but" (Jenks).

<sup>2</sup> Tag. *tátá*, large shining star; *táidag bakero*, morning star. In poetry *mata* is used for star.

7. *demdem*;<sup>1</sup> nube; cloud

	PHILIPPINE		FORMOSAN
Iln.	<i>kupom</i>	Von.	<i>rubon</i>
Iik.	<i>úlep</i>	Tso.	<i>tsunbarn</i>
Gin. S.	<i>libán</i>	Tsar.	<i>ucupus</i>
Bont. S.	<i>lijó</i>	Pai. D.	<i>kurupus</i>
Bont. J.	<i>li-fú-o</i> , cloud, rain	Pu.	<i>katom</i>
Lep.	<i>libao</i>	An. D.	<i>touam</i>
Ban.	<i>libau</i>	Pep. Paz.	<i>raron</i>
Kan.	<i>libon</i>	Pep. Ku.	<i>ránun</i>
Ilnb.	{ <i>albang</i> , cloud, mist <i>kalpot</i> , cloud, mist <i>ulep</i> , cloud, mist	Pep. Ko.	<i>rabu</i>
Pamp.	{ <i>biga</i> <i>lalam</i> , clouded	Pep. B.	<i>rabu</i>
Tag.	{ <i>alápán</i> , cloud, mist <i>aláp</i> , cloud, mist <i>dilim</i> , large cloud	Pel. B.	<i>arag-it</i>
Bik.	{ <i>patungawon</i> <i>dampóg</i> , mist	Tsui.	<i>kali</i> , clouds
Pan.	{ <i>gal-un</i> <i>dampok</i> , clouded sky	Sek.	<i>ralung</i> , clouds
Kal.	<i>uawen</i>	Bu.	<i>ralung</i> , clouds
M. Mag.	<i>gabau</i>	Fav.	<i>rabloc</i> , clouds
Tir.	<i>uawen</i>	Ka.	<i>lano</i> , clouds
Bag.	<i>supulayon</i>	At.	<i>guram</i>
Sul.	<i>dempók</i>	Tang.	<i>shiu loek</i> , <i>bicu git</i> , clouds

## 7a. Supplement to word list 7

	PHILIPPINE <sup>2</sup>		
Iik.	{ <i>kutungán</i> , clouded sky <i>malim</i> , evening <i>lilem</i> , <i>rimet</i> , darkness <i>rimat</i> , to discern indistinctly from afar, etc. <i>lemácag</i> , hiding place <i>limed</i> , secret, concealment <i>demdém</i> , disobedience from laziness, etc.	Zam. B.	<i>rérem</i> , cloud
		Zam. A.	<i>dagim</i> , cloud
		Aeta. S. F.	<i>lōon</i> , cloud?
		Pamp.	{ <i>dabumban</i> , obscure <i>lalam</i> , clouded
		Tag.	{ <i>ilim</i> , shade <i>modilim</i> , dark
		Bik.	<i>lilimat</i> , to forget
			<i>lolom</i> , dark night
Bont. J.	{ <i>limlin</i> , heavy prolonged storm.	Pan.	{ <i>lolom</i> , dark <i>lum-en</i> , to become clouded
Pang.	{ <i>eruu</i> , to become night <i>eruwā</i> , sadness <i>ngérem</i> , evening	Sul.	<i>dom</i> , night

NOTE.—The sound-change from *e* in certain dialects of northern Luzon to Pamp. *a*, Tag. *i*, Pan. and Bik. *o* (*u*) is typical.

<sup>1</sup> For the root in this and similar forms of the other dialects compare the following supplemental list.

<sup>2</sup> For the Formosan cf. WL 4, night; WL 5, evening; WL 7, cloud.

8. *añin*; tempestad; storm9. *sabansay*; viento; wind. Rev.: *salausau*<sup>1</sup>

	PHILIPPINE		FORMOSAN
Ibn.	{ <i>paddad-k</i> , <sup>2</sup> wind <i>parang</i> , fresh fair breeze	Von.	<i>heuben</i> , wind
Ilk.	<i>angin</i> , wind	Tso.	<i>porepe</i> , wind
Gin. S.	<i>balí</i> , <sup>2</sup> wind	Tsar.	<i>care</i> , wind
Bont. S.	<i>soysoy</i> , wind	Pai. D.	<i>ware</i> , wind
Bont. J.	{ <i>cha-kim</i> , wind <i>lim-lim</i> , heavy prolonged storm	Pa.	<i>vare</i> , wind
Lep.	<i>tan-nin</i> , wind	Am. D.	<i>vare</i> , wind
Ban.	<i>angin</i> ; wind	Pep. Paz.	<i>care</i> , wind
Kan.	<i>dagem</i> , wind	Pep. Ku.	<i>vare</i> , wind
Inb.	<i>chagam</i> , wind	Pep. Bak.	<i>bah</i> , wind
Pang.	<i>dagem</i> , wind	Fav.	{ <i>barri</i> , wind <i>bagus, bajus</i> , a storm <sup>4</sup>
Pamp.	<i>angin</i> , wind	Ka.	<i>mali</i> , wind
Tag.	<i>hangin</i> , wind	At.	<i>raikwi</i> , <sup>3</sup> wind
Bik.	<i>loros</i> , wind	Tang.	<i>tá lang</i> , wind
Pan.	<i>hangin</i> , wind		
Kal.	<i>díbt</i> , wind		
M. Mag.	<i>endú</i> , wind		
Tir.	{ <i>referru</i> , wind <i>tundús</i> , soft wind		
Bag.	<i>karamag</i> , wind		
Sul.	<i>hangin</i> , wind		

<sup>1</sup> Tag. *salaysoy*, the soft blowing of the wind. Ilk. *salaysoy*, wind entering through chinks; water passing through cracks. Cf. Bont. S. above.

<sup>2</sup> *d* or *k* is heard.

<sup>3</sup> Note correspondence with Formosan and cf. Negrito of Baler *páris*, wind, which approaches Ib. *parang*.

<sup>4</sup> Cf. the general Philippine word *bagyo*, storm (from Sanskrit *váyu*, wind).

10. *chivat*;<sup>1</sup> relámpago; lightning. Rev.: *chidat*

	PHILIPPINE		FORMOSAN
Ibn.	<i>kilá-t</i>	Pel. B.	<i>armung</i>
	{ <i>kimát</i>	Tsui.	<i>harbuk</i>
Ilk.	{ <i>kiláp</i> , glitter of precious stones	Sek.	<i>malapend</i>
		Bu.	<i>sassaína</i>
Gin. S.	<i>idul</i>	Fav.	<i>lalka</i>
Bont. S.	<i>kumetap</i> <sup>2</sup>	Ka.	<i>lipalipa</i>
Bont. J.	<i>yáp-yáp</i>	Tang.	<i>uce toh pán niek</i> <sup>3</sup>
Lep.	<i>adem</i>		
Ban.	<i>kilat</i>		
Kan.	<i>bagilat</i>		
Inb.	{ <i>bagilat</i> <i>kerul</i> , thunder		
Pang.	<i>kirnat</i>		
Pamp.	<i>kildap</i>		
Tag.	<i>kildat</i>		
Bik.	<i>kitát</i>		
Pan.	<i>kitat</i>		
Kal.	<i>kodlap</i>		
M. Mag.	<i>kilah</i>		
Tir.	<i>sila</i>		
Bag.	<i>kirung</i>		
Sul.	<i>kitat</i>		

<sup>1</sup> The *v* in this word may be a misprint.<sup>2</sup> *Kumetap* evidently = stem *ketap* + infix *um*.<sup>3</sup> Meaning god or devil of fire.

11. *apu*; fuego; fire

PHILIPPINE		FORMOSAN	
Ibn.	<i>afuy</i>	Von.	<i>sapos</i>
Ilk.	<i>apuy</i>	Tso.	<i>pujju</i>
Gin. S.	<i>apoy</i>	Tsar.	<i>sapui</i>
Gin. M.	<i>apui</i>	Pai. D.	<i>sapoi</i>
Bont. S.	<i>apuy</i>	Pai. T.	<i>sapoe</i>
Bont. J.	<i>a-pu'-i</i>	Pu.	<i>apoi</i>
Lep.	<i>apuy</i>	Am. D.	<i>ramal</i>
Ban.	<i>apoy</i>	Am. F.	<i>namaro</i>
Ting.	<i>apui</i>	Am. T.	<i>namar</i>
Kan.	<i>apuy</i>	Pep. Paz.	<i>haysi</i>
Inb.	<i>apui</i>	Pep. Ku.	<i>ramah</i>
Pang.	<i>apuy</i>	Pep. Ko.	<i>apui</i>
Pamp.	{ <i>api</i> <i>tauo</i> <sup>1</sup>	Pep. B.	<i>apui</i>
Tag.	<i>apuy</i>	Pep. Bak.	<i>apoi</i>
Bik.	<i>kalayo</i>	Lá.	<i>sappoi</i>
Pan.	<i>kalayo</i>	Tam.	<i>sappoi</i>
Kal.	<i>apuy</i>	Pil. F.	<i>apoe</i>
M. Mag.	<i>apuy</i>	Pil. Th.	<i>apui</i>
Tir.	{ <i>cfey</i> <i>frayag</i>	Pel. B.	<i>apui</i>
Bag.	<i>apoy</i>	Tsui.	<i>apu</i>
Sul.	<i>kayu</i>	Sek.	<i>hapu-i</i>
		Bu.	<i>hapunek</i>
		Fav.	<i>chau</i>
		Tip.	<i>apoe</i>
		Ka.	<i>apu</i>
		Pach.	<i>apooth</i>
		Sib.	<i>sapooth</i>
		Tib.	<i>poaju</i>
		Bang.	<i>apoolu</i>
		Bant.	<i>apooy</i>
		At.	<i>ponnyak</i> <sup>2</sup>
		Tang.	<i>pán niek</i> <sup>2</sup>

<sup>1</sup> Cf. with Formosan Fav. *chau*. Fav. *ch* (guttural) stands most often for Philippine *i*.

<sup>2</sup> Cf. Sek. and Bu.

12. **danum** (catechism: *ranum*); *agua*; *water*

PHILIPPINE		FORMOSAN	
Ibn.	<i>danám</i>	Bot. T.	<i>ranum</i>
Ilk.	<i>danám</i>	Von.	<i>ranum</i>
Gin. S.	<i>danum</i>	Tso.	<i>tsōmo</i>
Gin. M.	<i>sanum</i>	Tsar.	<i>zārum</i>
Bont. S.	<i>danum</i>	Pai. D.	<i>zayou</i>
Bont. J.	<i>chē-num</i>	Pai. T.	<i>lalium</i>
Lep.	<i>danum</i>	Pu.	<i>nuai</i>
Ban.	<i>danum</i>	Am. D.	<i>nanom</i>
Ting.	<i>tanum</i>	Am. F.	<i>nanom</i>
Kan.	<i>danum</i>	Am. T.	<i>nanom</i>
Inb.	<i>chanum</i>	Pep. Paz.	<i>darūm</i>
Pang.	<i>danum</i>	Pep. Ku.	<i>rurum</i>
Pamp.	<i>danum</i>	Pep. Ko.	<i>daban</i>
Tag.	<i>túbig</i>	Pep. B.	<i>dalum</i>
Bik.	<i>túbig</i>	Pep. Bak.	<i>jalum</i>
Pan.	<i>tubig</i>	Li.	<i>jiarū</i>
Kal.	<i>vai</i>	Tam.	<i>jiarum</i>
M. Mag.	<i>ig</i>	Pil. F.	<i>vai</i>
Tir.	{ <i>uayeg</i> <i>reguis</i>	Pil. Th.	<i>a-tuei</i>
Bag.	<i>uayig</i> <sup>1</sup>	Pel. B.	<i>ave</i>
Sul.	<i>tubig</i>	Tsu.	<i>tsarūm</i>
		Sek.	<i>dalom</i>
		Bu.	<i>kasia</i>
		Fav.	<i>to</i> <sup>2</sup>
		Tip.	<i>ranu</i>
		Ka.	<i>lalin</i>
		Pach.	<i>sattoom</i>
		Sib.	<i>manum</i>
		Tib.	<i>choomai</i>
		Bang.	<i>uchilai</i>
		Bant.	<i>uchikū</i>
		At.	<i>kusiya</i>
		Tang.	<i>kūt siá, k'uid</i>

<sup>1</sup> Ilk. *uayig*, brook; Ibn. *uey*, brook, creek.<sup>2</sup> Nahang, Suk. (Mon. Khmer) *do*, water. Bersisi *do, dah*, etc., water. Cf. also Tag. *tubig*.



## 13. tana; tierra; earth

PHILIPPINE		FORMOSAN	
Ibn.	<i>dabbán</i>	Vou.	<i>darak</i>
Ilk.	<i>dagá</i>	Tao.	<i>tao-ua</i>
Gin. M.	<i>ludá</i>	Tsar.	<i>kadunangaa</i>
Bont. S.	<i>lutá</i>	Pai. D.	<i>ppépo</i>
Lep.	<i>tanap</i> <sup>1</sup>	Pal. T.	<i>keipo</i>
Ban.	<i>luta</i>	Pu.	<i>dál</i>
Ting.	<i>bida</i>	Am. D.	<i>sa</i>
Kan.	<i>luta</i>	Am. T.	<i>sira</i>
Inb.	<i>bidaí</i>	Pep. Paz.	<i>rejik-dlabhu</i>
Pang.	<i>dálin</i>	Pep. Ku.	<i>uanan</i>
Pamp.	{ <i>gabáin</i> <i>labuad</i>	Pep. Bak.	<i>ni</i>
Tag.	<i>lápa</i>	Pil. Th.	<i>darak</i>
Bik.	<i>dagá</i>	Fav.	{ <i>ta</i> , land, territory, ground <i>ta-ua ato</i> , the earth
Pan.	<i>dutá</i>	Tip.	<i>zoreik</i>
M. Mag.	<i>lupa</i>	Ka.	<i>wumat</i>
Tir.	{ <i>fántad</i> <i>tuá</i>	At.	<i>hepal</i>
Bag.	<i>tanu</i>	Tang.	<i>áruá</i>
Sul.	<i>luní</i>		

## 14. aoan; año; year

PHILIPPINE			
Ibn.	<i>dagán</i>	Pamp.	{ <i>baoua</i> , year, sky <i>baliktaon</i>
Ilk.	<i>tauén</i>	Tag.	<i>taon</i>
Gin. M.	<i>dagun</i>	Bik.	<i>taon</i>
Bont. S.	<i>taoen</i>	Pan.	<i>tu-ig</i>
Bont. J.	<i>ta'-win</i>	Kal.	<i>takon</i>
Lep.	{ <i>taoen</i> <i>teoen</i>	M. Mag.	<i>ragun</i>
Ban.	{ <i>taoen</i> <i>taon nana</i>	Tir.	<i>belintuá</i>
Ting.	<i>magedawin</i>	Bag.	{ <i>bia-au</i> , year, age <sup>2</sup> <i>ham-ur</i> , year, rice <sup>3</sup>
Kan.	<i>taoen</i>	Sul.	<i>tahun</i>
Inb.	<i>taón</i>		
Pang.	{ <i>taben</i> , sky <i>taon</i>		

## FORMOSAN

Fav. *baus*<sup>1</sup> Ilk. *tanáp*, level ground, especially on mountain tops.<sup>2</sup> Ilk. *biag*, life.<sup>3</sup> Bks. *komay*, rice (on the stalk).

15. { **dada**; oriente; orient. Rev.: *dadaan*; *niaya*  
 { **dumada**; salir el sol; rising of the sun

	PHILIPPINE		FORMOSAN
Ibn.	{ <i>latawangán</i> , orient <i>laga</i> , <sup>1</sup> aurora	Pep. Ko.	<i>tagaja</i> , <sup>2</sup> east
Ilk.	<i>dáya</i> , <sup>3</sup> orient	Pil. Th.	{ <i>ameh</i> , east <i>daiah</i> , south
Bont. J.	<i>fa-la'-au si a'pu'</i> , east	Pel. B.	{ <i>ami</i> , east <i>daia</i> , north
Kan.	<i>tongdo</i> , orient	Sek.	<i>daia</i> , east
Inb.	<i>chaya</i> , east	Bu.	<i>daia</i> , east
Pang.	<i>bukig</i> , east	Fav.	<i>bayen</i> , east
Pamp.	{ <i>aslagan</i> , east <i>alaga</i> , aurora		
Tag.	<i>silangan</i> , <sup>4</sup> east		
Bik.	{ <i>sobangan</i> , east <i>sirangan</i> , east		
Pan.	<i>sillangan</i> , east		
Kal.	<i>tobatan</i> , east		
M. Mag.	<i>sebangán</i> , orient		
Tir.	<i>sebangán</i> , orient		
Bag.	<i>kasilatan</i> , orient		
Sul.	{ <i>kasubangan</i> , <sup>5</sup> orient <i>timor</i> , orient		

16. **sabong**; flor; flower

	PHILIPPINE		FORMOSAN
Ibn.	<i>lappau</i>	Pai. T.	<i>taalíngiu</i>
Ilk.	<i>sábung</i>	Am. F.	<i>woro</i>
Bont. J.	<i>feng-a</i>	An. T.	<i>iris</i>
Kan.	<i>bunga</i> <sup>6</sup>	Pep. Ko.	<i>isih</i>
Inb.	<i>bunga</i>	Pep. B.	<i>isih</i>
Pang.	<i>sampaga</i>	Pep. Bak.	<i>eseb</i>
Pamp.	{ <i>sampaga</i> <i>lulaklak</i>	Li.	<i>bujíangan</i>
Tag.	<i>bulaklak</i>	Tam.	<i>chapoi</i>
Bik.	<i>lurek</i>	Pil. F.	<i>apott</i>
Pan.	<i>bulak</i>	Pel. B.	<i>sawar</i>
Kal.	<i>talay</i>	Tsui.	<i>bokai</i>
M. Mag.	{ <i>ulak (arok) ú kuya</i> <i>ubar-ubar</i>	Sek.	<i>tulala</i>
Tir.	{ <i>ulak</i> <i>anak kuyen</i> , <sup>7</sup> flower, fruit	Fav.	<i>tullala</i>
Bag.	<i>kubokad</i>	Tip.	<i>rangdaran</i>
Sul.	<i>sumping</i>	Ka.	{ <i>isi</i> <i>tulala</i>
		Tang.	<i>pi pd</i>

<sup>1</sup> Tag. and Bis. *baga*, glowing coals.

<sup>2</sup> Pep. Ko. shows the prefix *taga-* in the terms for the four cardinal points.

<sup>3</sup> Gin. M. *dáya*, Bont. S. *chaya*, Lep. *dáya* = sky.

<sup>4</sup> Tag. *silang*, rising of stars etc.; Bis. *sobang*.

<sup>5</sup> Sul. *kasubangan*, new moon.

<sup>6</sup> Tag., Bik., and Pan. *bunga* = fruit.

<sup>7</sup> *Anak* = *anak*. The term *anak kuyen* seems to confirm Codrington's supposition that the primary meaning of *anak* is not "child" but "appendage," or "belonging"; *anak kuyen* = appendage of tree.

17. *yamot*; raiz; root

PHILIPPINE		FORMOSAN	
Ibn.	<i>gamó-t</i>	Pai. T.	<i>kapas</i>
Ilk.	<i>ramut</i> <sup>1</sup>	Am. T.	<i>kekeln</i>
Bont. J.	<i>la-mot'</i> , root of plant	Pel. B.	<i>ourat</i>
Kan.	<i>lamót</i>	Tsui.	<i>fila</i>
Inb.	<i>damót</i>	Sek.	<i>hamens</i>
Pang.	<i>segeg</i>	Ru.	<i>rap-arap</i>
Pamp.	{ <i>gamot</i> <i>wakud</i>	Isar.	<i>damo</i> , blood
Tag. <sup>2</sup>	<i>ugat</i> , root, vein	Fal. E.	<i>gamok</i> , blood
Bik.	<i>gamot</i>	Pai. T.	<i>diamok</i> , blood
Pan.	<i>gamut</i>	Pep. Paz.	<i>damo</i> , blood
Kal.	<i>lamot</i>	Pep. B.	<i>gama</i> , blood
M. Mag.	<i>bekau</i> , root, sprout	Pel. B.	<i>damok</i> , blood
Tir.	<i>darric</i> <sup>3</sup>	Sek.	<i>damuth</i> , blood
Bag.	<i>ramot</i>	Tip.	<i>rami</i> , blood
Sul.	<i>akag</i>	At.	<i>rammo</i> , blood

NOTE.—This list is to be considered in connection with the following.

18. *uyat*; venas; veins

PHILIPPINE		FORMOSAN	
Ibn.	<i>kalló-k</i> , vein	Pang.	<i>uyat</i> , vein
Ilk.	<i>urát</i> , vein	Pamp.	<i>úyat</i> , vein
Gin. S.	<i>uyát</i> , vein, shank	Tag.	<i>ugat</i> , vein, root
Bont. S.	<i>sup-sup</i> , vein	Bik.	<i>ogut</i> , vein
Bont. J.	<i>uwth</i> , vein	Pan.	<i>ugat</i> , vein
Lep.	<i>uat</i> , vein	M. Mag.	<i>ugat</i> , vein
Ban.	<i>ulat</i> , vein	Tir.	<i>urrat</i> , vein
Kan.	<i>uoot</i> , vein	Bag.	<i>ogut</i> , vein
Inb.	<i>ulat</i> , vein	Sul.	<i>urat</i> , vein

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Fav. *oggoch*, a vein, a sinew

<sup>1</sup> Ilk. *gamút*, vegetal poison; Ilk. *gamó*, bark or fruit added to *bái* (wine of sugar cane).

<sup>2</sup> Tag. *gamót*, medicine; *damó*, herb.

<sup>3</sup> M. Mag. *dalug*, *dalig*, a certain tuber.

## 19. tao; hombre; man (homo)

PHILIPPINE		FORMOSAN	
Ibn.	<i>toloy</i>	Pai. T.	<i>teotson</i> , mankind
Ilk.	<i>táo</i>	Pu.	<i>utu</i>
Gin. S.	<i>táo</i>	Am. T.	<i>tamliáo</i> , mankind
Bont. S.	<i>tágo</i>	Pel. B.	<i>atou</i>
Bont. J.	<i>ta'-ku</i> , one person	Fav.	{ <i>elo</i>
Ban.	<i>tágo</i>		{ <i>batasa</i>
Kan.	<i>ipugao</i> <sup>1</sup>	Tip.	<i>mantawem</i> , mankind
Inb.	<i>táo</i>	Rant.	<i>aoobai</i>
Pang.	<i>tao</i>	Tang.	<i>k'ur táb h'í</i> , one man
Paup.	<i>tao</i>		
Tag.	<i>tao</i>		
Blk.	<i>tao</i>		
Pan.	<i>tao</i>		
Kal.	<i>tao</i>		
M. Mag.	<i>tau</i>		
Tir.	<i>eteu</i>		
Bug.	<i>matobo</i>		
Sul.	<i>tau</i>		

<sup>1</sup> *ipugao* as equivalent for *tao* (homo) in Kankanáy resembles the use given the same term in another locality. Prof. Worcester (The Non-Christian Tribes of Northern Luzon, p. 832) states: "Some of the Bontoc Igorots call themselves *Ipukaos*, or *Ifugaos*, but no special significance attaches to this fact, as the name *Ipukaos*, or *Ifugaos*, means simply 'people.'" My Kankanáy source does not mention if *ipugao* is to such an extent equivalent of *tao* that it applies also to WHITE people. Regarding its etymology Dr. Pardo de Tavera (Etimología de los Nombres de Razas de Filipinas) says: "This name is explained by Ibanág where we find *ifugac* to signify 'islander.'"

20. **gacay, magacay** [*gakay, magakay*]; varon; male person. Rev.: *jakay, majakay*

	PHILIPPINE		FORMOSAN <sup>1</sup>
Iln.	<i>lalaki</i>	Bot. T	<i>magakai</i> , man
Ilk.	<i>laláki</i> <sup>2</sup>	Von.	<i>vananak</i> , man
Gin. S.	<i>laláki</i>	Tso.	<i>lahutsau</i> , man
Gin. M.	<i>laláki</i>	Tsar.	<i>arai</i> , man
Bont. S.	<i>laki</i>	Pai. D.	<i>ahayai</i> , man
Bont. J.	<i>la-la'-ki</i> , man	Pai. T.	<i>okadilai</i> , male
Lep.	<i>lalaki</i>	Pu.	<i>utu</i> , man
Ban.	<i>laloy</i>	Am. D.	<i>vainai</i> , man
Ting.	<i>laláki</i>	Am. T.	<i>vainaian</i> , male
Kan.	<i>lalaki</i>	Pep. Paz.	<i>wamarau</i> , man
Inb.	<i>dási</i> <sup>3</sup>	Pep. Ka.	<i>riuanai</i> , man
Pang.	<i>laki</i> , male person, grand-father	Pep. Ko.	<i>anama</i> , man
Pamp.	<i>lalaki</i>	Pep. B.	<i>anama</i> , man
Tag.	<i>laláki</i>	Pep. Bak.	{ <i>kaguliag-mi</i> , man <i>ama</i> , male
Bjk.	<i>lalaki</i>	Pl. Th.	{ <i>mainau</i> , male <i>atibe</i> , man
Pan.	<i>lalaki</i>	Tsui.	<i>spat</i> , man
Kal.	<i>lali</i>	Sek.	<i>stah</i> , man
M. Mag.	<i>laki-laki</i> <sup>4</sup>	Shek. Th.	<i>wamalaug</i> , man
Tir.	<i>lagey</i>	Bu.	<i>edák</i> , man
Bag.	<i>mama</i>	Fav.	<i>sham</i> , a man
Sul.	<i>isak</i> , male	Tip.	<i>marinai</i> , male
		Pach.	<i>lalusa</i> , man
		Sib.	<i>lamoooa</i> , man
		Bang.	<i>sarellai</i> , man
		At.	<i>murekoi</i> , man
		Am. T.	<i>vavakei</i> , husband
		Pep. Paz.	<i>rakihal</i> , son
		Sek.	<i>rakihal</i> , son
		Shek. Th.	<i>lakhan</i> , child
		Bu.	<i>lokai</i> , son
		At.	<i>rakei</i> , child, son
		Tang.	<i>uá lá kí</i> , boy

<sup>1</sup> I am not sure but that some of the forms here given signify "person."

<sup>2</sup> Ilk. *lakay*, old man.

<sup>3</sup> x = ch in German "ach."

<sup>4</sup> M. Mag. *laki*, husband; M. Mag. *mama*, male.

21. **ama**; padre y padrino; father, godfather. Rev.: *amá*

PHILIPPINE		FORMOSAN	
Ibn.	<i>ama</i> , father	Bot. T.	<i>ama</i> , father
Ilk.	<i>amá</i> , father	Von.	<i>tama</i> , father
Gin. S.	<i>ama</i> , father	Tso.	<i>amamu</i> , father
Bont. S. J.	<i>áma</i> , father	Tsar.	<i>kamma</i> , father
Lep.	<i>ama</i> , father	Pai. D.	<i>ama</i> , father
Ban.	<i>ama</i> , father	Pai. T.	<i>ama</i> , father
Kan.	<i>amá</i> , father	Pu.	<i>ama</i> , father
Inb.	<i>ama</i> , father	Am. D.	<i>ama</i> , father
Pang.	<i>amá</i> , father	Am. F.	<i>ama</i> , father
Pamp.	<i>ibpa</i> , father	Am. T.	<i>ima</i> , father
Tag.	<i>amá</i> , father	Pep. Paz.	<i>ara</i> , father
Bik.	<i>amá</i> , father	Pep. Ku.	<i>tama</i> , father
Pan.	<i>amay</i> , father	Pep. Ko.	<i>dama</i> , father
Kal.	<i>ama</i> , father	Pep. B.	<i>dama</i> , father
M. Mag.	<i>ama</i> , father	Pep. Bak.	<i>ima</i> , father
Tir.	{ <i>abay</i> , father	Li.	<i>kamma</i> , father
	{ <i>ebaj</i> , father	Tan.	<i>amma</i> , father
	{ <i>am-ma</i> , father	Pil. F.	<i>ama</i> , father
Bag.	{ <i>ame</i> , father	Pil. Th.	<i>amoko</i> , father
	{ <i>tágo</i> , father	Pei. B.	<i>ama</i> , father
Sul.	<i>áma</i> , father	Tsni.	<i>ama</i> , father
		Sek.	<i>aba</i> , father
		Shek. Th.	<i>aba</i> , father
		Bu.	<i>taia</i> , father
		Fav.	<i>mau</i> , father
		Tip.	<i>amu</i> , father
		Ka.	<i>ehma</i> , father
		At.	<i>yava</i> , father
		Tang.	<i>pa lá</i> , father

22. *baques, mabaques* [*bakes, mabakes*]; hembra; female

	PHILIPPINE		FORMOSAN
Ibn.	<i>babay</i> , woman	Bot. T.	<i>lakush</i> , woman
Ilk. <sup>1</sup>	<i>babá-i</i> , woman	Von.	<i>vennou</i> , woman
Gin. S.	<i>babay</i> , woman	Tso.	<i>mameqinge</i> , woman
Bont. S.	<i>babay, bafay</i> , woman	Tsar.	<i>varayan</i> , woman
Bont. J.	<i>fa-fay-i</i> , woman	Pai. D.	<i>ravayan</i> , woman
Lep.	<i>babay</i> , woman	Pai. T.	<i>ravaien</i> , woman
Ban.	{ <i>babay</i> , woman <i>mafayat</i> , woman	Pu.	<i>omos</i> , woman
Ting.	<i>babái</i> , woman	Am. D.	<i>varayan</i> , woman
Kan.	<i>baba-y</i> , woman	Am. F.	<i>babayan</i> , woman
Inb.	<i>bái</i> , woman	Am. T.	<i>ravcheian</i> , woman
Pang. <sup>2</sup>	<i>bíy</i> , woman	Pep. Paz.	<i>mamayus</i> , woman
Pamp.	<i>babay</i> , woman	Pep. Ku.	<i>turu'gan</i> , woman
Tag.	<i>babai, babayi</i> , woman	Pep. Ko.	<i>inúa</i> , woman
Bik.	<i>babaye</i> , woman	Pep. B.	<i>inina</i> , woman
Pan.	<i>babaye</i> , woman	Pep. Bak.	<i>enina</i> , woman
Kal. <sup>3</sup>	<i>babay</i> , woman	Li.	<i>naijian</i> , woman
M. Mag.	<i>babay</i> , woman	Tam.	<i>babayan</i> , woman
Tir.	<i>libun</i> , woman	Pil. F.	<i>babayan</i> , woman
Bag.	<i>bay, baye</i> , woman	Pil. Th.	<i>babaián</i> , woman
Sul.	<i>babai</i> , woman	Tsui.	<i>minyrawat</i> , woman
		Sek.	<i>mameos</i> , woman
		Shek. Th.	<i>maknidil</i> , woman
		Bu.	<i>sini</i> , woman
		Fav.	<i>ravaien</i> , woman
		Tip.	<i>atlain</i> , woman
		Pach.	<i>maou-spingth</i> , woman
		Sib.	<i>abaia</i> , woman
		Bang.	<i>abaia</i> , woman
		Bant.	<i>kunirin</i> , woman
		At.	<i>kunirin</i> , woman
		Tang.	{ <i>ká ni dí in</i> , woman <i>ká ni dí it</i> , woman

<sup>1</sup> Ilk. *bakít*, old woman, spouse.<sup>2</sup> Pang. *bái*, grandmother.<sup>3</sup> Kal. *abínian*, sister.

23. *ina*; madre, madrastra: mother, stepmother

PHILIPPINE		FORMOSAN	
Ibn.	{ <i>iná</i> , mother <i>yána</i> , mother	Bot. T.	<i>inana</i> , mother
Iik.	<i>iná</i> , mother	Von.	<i>tena</i> , mother
Gin. S.	<i>ina</i> , mother	Tso. <sup>1</sup>	<i>enna</i> , mother
Bont. S. J.	<i>ina</i> , mother	Tsar.	<i>kina</i> , mother
Lep.	<i>ina</i> , mother	Pai. D.	<i>kina</i> , mother
Ban.	<i>ina</i> , mother	Pai. T.	<i>kina</i> , mother
Kan.	<i>iná</i> , mother	Pu.	<i>ina</i> , mother
Inb.	<i>ina</i> , mother	Am. D.	<i>ina</i> , mother
Pang.	<i>ina</i> , mother	Am. F.	<i>ina</i> , mother
Pamp.	<i>indu</i> , <sup>1</sup> mother	Am. T.	<i>ina</i> , mother
Tag.	<i>iná</i> , <sup>2</sup> mother	Pep. Paz.	<i>ina</i> , mother
Bik.	<i>ina</i> , mother	Pep. Ku.	<i>tena</i> , mother
Pan.	{ <i>inang</i> , mother <i>ilay</i> , mother	Pep. Ko.	<i>jena</i> , mother
Kal.	<i>ina</i> , mother	Pep. B.	<i>jena</i> , mother
M. Mag.	<i>ina</i> , mother	Pep. Bak.	<i>ina</i> , mother
Tir.	<i>idang</i> , <sup>3</sup> mother	Li.	<i>kina</i> , mother
Bag.	<i>ina</i> , <sup>4</sup> mother, ascendants, grandparents	Tam.	<i>inna</i> , mother
Sul.	<i>ina</i> , mother	Pil. F.	<i>ina</i> , mother
		Pil. Th.	<i>abu</i> , mother
		Pel. B.	<i>ina</i> , mother
		Tsui.	<i>ina</i> , mother
		Sek.	<i>ina</i> , mother
		Shek. Th.	<i>inna</i> , mother
		Bu.	<i>baba</i> , mother
		Fav.	<i>ni</i> , mother
		Tip.	<i>ina</i> , mother
		Ka.	"i, mother
		At.	<i>yaya</i> , mother
		Tang.	<i>yá yá</i> , mother

<sup>1</sup> Dayak *indu*, mother.<sup>2</sup> Tag. *iná*, term of endearment for mother.<sup>3</sup> Tir. *ina*, aunt, stepmother, etc.<sup>4</sup> Bag. *ina ina*, godmother.



24. *anac*: [*anak*]; *hijo*; child (issue)

PHILIPPINE		FORMOSAN	
Ibn.	<i>aná-k</i>	Von.	<i>wa'a</i> , child, son
Ilk.	<i>aná-k</i>	Tso.	<i>okku</i> , child, son
Bont. S. J.	<i>anak</i>	Tsar.	{ <i>uuu-uuu</i> , child { <i>arra</i> , son
Lep.	<i>anak</i>	Pai. D.	{ <i>k'k'gaw</i> , child { <i>aryak</i> , son
Kan.	<i>aná-k</i>	Pai. T.	<i>kukulian</i> , child
Inb.	<i>anak</i> <sup>1</sup>	Pu.	{ <i>rarak</i> , child { <i>wara</i> , son
Pang.	<i>anak</i>	Am. D.	{ <i>kama<sup>o</sup>gai</i> , child { <i>wawa</i> , son
Pamp.	<i>anak</i>	Am. F.	<i>kannawguc</i> , son
Tag. <sup>2</sup>	<i>anak</i>	Am. T.	<i>kamangai</i> , child
Bik.	<i>áki</i> <sup>3</sup>	Pep. Paz.	<i>roraroran</i> , child
Kal.	<i>ana</i>	Pep. Ku.	<i>swak</i> , child
M. Mag.	<i>rata</i> , infant child	Pep. Ko.	<i>alak</i> , son
Tir.	<i>onok</i> , child	Pep. B.	<i>alak</i> , son
Bag.	<i>bata</i> , child, infant	Pep. Bak.	<i>alak</i> , son
Sul.	<i>anak</i> , child	Li.	<i>kulolian</i> , son
		Tan.	<i>kakuwan</i> , son
		Pil. F.	<i>marsu</i> , son
		Pil. Th.	<i>alak</i> , son
		Pel. B.	<i>walak</i> , son
		Tsui.	<i>alalak</i> , son, boy
		Sek.	<i>rakihul</i> , son
		Shek. Th.	<i>takehan</i> , child
		Bu.	<i>lakai</i> , son
		Fav.	{ <i>shim badda</i> , son, boy { <i>shien manuuli</i> , daughter, girl
		Tip.	<i>ilalak</i> , child
		Ka.	<i>ala</i> , son
		At.	<i>akri</i> , son, child
		Tang.	<i>wá lá kí</i> , boy

<sup>1</sup> Inb. *ának*, infant.<sup>2</sup> Tag. *bata*, infant.<sup>3</sup> Bik. *anak*, the unborn young of the buffalo cow. Bik. *kaganak*, parents, father, mother.

25. **cactec**; [*kaktck*]; hermano; brother. Rev.: *kaktej*

	PHILIPPINE		FORMOSAN
Ibn.	<i>uagi</i> , brother, sister, relative	Pep. Ko.	<i>nigaha</i>
Ilk.	<i>kabát</i> , brother, sister	Pep. B.	<i>nigaha</i>
Gin. S.	<i>nanút</i> , brother, sister	Sek.	<i>namah</i>
Bont. S.	<i>ptad</i>	Bu.	<i>nakial</i>
Bont. J.	<i>u'-na</i>		
Lep.	<i>besat</i> , brother, sister		
Ban.	<i>ibano</i> , <sup>1</sup> brother, sister		
Kan.	<i>kabát</i> , brother, sister		
Inb.	<i>ági</i> , brother, sister		
Pang.	<i>ági</i> , brother, sister		
Pamp.	<i>kopatad</i> , brother, sister		
Tag.	<i>kapatid</i> , brother, sister		
Bik.	<i>tágang</i> , brother, sister		
Pan.	<i>átul</i> , brother, sister		
M. Mag.	<i>lusul sa tian</i> , brother, sister		
Tir.	{ <i>lúgey</i> , brother, man <i>libun</i> , sister, woman		
Bag.	<i>adi</i> , younger brother, friend		

NOTE.—Where I had the choice I give only the *general* term for "brother." There are others which distinguish the elder from the younger, etc.

26. **uyud**: á *malquem* [*malkem*]; anciano; old man

	PHILIPPINE		FORMOSAN
Ibn.	{ <i>lakalakay</i> <i>kakai</i> , grandfather	Tag.	<i>matandá</i>
Ilk.	<i>lakáy</i>	Bik.	{ <i>matandá</i> <i>magárang</i>
Gin. S.	<i>malakey</i> , old	Pan.	<i>tigálang</i>
Bont. J.	<i>am-u'-ma</i>	M. Mag.	<i>lukes</i>
Kan.	<i>nákay</i>	Tir.	<i>lukes</i>
Inb.	<i>asixen</i> <sup>2</sup>	Bag.	{ <i>topay</i> , old <i>toyót</i> , old
Pang.	{ <i>masiken</i> <i>baki</i> , grandfather	Sul.	<i>máds</i> , old
Pamp.	<i>tua</i>		

FORMOSAN

Fav. { *musham*, an old man  
*mahabosa*, an old man

<sup>1</sup> Tag. *iba*, another, *kaiba*, different; Bik. *iba*, different, *kaiba*, companion; Bin. *iba*, companion, remainder.

<sup>2</sup> Uyud is used in Batán to emphasize a quality; here therefore probably "a truly old," "a very old man."

<sup>3</sup> *r=ck* in German "ach."

27. *patul*; rey; king

## PHILIPPINE

Ibn.	<i>patul</i>	Pan.	<i>hari</i>
Ilk. <sup>1</sup>	<i>ári</i>	M. Mag.	<i>jadi</i> <sup>2</sup>
*Pamp.	<i>ari</i>	Tir.	<i>adi</i>
Tag.	<i>hári</i>	Bag.	<i>hadi</i>
Bik.	<i>hádi</i>	Sul.	<i>rájáh</i>

28. *ngaran*; nombre, name

## PHILIPPINE

Ibn.	<i>ngagan</i> <sup>3</sup>	Pamp.	<i>lagiu</i>
Ilk.	<i>ndagan</i>	Tag.	<i>ngalan</i>
Bont. S.	<i>nganu</i>	Bik.	<i>ngaran</i>
Lep.	<i>ngaran</i>	Pan.	<i>ngalan</i>
Ban.	<i>nganu</i>	M. Mag.	<i>ngalan</i>
Kan.	<i>ngudan</i>	Tir.	<i>danet</i>
Inb.	<i>ngaran</i>	Bag.	<i>ngadan</i>
Pang.	<i>ngarag</i>	Sul.	<i>ngan</i>

## FORMOSAN

Fav. *nanu*<sup>1</sup> Ilk. *agturay*, he who governs, chief.<sup>2</sup> *j* = Span. *j*.<sup>3</sup> Ibn. *ngáral*, voice. Two other phonologically interesting word forms for "name" are: Gaddan *ngohan* and Islmay *ngaron*.

29. ogo; cabeza; head. Rev.: ojo

PHILIPPINE		FORMOSAN	
Ibn.	<i>ulú</i>	Bot. T.	<i>robaya</i>
Ilk.	<i>úto</i>	Von.	<i>rongó</i>
Gin. S.	<i>ulu</i>	Tso.	<i>pongo</i>
Gin. M.	<i>ulu</i>	Tsar.	<i>uru</i>
Bout. S. J.	<i>olo</i>	Pai. D.	<i>kóru</i>
Lep.	<i>olo</i>	Pai. T.	<i>kuro</i>
Ban.	<i>tok-kol</i>	Pu.	<i>tangal</i>
Ting.	<i>bagang</i>	Am. D.	<i>wo'gaho</i>
Kan.	<i>toktok</i>	Am. F.	<i>wungo</i>
Inb.	<i>toktok</i>	Am. T.	<i>wungoe</i>
Pang.	<i>olo</i>	Pep. Paz.	<i>ponó</i>
Pamp.	<i>bantuk</i>	Pap. Ku.	<i>ulo</i>
Tag.	<i>ulo</i>	Pep. Ko.	<i>lungu</i>
Bik.	<i>payó</i>	Pep. B.	<i>lung-u</i>
Pan.	<i>olo</i>	Pep. Bak.	<i>wangong</i>
Kal.	<i>kolo</i>	Tam.	<i>koro</i>
M. Mag.	<i>ulu</i>	Pil. F.	<i>tagoro</i>
Tir.	<i>uleu</i>	Pil. Th.	<i>tangrow</i>
Bag.	<i>olo</i>	Pel. B.	<i>tangaro</i>
Sul.	<i>loh</i>	Tsui.	<i>puno</i>
		Sek.	<i>puut</i>
		Shek. Th.	<i>poonat</i>
		Bu.	<i>tumeh</i>
		Fav.	<i>oeno</i> , head, handle, hilt
		Tip.	<i>tungaru</i>
		Ka.	{ <i>ulu</i> <i>wéng-o</i>
		Pach.	<i>bangoo</i>
		Sib.	<i>bangoo</i>
		Tib.	<i>sapeli</i>
		Bang.	<i>kapallu</i>
		Bant.	<i>kapallu</i>
		At.	<i>tonnohu</i>
		Tang.	<i>táh noch</i>

For comparison with Formosan dialects: Ilk. *poón*, stem, trunk, origin; Pamp. *puón*, stem, trunk; Tag. *puón*, stem, trunk, chief.

30. { **moin**;<sup>1</sup> frente; forehead  
 { **muing**; rostro; face
31. **dangoy**; rostro, cara; face

PHILIPPINE

FORMOSAN

Ibn.	{ <i>uning</i> , beard		Pep. Paz.	<i>mujin</i> , nose
	{ <i>muting</i> , face		Tsul.	<i>mutin</i> , nose
Ilk.	{ <i>mūping</i> , forehead		Sek.	<i>mujing</i> , nose
	{ <i>mōling</i> , clitoris		Shek. Th.	<i>mooding</i> , nose
Pang.	<i>mōling</i> , forehead		Bu.	<i>mohing</i> , nose
Lep.	<i>omeng</i> , chin		Tsar.	<i>argal</i> , mouth
Lep.	<i>angas</i> , <sup>2</sup> face		Pai. D.	<i>angal</i> , mouth
Pan.	<i>agtang</i> , forehead		Tam.	<i>agayi</i> , mouth
Bik.	<i>angog</i> , face, forehead		Ka.	<i>angos</i> , nose
Sul.	<i>dagbus</i> , face		Bant.	<i>angoko</i> , nose
	FACE	FOREHEAD	Pai. D.	<i>hudingan</i> , face
Ibn.	<i>mutang</i>	<i>muka-t</i>	Am. T.	<i>louai</i> , face
Ilk.	<i>rāpa</i>	<i>uó</i> (antiq.)	Pil. Th.	<i>tungur</i> , face
Gin. S.	<i>lopa</i>	<i>tizey</i>	Tip.	<i>hudingan</i> , face
Bont. S.	<i>kamos</i>	<i>yítang</i>	Ka.	<i>sumi</i> , face
Bont. J.	. . . . .	<i>ki'-tang</i>		
Lep.	<i>angas</i>	<i>napesda</i>		
Ban.	<i>tamil</i>	<i>tatok</i>		
Kan.	<i>lupa</i>	<i>kítong</i>		
Inb.	<i>dápa</i>	<i>tamo'-k</i>		
Pang.	<i>lúpa</i>	<i>mōling</i>		
Pamp.	<i>lāpa</i>	<i>kanuan</i>		
Tag.	<i>muk-hu</i>	<i>noó</i>		
Bik.	<i>lalaugon</i>	<i>angog</i>		
Pan.	{ <i>guya</i>	<i>agtang</i>		
	{ <i>nawung</i>			
Kal.	<i>emet</i>	<i>toluan</i>		
M. Mag.	{ <i>bias</i>	<i>benang</i>		
	{ <i>parás</i>			
Tir.	{ <i>rangi</i>	<i>rangi</i>		
	{ <i>falan</i>			
Bag.	<i>bounong</i> (?)	<i>bokod</i>		
Sul.	<i>dagbus</i>	<i>toktok</i>		

NOTE.—Cf. also WL 32, Formosan.

<sup>1</sup> Sakaya S. Kerbou. Sömang. *uótu*, tooth.

<sup>2</sup> Bulud Opie *angas*, face.

32. *mumutdan*; nariz; nose. Rev.: *mumudan*

PHILIPPINE		FORMOSAN	
Ibn.	{ <i>simá-t</i> , mouth <i>mutáng</i> , face	Bot. T.	<i>momosa</i>
Bik.	<i>ngámat</i> , upper lip	Von.	* <i>gutos</i>
	<i>chímuat</i> , beard (?), chin (?)	Teo.	* <i>gutsu</i>
Kal.	{ <i>emet</i> , face	Tsar.	* <i>golos</i>
	<i>emuet</i> , cheeks	Pai. D.	* <i>gurus</i>
Sul.	<i>simat</i> , mouth	Pai. T.	<i>mudios</i>
		Pu.	<i>at<sup>o</sup>guran</i>
Ibn.	<i>igung</i>	Am. D.	* <i>goso</i>
Ilk.	<i>agong</i>	Ani. F.	<i>musso</i>
Gin. S.	<i>angol</i>	Am. T.	<i>uuse</i>
Gin. M.	<i>ongól</i>	Pep. Paz.	<i>mujin</i>
Bont. S.	<i>eleng</i>	Pep. Kv.	<i>uom</i>
Bont. J.	<i>i-ling'</i>	Pep. Ko.	<i>gung-us</i>
Lep.	<i>eng</i>	Pep. B.	<i>gung-us</i>
Ban.	<i>along</i>	Pep. Bak.	<i>toquwat</i>
Ting.	<i>onól</i>	Tam.	<i>udushi</i>
Kan.	<i>eleng</i>	Pil. F.	<i>tegran</i>
Inh.	<i>idong</i>	Pil. Th.	<i>atingran</i>
Pang.	<i>eleng</i>	Pel. B.	<i>ating-ran</i>
Pamp.	<i>arung</i>	Tsui.	<i>muliu</i>
Tag.	<i>ilong</i>	Sek.	<i>mujing</i>
Bik.	<i>dongó</i>	Shek. Th.	<i>mooding</i>
Pan.	<i>ilong</i>	Bu.	<i>mohing</i>
Kal.	<i>orong</i>	Fav.	<i>not</i>
M. Mag.	<i>ngirung</i>	Tip.	<i>nutan</i>
Tir.	<i>irung</i>	Ka.	{ <i>lut</i> <i>angas</i>
Bag.	<i>idong</i>	Pach.	<i>ngoon-goro</i>
Sul.	<i>ilóng</i>	Sib.	<i>muttuz</i>
		Tib.	<i>nguchu</i>
		Bang.	<i>coomont</i>
		Bant.	<i>ongoho</i>
		At.	<i>ngaho</i>
		Tang.	<i>ngò hōh</i>

33. *ngoso*; boca; mouth

PHILIPPINE		FORMOSAN	
Ibn.	<i>simít-t</i>	Bot. D.	<i>bebe</i>
Ilk.	<i>ngioat</i>	Von.	<sup>2</sup> <i>gurus</i>
Gin. S.	<i>boti</i>	Tso.	<sup>2</sup> <i>garu</i>
Gin. M.	<i>dubók</i>	Tsar.	<sup>2</sup> <i>gat</i>
Bont. S.	<i>tupei</i>	Pai. D.	<i>angai</i>
Bont. J.	<i>to-puk'</i>	Pai. T.	<i>hamgeild</i>
Lep.	<i>tipu</i>	Pu.	<i>imlan</i>
Ban.	<i>bobaba</i>	Am. D.	<i>ngoyos</i> <sup>1</sup>
Ting.	<i>dubók</i>	Am. F.	<i>mangusu</i>
Kan.	<i>tepék</i>	Am. T.	<i>mocuss</i>
Inb.	<i>btngot</i>	Pep. Paz.	<i>rahhal</i>
Pang.	<i>sangi</i>	Pep. Ku.	<sup>2</sup> <i>goyok</i>
Pamp.	{ <i>asbuk</i>	Pep. Ko.	<i>mutut</i> <sup>1</sup>
	{ <i>bunganga</i> <sup>3</sup>	Pep. B.	<i>mutut</i>
	{ <i>hibig</i>	Pep. Bak.	<i>mutut</i> <sup>1</sup>
Tag.	{ <i>lungángá</i>	Tam.	<i>agayi</i>
	{ <i>bunya</i>	Pil. F.	<i>indm</i>
Bik.	<i>ngoso</i> <sup>3</sup>	Pil. Th.	<i>indm</i>
Pan.	<i>babá</i>	Pel. B.	<i>imbu</i>
Kal.	<i>ngangut</i>	Tsui.	<i>bulit</i>
M. Mag.	<i>ngali</i>	Sek.	<i>rahal</i>
Tir.	<i>ebá</i>	Shek. Th.	<i>lahar</i>
Bag.	{ <i>bab-ba</i>	Bu.	<i>ko-ak</i>
	{ <i>bibí;</i>	Fav.	{ <i>ranied</i> , mouth, conversation
Sul.	<i>sinut</i>		{ <i>sabbacha</i> <sup>4</sup>
		Tip.	<i>utong</i>
		Ka.	<i>ulinot</i>
		Pach.	<i>musoo</i>
		Sib.	<i>nipoon</i> <sup>5</sup>
		Bang.	<i>didisi</i>
		Bant.	<i>mutu-mytoo</i>
		At.	<i>nokouk</i>
		Tang.	{ <i>lá quáck</i>
			{ <i>lá quáss</i>

<sup>1</sup> Cf. these and similar forms with WL 32.<sup>2</sup> Meaning perhaps the round concavity of the mouth.<sup>3</sup> Ilk. *ngosab*, the snapping of a pig in eating; Ilk. *ngotngot*, to crunch, bite; Ilk. *ongsáp*, to cut off slantingly; Tag. *ngúso*, upper lip, snout; Tag. *ngos*, to cut off at the extreme end; upper lip, snout.<sup>4</sup> Tag. *ábak*, notch; Samang *ábak*, lips.<sup>5</sup> Cf. WL 36.

34. *bibi*; labio; lip. Rev.: *bibig*

	PHILIPPINE		FORMOSAN
Ibn.	<i>bibig</i> , lip, rim	Bot. D.	<i>bebe</i> , mouth
Ilk.	<i>bibig</i>	Pep. B.	<i>babibit</i> , lips
Gin. S.	<i>supil</i>	Pep. Ko.	<i>babibit</i> , lips
Bont. S.	<i>lupil</i>	Pel. B.	<i>bičbir</i> , lips
Bont. J.	<i>so'-fil</i> , upper lip	Tsui.	<i>bipi</i> , lips
Lep.	<i>libel</i>	Sek.	<i>ruli</i> , lips
Ban.	<i>timit</i>	Bu.	<i>padahung</i> , lips
Kan.	<i>song song</i>	Fav.	<i>darren</i> , lips
Inb.	<i>subil</i>	Ka.	<i>wufu</i> , lips
Pang.	<i>bibil</i>	Tang.	<i>paráhóm</i> , lips
Pamp.	<i>labi</i> , lip spout of a vessel		
	<i>bibig</i> , mouth		
Tag.	<i>lábí</i> , <sup>1</sup> under lip, rim		
	<i>ngáwí</i> , upper lip		
	<i>angos</i> , upper lip		
Bik.	<i>ngabil</i> , upper lip		
	<i>ngimot</i> , under lip		
Pan.	<i>bibig</i> , lips		
Kal.	<i>bibil</i> , lips		
M. Mag.	<i>bibil</i> , lips		
	<i>mudul</i> , upper lip		
Tir.	<i>kwér</i> , <sup>2</sup> lip, snout, rim		
Bag.	<i>bibig</i> , lips, mouth		
Sul.	<i>kiput simut</i> , lips ("rim of mouth")		

35. *rida*; lengua; tongue

	PHILIPPINE		FORMOSAN
Ibn.	<i>jila</i> <sup>3</sup>	Pai. T.	<i>ngisingias</i>
Ilk.	<i>dila</i>	Am. T.	<i>ngisingias</i>
Gin. M.	<i>chila</i>	Pep. Ko.	<i>dadila</i>
Bont. J.	<i>chí'-la</i>	Pep. B.	<i>datilah</i>
Ting.	<i>dila</i>	Pel. B.	<i>ash-na</i>
Kan.	<i>dila</i>	Tsui.	<i>ama</i>
Inb.	<i>chila</i>	Sek.	<i>yo-hama</i>
Pang.	<i>dila</i>	Bu.	<i>hema</i>
Pamp.	<i>dila</i>	Fav.	<i>tazirra</i>
Tag.	<i>dilá</i>		<i>tatsira</i>
Bik.	<i>dila</i>	Tip.	<i>tidan</i>
Pan.	<i>dila</i>	Ka.	<i>lulila</i>
Kal.	<i>dila</i>	Tang.	<i>má lí</i>
M. Mag.	<i>dila</i>		
Tir.	<i>dila</i>		
Bag.	<i>dila</i>		
Sul.	<i>dibah</i>		

<sup>1</sup> Tag. *label*, excess, what is over.<sup>2</sup> *e* is used by P. Brandañar to denote the clear Spanish *e*.<sup>3</sup> In derivatives *rida*.



36. *nipuen*; diente, tooth. Rev.: *âipuen*

PHILIPPINE		FORMOSAN	
Ibn.	<i>ngipau</i>	Von.	<i>niepon</i>
Ilk.	<i>ngipen</i>	Tso.	<i>hiai</i>
Gin. S.	<i>nepon</i>	Tsar.	<i>harisi</i>
Gin. M.	<i>ŋafid</i>	Pai. D.	<i>aris</i>
Bont. S.	<i>kabay</i>	Pai. T.	<i>aliss</i>
Bont. J.	<i>ŋob-ot</i>	Pu.	<i>ware</i>
Lep.	<i>baba</i>	Am. D.	<i>wares</i>
Ban.	<i>bab-a</i>	Am. T.	<i>waliss</i>
Ting.	<i>nebinj</i>	Pep. Paz.	<i>rupun</i>
Kan.	<i>bab-â</i>	Pep. Ku.	<i>wangan</i>
Inh.	<i>sangi</i> <sup>1</sup>	Pep. Ko.	<i>walit, teeth</i>
Pang.	<i>ngipuen</i>	Pep. B.	<i>walit, teeth</i>
Pamp.	<i>ipon</i>	Pep. Bak.	<i>wali</i>
Tag.	<i>ngipin</i>	Pei. B.	<i>wali, teeth</i>
Bik.	<i>ngipon</i>	Tsui.	<i>nipin, teeth</i>
Pan.	<i>ngipon</i>	Sek.	<i>lipung, teeth</i>
Kal.	<i>ngichi</i>	Ba.	<i>rupun, teeth</i>
M. Mag.	<i>ngipen</i>	Fav.	{ <i>zien, teeth</i>
Tir.	<i>kifen</i>		{ <i>sjen, teeth</i>
Bag.	<i>ngipon</i>	Tip.	<i>wali</i>
Sul.	{ <i>ipuen, tooth (front)</i>	Ka.	<i>lipin, teeth</i>
	{ <i>tango, tooth (eye)</i>	Sib.	<i>nipoon, mouth</i>
		Tib.	<i>nganon</i>
		At.	<i>genohu</i>
		Tang.	<i>gün noch, tooth, teeth</i>

<sup>1</sup> Ilk. *sangi*, molar, jaw.

## 37. mata; ojo; eye

PHILIPPINE		FORMOSAN	
Ibn.	<i>matá</i>	Bot. D.	<i>mata</i>
Ilk.	<i>matá</i>	Von.	<i>mata</i>
Gin. S.	<i>matá</i>	Tso.	<i>matso</i>
Gin. M.	<i>adá</i>	Tsar.	<i>matso</i>
Bont. S. J.	<i>mata</i>	Pal. D.	<i>matso</i>
Lep.	<i>mata</i>	Pai. T.	<i>matso</i>
Ban.	<i>mata</i>	Pu.	<i>mata</i>
Ting.	<i>adá</i>	Am. D.	<i>mata</i>
Kan.	<i>matá</i>	Am. F.	<i>mata</i>
Inb.	<i>mata</i>	Am. T.	<i>mata</i>
Pang.	<i>matá</i>	Pep. Paz.	<i>daorek</i>
Pamp.	<i>mata</i>	Pep. Ku.	<i>mata</i>
Tag.	<i>matá</i>	Pep. Ko.	<i>mata, eyes</i>
Bik.	<i>matá</i>	Pep. B.	<i>mata, eyes</i>
Pan.	<i>matá</i>	Pep. Bak.	<i>mata</i>
Kal.	<i>mata</i>	Tan.	<i>macha</i>
M. Mag.	<i>mata</i>	Pil. F.	<i>nata</i>
Tir.	<i>mató</i>	Pil. Th.	<i>mata</i>
Bag.	<i>mata</i>	Pel. B.	<i>mata, eyes</i>
Sul.	<i>mata</i>	Tsui.	<i>nasa, eyes</i>
		Sek.	<i>dourik, eyes</i>
		Shek. Th.	<i>darik</i>
		Bu.	<i>douruk, eyes</i>
		Fav.	<i>nogcha, eyes</i>
		Tip.	<i>mata</i>
		Ka.	<i>masa</i>
		Pach.	<i>ooraitla</i>
		Sib.	<i>mata</i>
		Tib.	<i>muchen</i>
		Bang.	<i>macha</i>
		Bant.	<i>macha</i>
		At.	<i>raoyik</i>
		Tang.	<i>lao yek</i>

38. *tadiña*; *oreja*; ear

PHILIPPINE		FORMOSAN	
Ibn.	<i>talinga</i>	Bot. D.	<i>taregan</i>
Ilk.	<i>talinga</i>	Von.	<i>talinga</i>
Gin. S.	<i>inga</i>	Tso.	<i>kōru</i>
Gin. M.	<i>ingu</i>	Tsar.	<i>tsaringa</i>
Bont. S.	<i>kooeng</i>	Pai. D.	<i>tsari<sup>2</sup>ga</i>
Bont. J.	<i>ko-wēng'</i>	Pai. T.	<i>tsalinga</i>
Lep.	<i>mginga</i>	Pu.	<i>ra<sup>2</sup>gera</i>
Ban.	<i>tapoya</i>	Am. D.	<i>tari<sup>2</sup>ga</i>
Ting.	<i>ina</i>	Am. F.	<i>tariga</i>
Kan.	<i>keoeng</i>	Am. T.	<i>tangila</i>
Inb.	<i>tangita</i>	Pep. Paz.	<i>sa<sup>2</sup>gera</i>
Pang.	<i>layág</i>	Pep. Ku.	<i>kayat</i>
	<i>balugbiig</i>	Pep. Ko.	<i>tangiru</i>
Pamp.	{ <i>talinga</i> , (special term for ear; also ears of pots, etc.)	Pep. B.	<i>tang-ira</i> , ears
Tag.	<i>talinga</i> , ear (also of pots, etc.)	Pep. Bak.	<i>tangela</i>
Bik.	<i>talinga</i>	Tam.	<i>hariga</i>
Pan.	<i>dahungan</i>	Pil. F.	<i>tagira</i>
Kal.	<i>talunga</i>	Pil. Th.	<i>tungila</i>
M. Mag.	<i>tangila</i>	Pel. B.	<i>tang-ira</i>
Tir.	<i>gkingo</i>	Tsui.	<i>sarina</i>
Bag.	<i>talinga</i>	Sek.	<i>sangira</i> , ears
Sul.	<i>taignã</i>	Bu.	<i>birãt</i> , ears
		Fav.	<i>charrina</i> , ears
		Tip.	<i>tangera</i>
		Ka.	<i>silila</i>
		Pach.	<i>charanga</i>
		Bang.	<i>charinga</i> , ears
		Bant.	<i>charinga</i> , ears
		At.	<i>popãk</i>
		Tang.	<i>pã pãck</i>

39. **susu**; stem of *susu*; *mamur*; to suck at the breast

	PHILIPPINE		FORMOSAN
Ibn.	{ <i>gáto-t</i> , <sup>1</sup> breast of female <i>musu</i> , to suck	Bot. D.	<i>soso</i> , nipple
Ilk.	<i>sísa</i> , breast of female	Von.	<i>tsisi</i> , nipple
Bont. S.	<i>sasa</i> , breast of female	Tso.	<i>nuua</i> , nipple
Bont. J.	<i>su'-so</i> , breast, nipple	Tsar.	<i>tutu</i> , nipple
Lep.	<i>sasa</i> , breast of female	Pai. D.	<i>tutu</i> , nipple
Ban.	<i>sasa</i> , breast of female	Pu.	<i>sasa</i> , nipple
Kan.	<i>sasa</i> , breast of female	Am. D.	<i>tsutsu</i> , nipple
Inb.	<i>sasa</i> , breast of female	Pep. Paz.	<i>tsunoko</i> , nipple
Pang.	<i>saso</i> , breast of female	Pep. Ku.	<i>sisa</i> , nipple
Pamp.	<i>sasa</i> , breast of female	Fav.	<i>zito</i> , breast, nipples, milk
Tag.	<i>sáso</i> , breast of female	Ka.	<i>dudu</i> , breast
Bik.	<i>sáso</i> , breast of female	At.	<i>soso</i> , nipple
Pan.	<i>sasa</i> , breast of female	Tang.	<i>mo bú</i> , teats
Kal.	<i>toto</i> , breast of female		
M. Mag.	<i>sasa</i> , breast of female		
Tir.	<i>tatá</i> , breast of female		
Bag.	<i>sasa</i> , breast of female		
Sul.	<i>dálok</i> , bosom, breast		

40. **batahat**;<sup>2</sup> *pecho*; breast. Rev.: as meaning "shoulder"

	PHILIPPINE		FORMOSAN
Ibn.	<i>gáka</i>	Pep. Ko.	<i>aba</i>
Ilk.	<i>barkoug</i>	Pep. B.	<i>aba</i>
Gin. S.	<i>bulokoug</i> , chest	Pel. B.	<i>tag-ran</i>
Gin. M.	<i>ferugoug</i>	Pil. F.	<i>daguran</i>
Bont. S.	<i>také</i> , chest	Tsuí.	<i>paku</i>
Bont. J.	<i>ta'-kib</i> , chest	Sek. B.	<i>yebeuzab</i>
Lep.	<i>bokoug</i> , chest	Fav.	<i>arabis</i>
Ban.	<i>poloug</i> , chest	Bu.	<i>toroug</i>
Ting.	<i>barugan</i>	Tam.	<i>bara</i>
Kan.	<i>pageo</i> <sup>3</sup>	Atn. F.	<i>barahan</i>
Inb.	<i>pageh</i>		
Pang.	<i>pageo</i>		
Pamp.	<i>solo</i>		
Tag.	<i>dabéh</i>		
Bik.	<i>daghan</i>		
Pan.	<i>daghan</i>		
Kal.	<i>depulep</i>		
M. Mag.	<i>laleb</i> , <i>rareb</i>		
Tir.	<i>kámeng</i>		
Bag.	<i>keppi</i>		
Sul.	<i>dághá</i> , chest, breast		

NOTE.—Cl. Am. F. with Philippine Ting., Pil. F. with Philippine Bik., and Pep. Ko. and Pep. B. with WL 45, Formosan.

<sup>1</sup> Tag. and other dialects *gatas*, milk.

<sup>2</sup> Ilk., Pamp. and Tag. *batahat*, to obstruct the way.

<sup>3</sup> Pamp. *pageo*, *page*, shoulder.

41. **lagao**; **cuello**; neck

42. **tetegnan, tetegnar**; **garganta**; throat, gorge. Rev.: *tetejuan*

PHILIPPINE		FORMOSAN	
		THROAT	NECK
Ibn.	<i>bul-lao</i> , neck, throat	Tam. . . . .	<i>lik</i>
Ik.	<i>buklao</i> , glutton	Am. F. . . . .	<i>luang</i>
Inb.	<i>buklou</i> , neck	Pep. Ko. . . . .	<i>kudluk</i>
Pang.	<i>buklo</i> , neck	Pep. B. . . . .	<i>kudo-ak</i>
Ibn.	<i>tangnan-k</i> , nape (back of neck)	Pep. Hak. . . . .	<i>loak</i>
Ik.	{ <i>tengpét</i> , neck	Phil. F. . . . .	<i>anion</i>
	{ <i>tengpés</i> , neck	Pel. B. . . . .	<i>tanglo</i>
Bont. S.	<i>tengpé</i> , neck	Tsul. . . . .	<i>ukin</i>
Bont. J.	<i>téng-ed'</i> , back of neck	Sek. . . . .	<i>bukung</i>
Lep.	<i>téngé</i> , neck	Bu. . . . .	<i>utathing</i>
Inb.	<i>tadinnan</i> , throat	Fav. . . . .	{ <i>ri</i>
Pang.	<i>tengér</i> , nape		{ <i>hokkir</i> } <i>avirbourbau</i>
Pamp.	<i>tuadúu</i> , nape	Ka. . . . .	<i>chokai</i>
Pan.	<i>tutunán</i> , throat	Pech. . . . .	<i>gwan-pawath</i>
Kal.	<i>darokhan</i> , throat	Bang. . . . .	<i>awaban</i>
M. Mag.	<i>tengu</i> , nape	Bant. . . . .	<i>awaba</i>
Tir.	<i>tengé</i> , nape	Taug. . . . .	<i>ut ták bin kao tá kao tá</i>

PHILIPPINE

	NECK	NAPE, BACK OF NECK	THROAT
Ibn.	<i>lig</i>	. . . . .	<i>bul-lau</i>
Ik.	<i>tenguged, lenguges</i>	<i>teltél, gítungkok</i>	<i>karabukoh</i> (larynx)
Gin. S.	<i>bagang</i> <sup>1</sup>	<i>kubangus</i>	<i>lakoag</i>
Gin. M.	<i>sikiáng</i> <sup>2</sup>	. . . . .	
Bont. J.	<i>jak-kang'</i>	<i>tuopét</i>	<i>u-to-pi-og</i>
Lep.	<i>tinged</i>	<i>igut</i>	<i>ayoknok</i>
Ban.	<i>taltol</i>	<i>letkyong</i>	<i>ogop</i>
Ting.	<i>sukian</i>	. . . . .	
Kan.	<i>bagang</i>	. . . . .	<i>kalosokos</i> (larynx?)
Inb.	<i>buklou</i>	. . . . .	<i>kilungokong</i> (larynx?)
Pang.	<i>beklío</i>	. . . . .	
Pamp.	<i>batol</i>	<i>tuadúu</i>	<i>akmadin</i>
Tag.	<i>liig</i>	<i>batók</i>	
Bik.	<i>liog, loong</i>	<i>liog, loong</i>	
Pan.	<i>li-og</i>	<i>tuokogo</i>	<i>tutunlan</i>
Kal.	<i>dikel</i>	. . . . .	<i>darokhan</i>
M. Mag.	<i>lig</i>	<i>tengu</i>	<i>betayengin</i>
Tir.	<i>ver</i>	<i>tekuk, tengel</i>	<i>bekerrongto, liwón</i>
Bag.	<i>alig</i>	. . . . .	<i>bakarungin</i>
Sul.	<i>liig-liák</i>	. . . . .	<i>goengoru</i>

NOTE.—This list especially is given with all reserve as to the exactness of the translations.

<sup>1</sup> Note the recurrence of *lau* in Philippine dialects.

<sup>2</sup> Tag. *bagang*, molars.

<sup>3</sup> Pamp. *sikiang*, Tag. *sikang*, jaw.

43. *dichor*; *espalda*; back. Rev.: *dichod*

## PHILIPPINE

Ibn.	{ <i>ballug</i> <i>likúd</i> <sup>1</sup>	Tag.	<i>likód</i>
		Bik.	<i>likód</i>
Ilk.	{ <i>likud</i> , backside <i>bakot</i>	Pan.	<i>likod</i>
Bont. J.	<i>i-chug'</i>	Kal.	<i>bokobako</i>
		M. Mag.	<i>likud</i>
Kan.	{ <i>benfng</i> <i>edfng</i>	Tir.	{ <i>digur</i> , behind, backside <i>wyngng</i>
Inb.	<i>bunneg</i>	Bag.	{ <i>bok-kog</i> <i>taiyok</i> , backside
Pang.	<i>buteng</i>	Sul.	<i>taikut</i>
Pamp. <sup>2</sup>	<i>gubut</i>		

## FORMOSAN

Fav. *six*  
Tang. *táwá*

44. *queguedean* [*kegedean*]; *sobaco*, armpit. Rev.: *kejedian*

## PHILIPPINE

Ibn.	<i>kitikili</i>	Bik.	{ <i>kitikili</i> , side of the body <i>yokgok</i>
Ilk.	<i>kitikili</i>		
Bont. J.	<i>yék-yék</i>	Pan.	{ <i>kitul</i> , side of the body <i>itok</i>
Kan.	<i>yey-iek</i>	M. Mag.	<i>irek, ilek</i>
Inb.	<i>dyai-yeg</i>	Tir.	<i>indá</i>
Pang.	<i>kitikili</i>	Bag.	<i>pal-lá</i>
Pamp.	<i>kitikili</i>	Sul.	<i>elok</i>
Tag.	<i>kitikili</i>		

## FORMOSAN

Fav. *magugidsi*, to tickle

NOTE.—Ibn. *kitokag*, tickling; Ilk. *kúí*, tickling; Tag. *kitul*, tickling, and other dialects similar.

<sup>1</sup> Bis. and Bik. *ikog*, tail of animal.

<sup>2</sup> Pamp. *itok*, turn, turning.

45. *taul*; *corazón*; heart

	PHILIPPINE		FORMOSAN
Ibn.	<i>putó, jutá, futá</i>	Pep. Ko.	<i>abu</i>
Iik.	<i>púso</i>	Pep. B.	<i>abu</i>
Gin. S.	<i>puzo</i>	Pel. E.	<i>nirangrim</i>
Bont. S.	<i>puso</i>	Pil. Th.	<i>ne-rang-arung</i>
Bont. J.	<i>po'-so</i>	Tsui.	<i>risi</i>
Lep.	<i>poso</i>	Sek.	<i>babuh</i>
Ban.	<i>poso</i>	Bu.	<i>tama bahak</i>
Kan.	<i>puso</i>	Fav.	{ <i>totto, tutta</i>
Inb.	<i>púso</i>		{ <i>maraus</i>
Pang.	<i>púso</i>	Ka.	<i>abok</i>
Pamp.	<i>púsu</i>	Pach.	<i>takaru</i>
Tag.	<i>púso</i>	Sib.	<i>kanun</i>
Bik.	<i>púso</i>	Bang.	<i>kuso</i>
Pan.	<i>tagiposoon</i>	Bant.	<i>tookuho</i>
Kal.	<i>popotokon</i>		
M. Mag.	<i>puwang</i>		
Tir.	<i>puwang</i> <sup>1</sup>		
Bag.	<i>posong posong</i>		
Sul.	<i>hútei</i> <sup>2</sup>		

NOTE.—With *Batan taul* compare; Iik. *taul*, barking of dog; Pamp. *taul*, loud calling; Tag. *tahol*, barking of dog; Tag. *ahohol*, barking of dog.

<sup>1</sup> Tir. *fedeu*, gall, will, reason, heart (as moral quality).

<sup>2</sup> Cf. *WL*, 54.

46. *budec* [*budek*]; vientre; belly

	PHILIPPINE		FORMOSAN
Ibn.	<i>mabbudu</i> , big-bellied	Von.	<i>ttegan</i>
Ilk.	<i>battán</i> , big-bellied person	Tro.	<i>váro</i>
Pamp.	<i>budák</i> , glutton	Tsar.	<i>ttegat</i>
Bik.	<i>budít</i> , oilt	Pai. D.	<i>ttegai</i>
	<i>botoy</i> , big belly	Pai. T.	<i>chacild</i>
		Pu.	<i>ttegat</i>
Ibn.	<i>sun</i>	Am. D.	<i>tegas</i>
Ilk.	<i>tian</i>	Am. F.	<i>riko</i>
Gin. S.	<i>buang</i>	Am. T.	<i>chacild</i>
Gin. M.	<i>buáng</i>	Pep. Paz.	<i>tyal</i>
Bont. S.	<i>puto</i>	Pep. Ku.	<i>ttegan</i>
Bont. J.	<i>fo'-to</i>	Pep. Bak.	<i>ebak</i>
Lep.	<i>ponung</i>	Tan.	<i>tsukin</i>
Ban.	<i>tolbo</i>	Pil. F.	<i>teari</i>
Ting.	<i>buáng</i>	Tip.	<i>tueld</i>
Kan.	<i>eyá</i>	Fav.	<i>choun, choun<sup>1</sup></i>
Inh.	<i>akea</i>	At.	<i>rucous</i>
Pang.	<i>eyá</i>		
Pamp.	<i>atiam</i>		
Tag.	<i>tian</i>		
Bik.	<i>tolák</i>		
Pan.	<i>tiyan</i>		
Kal.	<i>chian</i>		
M. Mag.	<i>tian</i>		
Tir.	<i>esur</i>		
Bag.	<i>got-tek</i>		
Sul.	<i>tidu</i>		

NOTE.—With Batán *budec* compare also Kian Dayak *bútit*, belly; Punan Dayak *báret*, belly; Bukutan Dayak *búta*, belly.

47. *tut, tur*; rodilla; knee. Rev.: *tud*

	PHILIPPINE		FORMOSAN
Ibn.	<i>tand</i>	Pep. Ko.	<i>dwán</i>
	<i>duláng</i>	Pep. B.	<i>dwán</i>
Ilk.	<i>túmarog</i>	Pel. B.	<i>shung-or</i>
Gin. S.	<i>puan</i>	Tsuí.	<i>katú</i>
Bont. J.	<i>gung-gung-o</i>	Sek.	<i>ilaw</i>
Kan.	<i>peorg</i>	Ba.	<i>pang-uh</i>
Pang.	<i>puog</i>	Fav.	<i>po-o</i>
Pamp.	<i>túd</i>	Ka.	<i>pulusin</i>
Tag.	<i>táhod</i>	Pach.	<i>awamatou</i>
Bik.	<i>tud</i>	Sib.	<i>khop</i>
	<i>táhod</i>	Bang.	<i>pookuro</i>
Pan.	<i>tahod</i>	Bant.	<i>sakaho</i>
Kal.	<i>tood</i>		
M. Mag.	<i>leb</i>		
Tir.	<i>etur</i>		
Bag.	<i>atod</i>		
Sul.	<i>tahod</i>		

<sup>1</sup> Quedah Sumang *chounp* (*choun*), belly, but in Fav. *choun ch* is the Dutch guttural = Philippine *t* or, less often, *k*.



48. { **alteng**; piarna; leg  
 { **altec** [alték]; pantorrilla; calf

PHILIPPINE

FORMOSAN

	LEG <sup>1</sup>	CALF		
Ibn.	{ <i>takké</i> (foot)	<i>buták</i>	Pep. P.	<i>paai</i> , leg
	{ <i>ngú</i> (thigh)	<i>butáid</i>	Pep. Ko.	<i>paai</i> , thigh
Ilk.	{ <i>happó</i> (thigh)	} <i>botáy</i>	Pel. B.	<i>pa-a</i> , leg
	{ <i>saka</i>		Tsui.	<i>bantai</i> , leg
Gin. S.	<i>aypo</i>		Sek.	<i>karao</i> , leg
Gin. M.	<i>nlbá</i>		Shek. Th.	<i>karau</i> , leg
Bont. S.	<i>alpo</i>	<i>poze</i>	Bu.	<i>papák</i> , leg
Bont. J.	{ <i>u'-po</i> thigh	} <i>pit'-kin</i>	Fav.	{ <i>aiel</i> , leg, thigh
	{ <i>si-ki'</i>			
Lep.	<i>opo</i>	<i>posuk</i>		{ <i>chail</i> , calf
Ban.	<i>ljolol</i>	<i>joal</i>	Bang.	{ <i>tibau-sabauu</i> , leg
Ting.	<i>nyáid</i>			{ <i>dauouu</i> , thigh
Kan.	<i>upo</i>	{ <i>tagalong</i>		{ <i>kah kai</i> , leg
		{ <i>yoal</i>	Tang.	{ <i>war rin</i> , calf
Inb.	<i>nlpo</i> (thigh)			{ <i>néi yí</i> , thigh
Pang.	<i>nlpá</i> (thigh)	<i>bitking</i>	Pach.	<i>banou</i> , thigh
Pamp.	<i>puad</i> (thigh)	<i>butit</i>	Sib.	<i>pinawu</i> , thigh
Tag.	{ <i>hirá</i> (thigh)	} <i>biatl</i>	Tib.	<i>tangigya</i> , thigh
	{ <i>paí</i>		Bant.	<i>lalohe</i> , thigh
Bik.	<i>tabáy</i>	<i>tabáy</i>		
Pan.	{ <i>paai</i> (thigh)	} <i>pasá pasouu</i>		
	{ <i>túil</i>			
M. Mag.	<i>buhun</i> (thigh)	<i>liseng</i>		
Tir.	{ <i>sekry</i>	} <i>feninting</i>		
	{ <i>fóo</i> (thigh)			
Bag.	<i>bobou</i>	<i>baytak</i>		
Sul.	{ <i>pah</i> (calf)	} <i>bitis</i> <sup>2</sup>		
	{ <i>sigi</i> <sup>2</sup>			
Ilk.	<i>táty</i> , testicles			
Batan	<i>alték</i> , calf			
Ilk.	<i>botoy</i> , calf			
Bis.	{ <i>botoy</i> , blister			
	{ <i>lotang</i> , blister			
Batan	<i>altouy</i> , leg (calf)			

<sup>1</sup> In the case of words without explanation in parentheses, under this subheading, the exact meaning remains undecided.

<sup>2</sup> See the same word in the following word list.

49. *cocer* [*koker*]; pié; foot. Rev.: *kokod*

PHILIPPINE		FORMOSAN	
Ibn.	<i>takki</i> <sup>1</sup>	Von.	<i>vantax</i>
Ilk.	<i>siku</i> , foot, leg	Tso.	<i>ta-ango</i>
Gin. S.	<i>zapan</i> <sup>2</sup>	Tsar.	<i>kúra</i>
Gin. M.	<i>dschaban</i>	Pai. D.	<i>kúra</i>
Bont. S.	<i>tchapan</i>	Pai. T.	<i>karupupan</i>
Bont. J.	<i>cha-pan'</i>	Pu.	<i>dapal</i>
Lep.	<i>dapan</i>	Am. D.	<i>saripa</i>
Ban.	<i>dapan</i>	Am. F.	<i>o-o</i>
Ting.	<i>dabán</i>	Am. T.	<i>saripat</i>
Kan.	<i>siki</i>	Pep. Paz.	<i>kárao</i>
Inb.	{ <i>chapan</i> <i>widi</i> (?)	Pep. Ku.	<i>rapal</i>
Pang.	<i>sofi</i>	Pep. Ko.	<i>tintin</i>
Pamp.	<i>bitis</i>	Pep. B.	<i>tintin</i>
Tag.	<i>pani</i>	Pep. Bak.	<i>lapau</i>
Bik.	<i>bitis</i> <sup>3</sup>	Tam.	<i>ura</i>
Pan.	{ <i>tül</i> <i>kahig</i>	Pil. F.	<i>kokoru</i> <sup>4</sup>
Kal.	<i>kakny</i>	Pil. Th.	<i>lapar</i>
M. Mag.	<i>ac, ay</i> <sup>5</sup>	Pel. B.	<i>dapal</i>
Tir.	<i>seky</i> , foot, leg	Tsui.	<i>kakoi</i>
Bag.	<i>pau</i>	Sek.	<i>dudapal</i>
Sul.	<i>sigi, siki</i> , foot, leg	Bu.	<i>kapal papák</i>
		Fav.	<i>asiél</i>
		Tip.	<i>kú</i>
		Ka.	{ <i>asa</i> <i>tingting</i>
		Pach.	<i>sapall</i>
		Sib.	<i>itlapa</i>
		Tip.	<i>sapchi</i>
		Bang.	<i>tsapku</i>
		Bant.	<i>awoo</i>
		At.	<i>lökkui</i>
		Tang.	<i>káh páht</i>

NOTE.—With Batán *koker* compare also the following list, and WL 43 (*díchor*) and WL 52 (*sicho*).

<sup>1</sup> Batán *tachay*, hand (WL 51).

<sup>2</sup> Ibn. *dapan*, Ilk. *dapán*, Bik. *dapan*, sole.

<sup>3</sup> Punan Dayak *bít*, foot.

<sup>4</sup> Note correspondence with Batán; the final *u* may have been added by a Japanese interpreter.

<sup>5</sup> Zambal of Iba and Bolinao *ay'e*, foot; Negrito, west coast of Bataan, *ahí*, foot. Cf. Formosan Fav.

50. *cucu* [*kuku*]; *uñas*;¹ nails

PHILIPPINE		FORMOSAN	
Ibn.	<i>kuku</i> , nail, hoof, claw	Pai T.	<i>kolitkusang</i> , finger nail
Ilk.	<i>kokó</i> , nail, hoof, claw	Pep. Ko.	<i>kalunkung</i> , finger nail
Gin. S.	<i>kokó</i>	Pep. B.	<i>kalunkung</i> , finger nail
Bont. S.	<i>tuukuk</i>	Pep. Bak.	<i>ku-rung-kung</i> , finger nail
Bont. F.	<i>kokó</i> , finger nails	Pel. B.	<i>ske</i> , finger nail
Lep.	<i>koko</i>	Tsul.	<i>kuku</i> , finger nail
Ban.	<i>uoting</i>	Sek.	<i>kalikuh</i> , finger nail
Kan.	<i>kokó</i>	Bu.	<i>kukuh</i> , finger nail
Inb.	<i>ko-co</i> ²	Fav.	<i>awo</i> , finger nail
Pang.	<i>koko</i>	Tip.	<i>hamai</i> ,³ finger nail
Pamp.	<i>kuku</i>	Tang.	<i>koh m'it</i> ,³ nail
Tag.	<i>kuko</i>		
Bik.	<i>koko</i>		
Pan.	<i>koko</i>		
Kal.	<i>ongo</i>		
M. Mag.	<i>kumuku</i>		
Tir.	<i>kruugen</i>		
Bag.	<i>soló</i>		
Sul.	<i>kúku</i> , finger nails		
Pamp.	<i>kukot</i> , hoof		
Bik.	<i>kukot</i> , claws		
Ilk.	{ <i>kukót</i> , bending together forming a ball <i>agkukót</i> , to bend the fingers in closing the fist		
Wabal⁴	<i>kukur</i> , finger		
Kajeli⁵	<i>liuam kokon</i> , finger		
Bali	<i>chokor</i> , foot		

¹ Span. *uñas*, nails, claws, hoofs, etc.² *s = ch* in German "ach."³ Cf. *hamai* in the following list.

⁴ Ceram.

⁵ Buru.

51. *camay* [*kamay*]; desk; finger

	PHILIPPINE		FORMOSAN	
	HAND	FINGER	HAND	FINGER
Batán	<i>tachay</i>		Bot. D.	<i>tarere</i>
Ibn.	<i>limá</i>	{ <i>kámanang</i> <i>kuramang</i>	Von.	<i>ima</i>
Iik.	<i>ima</i>	<i>rámay</i>	Tso.	<i>untan</i>
Gin. S.	<i>apat</i>	<i>guyawat</i>	Tsar.	<i>ríma</i>
Gin. M.	<i>agbái</i>	<i>lagayawát</i>	Pai. D.	<i>ríma</i>
Bont. S.	<i>líma</i>	<i>luleng</i>	Pai. T.	<i>líma</i>
Bont. J.	{ <i>ad-pái</i> <i>lí'-ma</i>	{ <i>lí-chéng'</i>	Pu.	<i>ríma</i>
Lep.	{ <i>ina</i> <i>lobay</i>	{ <i>lamay</i>	Am. D.	<i>kayam</i>
Ban.	<i>padot</i>	<i>gunot</i>	Am. E.	<i>kayama</i>
Ting.	<i>higbang</i>	<i>lanáí</i>	Am. T.	<i>kayam</i>
Kan.	<i>tukbay</i>	<i>gunot</i>	Pep. Paz.	<i>ríma</i>
Inh.	<i>líma</i>	<i>kuláwot</i>	Pep. Ku.	<i>ríma</i>
Pang.	<i>limá</i>	<i>tamaró</i> <sup>1</sup>	Pep. Ko.	<i>dadákam</i>
Pamp.	{ <i>yamat</i> <i>kamama</i>	{ <i>talíri</i>	Pep. B.	<i>dadákam</i>
Tag.	<i>kamay</i>	<i>dalíri</i>	Pep. Bak.	<i>líma</i>
Bik.	<i>kamát</i>	<i>wará</i> <sup>1</sup>	Tam.	<i>lime</i>
Pan.	<i>kamót</i>	<i>tuólo</i>	Pil. F.	<i>asura</i>
Kal.	<i>kulíma</i>	<i>tollo</i>	Pil. Th.	<i>a-líma</i>
M. Mag.	<i>líma</i>	<i>líndara</i> <sup>1</sup>	Pel. B.	<i>ríma</i>
Tir.	<i>keuer</i>	<i>dama keuer</i> <sup>2</sup>	Tsui.	<i>líma</i>
Bag.	<i>líma</i>	<i>líntulo</i> <sup>3</sup>	Sek.	<i>ríma</i>
Sul.	<i>limáh</i>	<i>galamí</i>	Bu.	<i>abatha</i>
			Fav.	<i>ríma</i>
			Tip.	<i>líma</i>
			Ka.	{ <i>líma</i> <i>mitaxi</i>
			Pach.	<i>ramucho</i>
			Sib.	<i>laríma</i>
			Tib.	<i>ramucho</i>
			Bang.	<i>arema</i>
			At.	<i>kara</i>
			Tang.	<i>káb-béh</i>
				<i>í' lu líng</i>

<sup>1</sup> Tag. *kistutáró*, forefinger, index; Tag. *teru*, pointing out.<sup>2</sup> *dama keuer*; apparently leaf, or leaves, of hand; "leaf" for *dama* is, however, secondary, according to Codrington, who found for *dama* a primary meaning represented by such words as "bunches" or "sakes."

52. *sicho*; *elbow*. Rev.: *sichá*

PHILIPPINE		FORMOSAN	
Ibn.	<i>sikú</i>	Pep. B.	<i>pa-uk</i>
Ilk.	<i>siko</i>	Pep. Ko.	<i>pauk</i>
Guin. S.	<i>síko</i>	Pei. B.	<i>shí-ku</i>
Bont. S.	<i>sigo</i>	Tsui.	<i>poko</i>
Bont. J.	<i>si-ko</i>	Sek.	<i>jiku</i>
Lep.	<i>siko</i>	Bu.	<i>paug-uh</i>
Ban.	<i>sino</i> (?)	Fav.	<i>chimotor</i>
Kan.	<i>siko</i>	Tang.	<i>hékú</i>
Inb.	<i>síko</i>		
Pang.	<i>sikú</i>		
Pamp.	<i>siku</i>		
Tag.	<i>siko</i>		
Bik.	<i>siko</i>		
Pan.	<i>siko</i>		
Kal.	<i>chío</i>		
M. Mag.	<i>siku</i>		
Tir.	<i>sipru</i>		
Bag.	<i>sikó</i> <sup>1</sup>		
Sul.	<i>sikut</i>		

53. *apdo*; *hied*; *gall*

PHILIPPINE			
Ibn.	<i>agpó</i>	Pamp.	<i>atdá</i>
Ilk.	<i>aprá</i>	Tag.	<i>apaló</i>
Bont. J.	<i>a-ká</i>	Bik.	<i>atoló</i>
Kan.	{ <i>apgo</i>	Pan.	<i>apaló</i>
	{ <i>pidia</i>	M. Mag.	<i>pedda</i>
Inb.	<i>apká</i>	Tir.	<i>felru</i>
Pang.	<i>apgó</i>	Bag.	<i>paiddá</i>

54. *atay*; *higado*; *liver*

PHILIPPINE			
Ibn.	{ <i>agát</i>	Pamp.	<i>até</i>
	{ <i>attay</i>	Tag.	<i>atay</i>
Ilk.	<i>átalem</i>	Bik.	{ <i>atay</i>
Bont. S.	<i>aley</i>		{ <i>katay</i>
Bont. J.	<i>a-ta'-i</i>	Pan.	<i>atay</i>
Lep.	<i>aley</i>	M. Mag.	<i>hatay</i>
Ban.	<i>attay</i>	Tir.	<i>tayí</i>
Kan.	<i>aley</i>	Bag.	<i>atay</i>
Inb.	<i>atái</i>	Sul.	<i>hatti</i>
Pang.	<i>attay</i>		

FORMOSAN

Fav. *amozru*

<sup>1</sup> Bag. *siku sikó*, to wind, to moulder.

55. *calangangan* [*kalangangan*]; *estómago*; stomach

## PHILIPPINE

Ilk.	{ <i>ngahngá</i> , mastication <i>nganga</i> , opening of the mouth	Inb.	<i>bituka</i> <sup>1</sup>
Tag.	<i>nglangala</i> , palate, jaw	Pang.	<i>losók</i> <sup>2</sup>
Pamp.	<i>nglangala</i> , palate	Pamp.	<i>dungue</i>
Pan.	<i>langangay</i> , palate	Tag.	<i>sikmura</i>
		Bik.	<i>tikáb</i>
Ibn.	<i>gudá-k</i>	Pan.	<i>sorok-sorok</i>
Ilk.	<i>rúsook</i>	Kal.	<i>chiro-chiroan</i>
Gin. S.	<i>huzok</i>	M. Mag.	<i>kasabán</i>
Bont. S.	<i>lushusitan</i> <sup>3</sup>	Tir.	<i>tabeg</i>
Bont. J.	<i>fi-sag</i>	Bag.	{ <i>tábok</i> <i>koto-koto</i>
Lep.	<i>eges</i>	Sul.	<i>tián, tiawan</i> , belly, stomach
Ban.	<i>latowep</i>		
Kan.	<i>ludusip</i>		

## FORMOSAN

Fav. *galan*56. *típa*; saliva; saliva

## PHILIPPINE

## FORMOSAN

	SALIVA	SPIT		
Ibn.	<i>latá</i> (slaver)	<i>latab</i>	Pai. T.	<i>gilai</i>
Ilk.	<i>kétay</i> (slaver)	<i>tu-prá</i> <sup>4</sup>	Am. T.	<i>supa</i>
Gin. S.	<i>topá</i>		Tip.	<i>tamak</i>
Bont. S.	<i>nuel</i>		Fav.	{ <i>erab</i> , spittle <i>ropa</i> , to spit anything out of the mouth, but not the spittle
Bont. J.	<i>tu'-fa</i>			
Lep.	<i>lobba</i>			
Ban.	<i>toppo</i>			
Kan.	<i>toppá</i>			
Inb.	<i>tupeha</i>			
Pang.	<i>ilól</i>	<i>lupdá</i>		
Pamp.	<i>uana</i> (slaver)	<i>lura</i>		
Tag.	<i>laway</i> (slaver)	<i>lurá</i>		
Bik.	{ <i>uoloy</i> , <i>uiloy</i> (slaver)	{ <i>lútab</i> <i>toppa</i> <i>dupla</i>		
Pan.	<i>laway</i> (slaver)	{ <i>lura</i> <i>pil-an</i>		
M. Mag.	<i>ayug</i> (slaver)	<i>dudá</i>		
Tir.	<i>ibeg</i> (slaver)	<i>durrá</i>		
Bag.		<i>gilob</i>		
Sul.	<i>birat</i>			

NOTE.—Under "spit" I give words in so far distinct from "saliva" as they mean either the object or the action of ejection, or both. Where my sources give only one term it is given under "saliva," the distinction between "saliva" and "spit" remaining undecided; the words beginning with *top-, tu-* etc. refer, however, evidently to "spit." By "slaver" I translate Span. *baba*, the involuntary salivation of children, also the secretion of snails, etc.

<sup>1</sup> Bont. J. *ba-lus-it'*, sternum.<sup>2</sup> See under WL 57.<sup>3</sup> Bik. *gósok*, ribs.<sup>4</sup> Properly speaking, the ejection after having left the mouth (Lopez).

57. *tinay*; <sup>1</sup> *tripas*; bowels, entrails, intestines. Rev.: *tinayi*

PHILIPPINE		FORMOSAN	
Ibn.	{ <i>sinay</i> , intestines <i>bagi-t</i> , intestines	Fav.	{ <i>na-ia</i> , the bowels <i>nais</i> , the bowels <i>oda</i> , <sup>2</sup> the intestines
Ilk.	<i>bagis</i> , intestines		
Gin. S.	<i>bagis</i> , intestines		
Bont. S.	<i>eken</i> , intestines		
Bont. J.	<i>fu-ang'</i> , intestines		
Lep.	<i>eges</i> , intestines		
Ban.	<i>gages</i> , intestines		
Kan.	<i>menit</i> , intestines		
Inb.	<i>nusút</i> , intestines, guts		
Pang.	<i>páit</i> , <sup>3</sup> intestines		
Pamp.	{ <i>bituka</i> , intestines (large) <i>isao</i> , intestines (small)		
Tag.	{ <i>bituka</i> , intestines <i>pait</i> , large intestines of animals <i>isaw</i> , large intestines <i>binobong</i> , large intestines		
Bik.	<i>bituba</i> , intestines		
Pan.	<i>tina-i</i> , <sup>1</sup> intestines		
M. Mag.	<i>tinay</i> , intestines		
Tir.	<i>teneek</i> , <i>tenék</i> , <sup>1</sup> intestines		
Bag.	{ <i>bitoka</i> , <sup>4</sup> intestines <i>got-tek</i> , <sup>4</sup> intestines		

58. *tachi*; excrementos, estiercol; excreta

PHILIPPINE			
Ibn.	{ <i>attay</i> <i>dakká-t</i>	Pang.	<i>tu-i</i>
Ilk.	<i>takki</i>	Pamp.	<i>takla</i>
Gin. S.	<i>matai</i> , <sup>5</sup> to excrete	Tag.	<i>tae</i>
Bont. S.	<i>et tumak</i> , <sup>5</sup> to excrete	Bik.	{ <i>odó</i> <i>sinang</i>
Bont. J.	<i>tay-i</i>	Pan.	<i>tae</i>
Lep.	<i>tomakke</i> , <sup>5</sup> to excrete	M. Mag.	<i>taé</i> , <i>tahi</i> , <i>tay</i>
Ban.	<i>tumag</i> , to excrete	Tir.	<i>täck</i>
Kan.	<i>ta-i</i>	Bag.	<i>taé</i>
Inb.	<i>tá-i</i>		

FORMOSAN

Fav. *che*,<sup>6</sup> dung, refuse

<sup>1</sup> Cf. *taí* and *täck* in the following list with infix *-in-* give *tinai* and *teneek*. See also Codrington, *Mel. Lang.*, p. 261.

<sup>2</sup> Cf. Bik. in following list.

<sup>3</sup> In Pang., Tag., etc., *pait* = bitter.

<sup>4</sup> Cf. WL 55.

<sup>5</sup> *ma-*, *-om-*, *-om-* are affixes leaving as stems, *taí*, *tak*, *takke*.

<sup>6</sup> Root of Philippine *takke*, etc., with *ta-* as prefix?

59. *chito*; *perro*; *dog*

PHILIPPINE		FORMOSAN	
Ibn.	<i>itu, kitu</i>	Von.	<i>atso</i>
Ilk.	<i>áso</i>	Tso.	<i>avou</i>
Gin. S.	<i>aso</i>	Tsar.	<i>catá</i>
Gin. M.	<i>ásoul</i>	Pai. D.	<i>vaita</i>
Bont. S.	<i>asu</i>	Pai. T.	<i>vaitu</i>
Bont. J.	<i>a'-su</i>	Pu.	<i>soara</i>
Lep.	<i>azo</i>	Am. D.	<i>vaitso</i>
Ban.	<i>kazo</i>	Am. F.	<i>yo-áso</i>
Ting.	<i>áso</i>	Am. T.	<i>atso</i>
Kan.	<i>aná</i>	Pep. Paz.	<i>vaitzo</i>
Inb.	<i>asu</i>	Pep. Ku.	<i>vaitu</i>
Pang.	<i>aso</i>	Pep. Ko.	<i>asu</i>
Pamp.	<i>asu</i>	Pep. B.	<i>asu</i>
Tag.	<i>asu</i>	Li.	<i>batu</i>
Bik.	<i>ayam</i> <sup>1</sup>	Tam.	<i>batu</i>
Pan.	{ <i>itá, ira, dog, little dog</i> <i>ayám</i>	Pil. F.	<i>soarou</i>
Kal.	<i>kiro,</i> <sup>2</sup> <i>dog, little dog</i>	Pel. B.	<i>shuan</i>
M. Mag.	<i>asá</i>	Tsui.	<i>atu</i>
Tir.	<i>itá</i>	Sek.	<i>vaitza</i>
Bag.	<i>asu</i>	Bu.	<i>hútu</i>
Sul.	{ <i>átu, étok</i> <i>éro, érok</i>	Fav.	{ <i>uado</i> <i>zita, a little dog</i>
		Tip.	<i>man</i>
		Ka.	<i>atu</i>
		At.	<i>huyel</i>
		Tang.	<i>hú yin</i>

60. *manuc* [*manuk*]; *gallina* (la especie); *fowl* (the species).

PHILIPPINE		FORMOSAN	
Ibn.	<i>manú-k, fowl</i>	Bot. T.	{ <i>kókok, fowl</i> <i>manock, fowl</i>
Ilk.	<i>manuk, fowl</i>	Pai. T.	<i>girikuku, fowl</i>
Gin. M.	<i>manok, fowl</i>	Am. T.	<i>riam,</i> <sup>3</sup> <i>fowl</i>
Bont. J.	<i>no-nok', chicken</i>	Tip.	<i>huioh, fowl</i>
Ting.	<i>biók, fowl</i>	Pach.	<i>turkoók, fowl</i>
Kan.	<i>nanók, fowl</i>	Bang.	<i>turkoók, fowl</i>
Inb.	<i>manuk, fowl</i>	Bant.	<i>turkoók, fowl</i>
Pang.	<i>manok, fowl</i>	Tang.	<i>yéng á táh, hen, fowl</i>
Pamp.	<i>manok, fowl</i>		
Tag.	<i>manok, fowl</i>		
Bik.	<i>manok,</i> <sup>4</sup> <i>fowl</i>		
Pan.	<i>manok, fowl</i>		
M. Mag.	<i>manuk, fowl and other domestic birds</i>		
Tir.	<i>manuk, fowl</i>		
Bag.	<i>manok, birds in general</i>		
Sul.	<i>mánuk, fowl</i>		

<sup>1</sup> Tag. *ayam*, dog unfit for chase. See also under Formosan in following list.<sup>2</sup> Bik. *kirakiro*, wagging of tail (dog, cat); Tag. *tiro*, call for dogs.<sup>3</sup> Ilk. *ayam*, any creeping insect; Bont. *ayayam*, bird; Ibn. *ayam*, animal; Tag. Pan. *ayam*, dog; Kal. *yam*, fish.<sup>4</sup> Bik. *kokok*, clucking of hens.



## 61. sasabungan; gallo; cock

## PHILIPPINE

Ibn.	( <i>manú-k</i> ) <i>lalong</i> <sup>1</sup>	Pamp.	{ <i>manuk á tendang</i>
Ilk.	<i>kaútan</i> <sup>2</sup>		{ <i>tatio</i> <sup>3</sup>
Gin. S.	<i>kaútan</i>	Tag.	<i>manok na lalaki</i> <sup>4</sup>
Bont. S.	<i>kaútan</i>	Bik.	<i>lalong</i> <sup>5</sup>
Bont. J.	<i>ka-wí' tan</i>	Pan.	<i>manok</i>
Lep.	<i>kahuítan</i>	Kal.	<i>balang karilan</i>
Ban.	<i>karít</i>	M. Mag.	<i>lumosed</i>
Kan.	<i>kaútan</i>	Tir.	<i>salug</i>
Inb.	<i>kaútan</i>	Bag.	<i>manok lomansud</i>
Pang.	<i>lalong</i>	Sul.	<i>manuk isak</i>

## FORMOSAN

Fav. *kokko badda*, a cock

## 62. upa; gallina; hen

## PHILIPPINE

## FORMOSAN

Ibn.	<i>upa</i> , <sup>6</sup> hen, layer	Pep. Ko.	<i>tahnka</i>
Ilk.	{ <i>úpa</i> , hen (layer or not)	Pep. B.	<i>tahnka</i>
	{ <i>pamusáin</i> , layer	Pel. B.	<i>turko</i>
Bont. J.	<i>mang-a'-lak</i>	Tsui.	<i>lanao</i>
Gin. S.	<i>manalák</i>	Sek.	<i>pataro</i>
Kan.	<i>pamusangan</i> <sup>7</sup>	Bu.	<i>roundouch</i>
Inb.	<i>pamalasanen</i>	Fav.	{ <i>kokko sini</i>
Pang.	<i>nganak</i>		{ <i>poa</i> <sup>8</sup>
Pamp.	<i>manuk á gáindu</i>	Ka.	<i>cho</i>
Tag.	{ ( <i>manuk na</i> ) <i>inohin</i>	Tang.	<i>yéng á tóh</i> , hen, fowl
	{ <i>maningalan pagar</i> , layer		
Bik.	<i>gonak</i>		
Pan.	<i>munga</i>		
Kal.	<i>kopa</i>		
M. Mag.	<i>upá</i>		
Tir.	<i>ino manuk</i>		
Bag.	<i>manok maron</i>		
Sul.	<i>manok</i> , hen, fowl		

<sup>1</sup> Ibn. *kaútan*, cock with large spurs.<sup>2</sup> Ibn. Ilk., Pam., Tag., Bik., Pan. *kaúit*, hook.<sup>3</sup> Pamp. *sabungan*, fighting cock.<sup>4</sup> Tag. *sasabungan*, cock with already large spurs.<sup>5</sup> Bik. *sasabongan*, cock put against another for fighting; Pamp. Tag., Bik., *sabong*, *sabung*, the fighting of cocks; Pamp. *sabung*, confused; Pamp., Tag. *sabungui*, to pluck the hair, to disbevel; Bik. *sabonot*, to pluck the hair.<sup>6</sup> Pamp. Tag. *upa*, pay, wages (Tavara: Sans. *upatti*, produce, production; Mal. *upati* tribute, contribution).<sup>7</sup> Another term is *ubuan*.<sup>8</sup> Fav. *poa*, to bring forth fruit.

63. *ytloy* [*itlog*]; huevo; egg

	PHILIPPINE		FORMOSAN
Ibn.	<i>it-log</i> <sup>1</sup>	Pai. T.	<i>kutchilo</i>
Ilk.	<i>it-log</i>	Am. T.	<i>ritaul</i>
Gin. S.	<i>itlog</i>	Pep. Ko.	<i>popak</i>
Bont. S.	<i>itlog</i>	Pep. B.	<i>popak</i>
Bont. J.	<i>it-log'</i>	Pel. B.	<i>abetauru</i>
Lep.	<i>zelok</i>	Tsmi.	<i>kalasa-i</i>
Ban.	<i>atalong</i>	Sek.	<i>lotu</i>
Kan.	<i>iklog</i>	Bu.	<i>balug</i>
Inb.	<i>exlok</i>	Fav.	<i>vini</i>
Pang.	<i>ikuol</i>	Tip.	<i>otinan</i>
Pamp.	<i>ebon</i> , <sup>2</sup> egg, the young of an animal		
Tag.	<i>itlog</i>		
Bik.	{ <i>lonoy</i> <i>sugok</i>		
Pan.	<i>itlog</i>		
Kal.	<i>itlog</i>		
M. Mag.	{ <i>leman</i> <i>alak</i>		
Tir.	<i>onok manuk</i>		
Bag.	<i>tol-log</i>		
Sul.	<i>iklog</i>		

NOTE.—The radical of *itlog*, *zelok*, etc., is probably *télog*, *kilog*, or similarly, and seems to mean "a round thing." M. Mag. *tolor*, cabbage.

<sup>1</sup> Ilk. *ibbung*, bad egg.

<sup>2</sup> Tag. *ibon*, bird; *ibon dalag*, small dalag (fish); Ilk. *ibon* (antig.), large birds in general; the sucking young of the carabao; Ibn. *ifan*, the breed of fishes; Tir. *ebob*, to crouch down flat on the ground; Tir. *ebobon*, anything hidden under a person or animal stooping on the ground, as the chicken or eggs under the hen.

64. { **pañir**; pluma ó el ala del ave; feather and the wing of a bird  
 { **pañiz**;<sup>1</sup> ala ó pluma del ave; wing or feather of a bird. Rev.: *pañid*

PHILIPPINE		FORMOSAN	
Ibn.	<i>pañid</i> , leaf of paper, tobacco, etc	Pai. T.	<i>nalianga</i> , wing
Ik.	<i>pañid</i> , leaf of a book, flower, etc	Am. T.	<i>rauu</i> , wing
	wing or fold of a door	Tip.	<i>pakpak</i> , wing
Bis.	<i>pañid</i> , skin, bark		Fav. { <i>chaar</i> , feather or wing <i>chablechab</i> , movement of birds beating the air with the wings
Bik.	<i>pañid</i> , blade of an oar		
Bag.	<i>pañid</i> , wing		
Ibn.	<i>payu-k</i> , wing		
Ik.	<i>payak</i> , wing		
Gin. S.	<i>payak</i> , wing		
Bont. S.	<i>payak</i> , wing		
Bont. J.	<i>pay-pok'</i> , wing		
Lep.	<i>payak</i> , wing		
Ban.	<i>payak</i> , wing		
Kan.	<i>payud</i> , wing		
Inb.	<i>payud</i> , wing		
Pang.	<i>payak</i> , wing		
Pamp.	<i>pakpak</i> , wing feather		
Tag.	<i>pakpak</i> <sup>2</sup> wing feather		
Bik.	<i>pakpak</i> , wing		
Pan.	<i>pakpak</i> , wing		
M. Mag.	<i>payok</i> , wing		
Tir.	<i>fufuk</i> , wing		
Bag.	<i>pañid</i> , wing		
Sul.	<i>pikipik</i> , wing		

NOTE.—The word most used in the New Hebrides and Banks' Islands, *paue*, which is also the common name for a hand, is also a wing in the Malay Archipelago: *apani* (o probably the article) and *panidey* in Celebes, *paui* in Boura, *fauik* in Teor." (Codrington, p. 98.)

<sup>1</sup> Doubtless a misprint for *pañir*.

<sup>2</sup> Or: *pakpak manuk*.

65. **bubug**; plumas que no son del ala; feathers not from the wing. Rev. *bubuj*

	PHILIPPINE		FORMOSAN
Ibu.	<i>dadda-t</i> , feather	Paí. T.	<i>varulavetan</i> , feather
Ik.	<i>daddul</i> , feather, down, hairy covering of man or animal	Am. T.	<i>ape</i> , <sup>1</sup> feather
		Pep. Ko.	<i>ribing</i> , feather
Gin. S.	<i>daddul</i> , feather	Pep. B.	<i>ribing</i> , feather
Bont. S.	<i>kudil</i> , feather	Pel. B.	<i>aguma layan</i> , feather
Lep.	<i>daddul</i> , feather	Tsuí.	<i>kopur</i> , feather
Ban.	<i>kugit</i> , feather	Sek.	<i>bukusa</i> , feather
Kan.	<i>bágo</i> , feather, plumage	Bu.	<i>ubal</i> , feather
Iub.	<i>bágo</i> , feather, plumage	Fav.	<i>chuar</i> , feather
Pam.	<i>halbál</i> , feather, down, hairy covering	Tip.	<i>riann</i> , feather
	<i>hogwis</i> , feather		
Tag.	<i>halbál</i> , hairy covering, pu- bic hair		
Bik.	<i>lawí</i> , feather		
Pan.	<i>kuyus</i> , feather		
Kal.	<i>kólar</i> , feather		
M. Mag.	<i>bumbul</i> , feather		
Tir.	<i>bubul manuak</i> , <sup>2</sup> feather		
Bag.	<i>balbol</i> , feather		
Sul.	<i>balbul</i> , feather		

<sup>1</sup> Ik. *opaópa*, short feathers at the rump of the hen.<sup>2</sup> *Bubul manuak* is not "feather of bird," but "that kind of *bubul* which appears on the bird;" *bubul* receives its signification of "feather" by the specializing *manuak*. Cf. Iub. *báibál*, pine tree (pine needles?) See also Codrington, *Mel. Lang.*, p. 72, "hair."

## 68. among; pescado; fish

PHILIPPINE		FORMOSAN	
Ibn.	<i>sirá</i> <sup>1</sup>	Pal. T.	<i>chikao</i>
Ilk.	<i>ikan</i> <sup>1</sup>	Am. T.	<i>outing</i>
Gin. S.	<i>ikan</i>	Pep. Ko.	<i>tug</i>
Bont. S.	<i>liteng</i>	Pep. B.	<i>tug</i>
Bont. J.	<i>li-tug</i> , a certain fish	Pel. B.	<i>kurao</i>
Lep.	<i>lan</i>	Tsui.	<i>lotao</i>
Ban.	<i>likling</i>	Sek.	<i>afao</i>
Kan.	<i>nigay</i>	Bu.	<i>churak</i>
Inh.	<i>ikan</i>	Fav.	<i>zi, tsí</i>
Pang.	{ <i>sirá malangsi</i> <i>malangsi</i>	Tip.	<i>culiao</i>
Pamp.	<i>asam</i> , fish, to eat fish, meat	Ka.	{ <i>shikao</i> <i>teug</i>
Tag.	<i>isá</i>	Tang.	<i>ngó lí</i>
Bik.	<i>sirá</i> , fish, or other addition to rice		
Pan.	<i>isá</i>		
Kal.	<i>yan</i> <sup>2</sup>		
M. Mag.	<i>echá</i>		
Tir.	<i>echá</i>		
Bag.	<i>echá</i>		
Sul.	<i>istá</i>		

NOTE.—From a comparison of the Philippine terms for "fish" it appears that both *ikan* and *isá* have, from an originally wider sense, been specialized to mean "fish;" *ikan* probably = demonstrative prefix *i* + *kan*, root of words for "eat;" similarly Tag. *isá* = *i* + *sídá*; cf. Toba-Batta: *síra*, salt. Pang. specializes *sirá* by adding the descriptive *malangsi* = having a fishy taste or smell.

<sup>1</sup> Ibn. *ikan*, anything eaten in addition to rice; Ilk. *sídá*, something boiled and eaten in addition to rice, especially fish.

<sup>2</sup> The only form approaching the Batán term.

67. *cuis* [*kuis*]; puerco; pig. Rev.: *kuis* or *bagó*

PHILIPPINE		FORMOSAN	
Hu.	<i>babuy</i>	Bot. T.	<i>babai</i>
Ik.	<i>babuy</i>	Am. F.	<i>rigou</i>
Gin. S.	<i>bayok</i>	Pep. Kō.	<i>babai</i>
Gin. M.	<i>facfai</i>	Pep. B.	<i>babai</i>
Bont. S.	<i>fatok</i>	Li.	<i>li-ti</i>
Bont. J.	<i>fu-tag', hog</i>	Tau.	<i>kachian</i>
Lep. <sup>1</sup>	<i>utig</i>	Pil. F.	<i>rigou</i>
Ban.	<i>uag</i>	Pel. B.	<i>alin</i>
Ting.	<i>otik</i>	Tsul.	<i>babu-i</i>
Kan.	<i>geré</i>	Sek.	<i>baruzak</i>
Inb.	{ <i>kechil</i> <i>bathabáy</i> , small pig	Bu.	<i>babai</i>
Pang.	<i>babuy</i>	Fav.	<i>babu, babu</i>
Pamp.	<i>babí</i>	Ka.	<i>uawau</i>
Tag.	<i>babuy</i>	Bant.	<i>babuag</i> , wild hog
Bik.	{ <i>bakting</i> <i>orig</i> <i>babuy</i> , wild pig	Tang.	<i>hi wéik háit lán hái</i> , pig, wild hog
Pan.	<i>babuy</i>		
Kal.	<i>babuy</i>		
M. Mag.	{ <i>babuy</i> <i>haringau</i>		
Tir.	<i>babuy</i>		
Bag.	<i>babuy</i>		
Sul.	<i>babí</i>		

NOTE.—Batán *kuis* may be an imitation of the squeal of a pig. With *bagó* cf. Sund. *bagony*, Pate *icágo* [H. Kern, Stamlund].

68. *caddin* [*kaddin*]; cabra; goat

PHILIPPINE		FORMOSAN	
Hu.	<i>kajitng</i>	Bot. T.	<i>kagirin</i>
Ik.	<i>kabting</i> <sup>1</sup>	Pach.	<i>okio</i> , wild goat
Gin. S.	<i>kabting</i>	Bant.	<i>kehe</i> , wild goat
Bont. S.	<i>kisching</i> <sup>2</sup>	Fav.	{ <i>nanquat</i> , a buck; a he goat <i>komas</i> , a buck; a he goat
Lep.	<i>kabting</i>		
Ban.	<i>kodng</i>		
Kan.	<i>kandng</i>		
Inb.	<i>kalehing</i>		
Pang.	<i>kandng</i>		
Pamp.	<i>kambing</i>		
Tag.	<i>kambing</i>		
Bik.	<i>kandng</i>		
Pan.	<i>kandng</i>		
Kal.	<i>kambing</i>		
M. Mag.	<i>kambing</i>		
Tir.	<i>kambing</i>		
Bag.	{ <i>kambing</i> <i>kobig</i>		

<sup>1</sup> Compare *subodng* in WL 70.

<sup>2</sup> Doubtless German pronunciation.

69. *buday*; eulebra; snake

PHILIPPINE		FORMOSAN	
Ibn.	<i>irdu</i> <sup>1</sup>	Pai. T.	<i>katiau</i>
Ilk.	<i>áleg</i>	Am. T.	<i>uor</i>
Gin. S.	<i>alig</i>	Pep. Ko.	<i>lutur</i>
Bont. S.	<i>alig</i>	Pep. B.	<i>lutu</i>
Bont. J.	<i>a-wáig</i>	Pel. B.	<i>uauau</i>
Lep.	<i>oey</i>	Tsui.	<i>tsolou</i>
Ban.	<i>alig</i>	Sek.	<i>ulzend</i>
Kan.	<i>ooy</i>	Bu.	<i>kuzu</i>
Inb.	{ <i>iréñ</i> , large snake <i>áleg</i>	Fav.	<i>ibieu</i> , a snake
Pang.	<i>alig</i>	Tip.	<i>uau</i>
Pamp.	<i>abingau</i>		
Tag.	<i>alax</i>		
Bik.	<i>hálas</i>		
Pan.	<i>nan-ag</i>		
Kal.	<i>irdu</i>		
M. Mag.	<i>alipay</i>		
Tir.	<i>urruar</i> , snake, reptile		
Bag.	<i>bakos-sou</i>		
Snl.	<i>hálas</i>		

NOTE.—With Batán *buday* compare Form. Pep. B., etc., and Ilk. *i-bulay*, to strew grains on the ground; Ilk. *maka-buhay*, the escaping of a fish from the net or of a wild animal from the trap; Inb. *budat*, earth; Ibn. *alag*, rat; Pamp. *alay*, worms in general; Tag. *alay*, belly worm; Tag. *alík*, to move in turns from one place to another; Tir. *alang*, scorpion; Malay *ular*, snake; Lampong *ulci*, snake; Bugi *ulak*, snake.

<sup>1</sup> Batán *irram*, tortoise.

70. { *agsa*; ciervo; stag } Rev.: no such form as *agra*; *agsa* only  
 { *agra*; venado; deer }

PHILIPPINE		FORMOSAN	
Ibn.	<i>uttá</i> , deer	Von.	<i>kauauwu</i> , <sup>1</sup> deer
Ik.	<i>agsa</i> , deer	Tso.	<i>uru</i> , deer
Gin. S.	<i>aká</i> , deer	Tsar.	<i>runau</i> , deer
Bont. S.	<i>agsa</i> , deer	Pal. D.	<i>runau</i> , deer
Bont. J.	<i>ag'-sa</i> , deer	Pal. T.	<i>runau</i> , deer
Lep.	<i>usa</i> , deer	Atu. D.	<i>'garol</i> , deer
Ban.	<i>alsa</i> , deer	Am. T.	<i>garol</i> , deer
Kan.	<i>makaas</i> , deer	Pep. Paz.	<i>ruho'</i> , deer
Inb.	<i>maláguas</i> , deer	Pep. Ku.	<i>apol</i> , deer
Pang.	<i>alsá</i> , deer	Pep. Ko.	<i>nung</i> , deer
Pamp.	<i>usi</i> , deer	Pep. B.	<i>nung</i> , deer
Tag.	<i>usi</i> , deer	Pel. B.	<i>abiao</i> , deer
Bik.	<i>usi</i> , deer	Tsui.	<i>kauau</i> , deer
Pan.	<i>usi</i> , deer	Sek.	<i>lahut</i> , deer
M. Mag.	<i>saladeng</i> , deer (male)	Bu.	<i>tuwat</i> , deer
Tir.	<i>saladu</i> , deer	Fav.	<i>binuan</i> , a deer
Bag.	{ <i>saladeng</i> , deer <i>usa</i> , deer	Tip.	<i>marinim</i> , deer
		Ka.	{ <i>mentan</i> , deer <i>uoh</i> , deer
		Pach.	<i>putoou</i> , deer
		Bang.	<i>sitappu</i> , deer
		Bant.	<i>kabiche</i> , deer
		At.	<i>wakunohó</i> deer
		Tang.	{ <i>má gáu loek</i> , deer <i>mi ngá ró</i> , deer <i>with háh</i> , deer

NOTE.—Tag. *usa*, deer; Sans. *ryya*, antelope with white feet; Mal. *rusa*, deer, stag (Tavera).

<sup>1</sup> Compare this and similar Formosan terms with *nung* in dialects of northern Luzon = karabao, water-buffalo, whose call closely resembles the group of sounds, *nung*. But compare also Ik., Tag., *uoh*, forehead; Pamp. *kauau*, forehead; Tag. *uohán*, with large forehead; Tsui. *kulabas kaman*, cow; Sek. *balasa nung*, cow; Tsar. *ruan*, ox; Pep. Paz. *nung*, ox.



71. *pasinkan* [*pasinkan*]; *abeja*; *bee*. Rev.: *pasukan*<sup>1</sup>

	PHILIPPINE		FORMOSAN
Ibu.	<i>asukau</i>	Am. T.	<i>odliach</i> , honey
Ik.	<i>ayokau</i>	Fav.	<i>tappocao</i> , a honey bee
Gin. S.	<i>gukau</i>		
Bont. S.	<i>kalaler</i> <sup>2</sup>		
Bont. J.	<i>yó-kau</i>		
Lep.	<i>luti</i>		
Ban.	<i>ayokao</i>		
Kan.	<i>yokau</i>		
Inb.	<i>potiokau</i>		
Pang.	<i>potiokau</i>		
Pamp.	<i>pakiutan</i>		
Tag.	<i>pokyotan</i> , honey bee		
Bik.	<i>potiokau</i> , bee, honey, honeycomb		
Kal.	<i>piehirau</i>		
M. Mag.	<i>batiakán</i>		
Tir.	<i>odau</i>		
Bag.	<i>putiokau</i>		

<sup>1</sup> *Pasinkan* is probably an error; the stem *siuk* of *pasikan* agrees more or less with *suk*, *yok*, *diok*, *tiok*, *kyot*, etc., of other Philippine forms. Cf. Pamp. *siuk*, the chirping of birds, the whistling of a rattan switch.

<sup>2</sup> Ibu. *kalabá*, another term for bee.

72. **bagay**; casa (cualquiera); house (of any kind). Rev.: *bajay*

PHILIPPINE		FORMOSAN	
Ibn.	<i>baláy</i> , house	Bot. T.	<i>bagui</i> , dwelling house
Ilk.	<i>baláy</i> , house	Pai. T.	<i>tiawak</i> , house
Gin. S.	<i>bal-ay</i> , house	Am. F.	<i>ruani</i> , <sup>1</sup> house
Gin. M.	<i>baláy</i> , house	Am. T.	<i>ruana</i> , house
Bont. S.	<i>apang</i> , house	Pep. Ko.	<i>hamadang</i> , house
Bont. J.	{ <i>á-fang</i> , dwelling <i>fay'á</i> , <sup>2</sup> dwelling, better class	Pep. B.	<i>hamadang</i> , house
Lep.	<i>balay</i> , house	Li.	<i>unbak</i> , house
Ban.	<i>abang</i> , <sup>3</sup> house	Tan.	<i>unbak</i> , house
Ting.	<i>abang</i> , house	Pil. F.	<i>ruani</i> , house
Kan.	<i>baláy</i> , house	Pil. Th.	<i>a-ruani</i> , house
Inb.	<i>baléi</i> , house	Pei. B.	<i>aruana</i> , house
Pang.	<i>abang</i> , <sup>4</sup> house	Tsuí.	<i>tuana</i> , house
Pamp.	<i>balé</i> , <i>balay</i> , house	Sek.	<i>hama</i> , house
Tag.	<i>balay</i> , house	Bu.	<i>supah</i> , house
Bik.	<i>harang</i> , house	Fav.	<i>don</i> , a house, a great vessel
Pan.	<i>balay</i> , house	Tip.	<i>ruana</i> , house
Kal.	<i>balay</i> , house	Ka.	{ <i>tako</i> , house <i>tuftu</i> , house
M. Mag.	<i>ulay</i> , house	Bang.	<i>dami</i> , house
Tir.	{ <i>baléyén</i> , house <i>lani</i> , house	Bant.	<i>dami</i> , house
Bag.	{ <i>balé</i> , house <i>kanañig</i> , house <i>pad-don</i> , <sup>5</sup> house	Tang.	<i>ngá ná</i> , house on the ground
Sul.	<i>balé</i> , house, nest, form		

73. **timbam**; templo; temple. Rev.: *timbaan*

PHILIPPINE			
Ibn.	<i>sibban</i>	Pan.	<i>simbahan</i> , temple, church
Ilk.	<i>simbáan</i> , temple, church	M. Mag.	{ <i>simban</i> , church <i>magit</i> , church
Pang.	<i>simbáan</i> , temple, church	Tir.	<i>simbáan</i> , church
Pamp.	{ <i>simba</i> , temple, church <i>pisamban</i> , temple, church	Bag.	<i>simbahan</i> , church
Tag.	<i>simbahan</i> , temple, church	Sul.	<i>lingít</i> , church
Bik.	<i>simbahan</i> , temple, church		

<sup>1</sup> Malay: *rumah*, house<sup>2</sup> a as in German "kühl" (Jenks). Bont. *á* replaces *ay* in other dialects.<sup>3</sup> Ilk. Inb. *abang*, *abong*, poor hut.<sup>4</sup> Pang. *baléi*, village, pueblo.<sup>5</sup> from *pad-du* to reside.

74. **balatal; barratay;** puente; bridge

## PHILIPPINE

Ibn.	{ <i>talítay</i> <i>balítay</i>	Pamp.	{ <i>títay, letay</i> <i>talítay</i>
Ik.	{ <i>toytoy</i> <i>vaugtay</i>	Tag.	<i>toyay</i>
Gin. S.	<i>ilalay</i>	Bik.	{ <i>toyay</i> <i>totopan</i>
Bont. S.	<i>alalay</i>	Pan.	<i>toytoy</i>
Lep.	<i>apao</i>	M. Mag.	<i>titay, titayan</i>
Ban.	<i>alalay</i>	Tir.	<i>litay</i>
Kan.	<i>toytoy</i>	Bag.	{ <i>toyay</i> <i>panatayan</i>
Inb.	<i>talitai</i>		
Pang.	<i>toytoy</i>		

## FORMOSAN

Fav. *litos*, a bridge, a ladder75. **abang;** barge; barge, boatPHILIPPINE<sup>1</sup>

Ik.	<i>bangka</i> , small boat
Pan.	<i>bangka</i> , small boat
Tag.	<i>bangka</i> , small boat
M. Mag.	<i>awang</i>
Tir.	<i>awang</i> , dugout
Sal.	<i>gabang</i> , dugout

## FORMOSAN

Bot. T.	<i>aban</i> , ship, junk
Fav.	<i>abak</i> , a small boat, sampan
Tang.	<i>kâh sâ</i> , boat

Daysk. *Owang*, a piece of wood hewn out of a tree or out of another timber; being hewn out. (Used with reference to the construction of a dugout.)

76. **chiner gueran** [*chinergeran*]; embarcación batana (la mayor); a Batanese boat (the largest)

## PHILIPPINE

NOTE.—With *chinergeran* compare:

Batán.	<i>chinerker</i> , prisoner (one tied?) <i>kinerker</i> , a bundle or tied-up bunch of something
Ik.	{ <i>gnergeran</i> , a notched pole or measure.
Tsz.	<i>gergeran</i> , rowlock or pin for the oar, axle of a skelning wheel.

Stem of Batán *chinergeran* is *gerger*. Similar stems (*gerger*, *kikir*, *kirikir*, *kikil*, etc.) denote in many dialects either rousing, scratching, sawing, carving, or tying.

## FORMOSAN

Pai. T.	<i>chinget</i> , <sup>2</sup> boat
Am. T.	{ <i>chicer</i> , ship <i>chicuroio</i> , boat

<sup>1</sup> In view of the great variety of terms used to designate different kinds of boats only those apparently related to the Batán word are given.

<sup>2</sup> A shortening of the Batán term? Fav. has: *kusumaryar, kargarvan, kinargarvan*, etc., for "when a house is in danger of being blown down by the wind to fasten it to a pole stuck in the ground; also a vessel lying at anchor" [Hampart].

77. *tataya*; embarcación batana (la menor); a Batanese boat (the smallest)

## FORMOSAN

Bot. T. *tataro*, boat

78. *canen* [*kawen*]; pan de cada día; daily bread

	PHILIPPINE		FORMOSAN
Ibn.	<i>kandán</i> , food	Pel. B.	<i>amkan</i> , eat
Ilk.	{ <i>kam</i> , food	Twi.	<i>amakan</i> , eat
	{ <i>kanen</i> , food	Sek.	<i>kakayoi</i> , eat
Gin. S.	<i>mangun</i> , food	Shek. th.	<i>makan</i> , eat
Bont. S.	<i>makan</i> , food	Bu.	<i>manaka-makan</i> , eat
Bont. J.	<i>muk-an</i> , boiled rice	Pep. Ko.	<i>mahangny</i> , eat
Lep.	<i>mangun</i> , food	Pep. B.	<i>iuput</i> , eat
Ban.	<i>man</i> , food	Fav.	{ <i>man</i> , eat
Kan.	<i>makan</i> , food		{ <i>inochan</i> , all kinds of food
Inb.	{ <i>káwin</i> , food	Ku.	<i>manukita</i> , eat
	{ <i>makan</i> , eatable	Tang.	{ <i>man nick</i> , to eat
Pang.	<i>kamen</i> , food		{ <i>ugun nick</i> , drink, smoke
Pamp.	<i>kaman</i> , food (meal?)		
Tag.	<i>kawin</i> , boiled rice		
Bik.	<i>kákawan</i> , food		
Pan.	<i>kalan-an</i> , food		
Kal.	<i>kalanen</i>		
M. Mag.	{ <i>kan</i> , <i>kwen</i> , food		
	{ <i>punguenen</i> , food		
Tir.	{ <i>kawin</i> , food		
	{ <i>aman</i> , food		
Bag.	{ <i>kaw-non</i> food		
	{ <i>makan</i> , food		

NOTE.—The Batán catchword is taken from the catechism.

79. *asig*;<sup>1</sup> sal; salt. Rev.: *asin*

PHILIPPINE		FORMOSAN	
Ibn.	<i>asin</i>	Pai. T.	<i>katia</i>
Ilk.	<i>asin</i>	Am. F.	<i>china</i>
Gin. S.	<i>asin</i>	Am. T.	<i>china</i>
Bont. S.	<i>asin</i>	Ll.	<i>kataya</i>
Bont. J.	<i>si'-mut</i>	Tam.	<i>kataya</i>
Lep.	<i>asin</i>	Pil. F.	<i>ayamu</i>
Ban.	<i>asin</i>	Pel. B.	<i>ai-an</i>
Kan.	<i>asin</i>	Sek.	<i>pahar</i>
Inb.	<i>asin</i>	Bu.	<i>tinu</i>
Pang.	<i>asin</i>	Fav.	<i>sawi</i>
Pamp.	<i>asin</i>	Tip.	<i>iam</i> (?)
Tag.	<i>asin</i>		
Bik.	<i>asin</i>		
Pan.	<i>asin</i>		
Kal.	<i>kochin</i>		
M. Mag.	{ <i>timus</i> <i>asi, masi</i>		
Tir.	{ <i>timus</i> <sup>2</sup> <i>tekeb</i>		
Bag.	<i>asin</i>		
Sul.	<i>asin</i>		

80. *aslam*; vinagre; vinegar

PHILIPPINE			
Ibn.	<i>aslam</i>	Bik.	<i>suka</i>
Ilk.	<i>suka</i>	Pan.	<i>suka</i> <sup>2</sup>
Kan.	<i>seleng</i>	M. Mag.	<i>aslam, maslam</i> <sup>4</sup>
Inb.	<i>suka</i>	Tir.	<i>suka</i>
Pang.	<i>toka</i>	Bag.	{ <i>suka</i> <i>maslam</i>
Pamp.	<i>aslam</i>	Sul.	<i>suka</i>
Tag.	<i>suka</i>		

FORMOSAN

Fav. *masig*, vinegar

<sup>1</sup> Very probably a misprint.

<sup>2</sup> Tir. *kubor*, powdered salt; Tir. *egus*, Moro salt.

<sup>3</sup> Pan. *aslam*, acid.

<sup>4</sup> Tag. *asin*, acid.

81. **ganeng**; aceite; oil. Rev.: *janing*

PHILIPPINE		FORMOSAN	
Ibn.	<i>dema</i>	Pai. T.	<i>Goaliao</i>
Ilk.	<i>lana</i>	Am. T.	<i>Goaliao</i>
Gin. S.	<i>lana</i>	Tip.	<i>Goaliao</i>
Bont. S.	<i>langis</i>		
Lep.	<i>lana</i>		
Ban.	<i>langit</i>		
Kan. <sup>1</sup>			
Inb.	<i>dema</i>		
Pang.	<i>lárek</i>		
Pamp.	<i>boró</i> <sup>2</sup>		
Tag.	<i>langis</i> , <sup>3</sup> oil, coconut oil		
Bik.	<i>lana</i>		
Pan.	<i>lana</i>		
Kal.	<i>lan, jin</i>		
M. Mag.	<i>lana</i>		
Tir.	<i>enar</i>		
Bag.	{ <i>lana</i> <i>ibang</i>		
Sul.	<i>lindih</i>		

NOTE.—See also the following list.

82. **taba**; grasa; fat

PHILIPPINE			
Ibn.	<i>tabá</i>	Pamp.	<i>tabá</i> <sup>5</sup>
Ilk.	<i>tabá</i> <sup>4</sup>	Tag.	<i>tabá</i> <sup>6</sup>
Gin. S.	<i>taog</i>	Bik.	<i>taba</i> <sup>7</sup>
Bont. S.	<i>lanab</i>	Pan.	<i>tanabok</i>
Lep.	<i>banay</i>	M. Mag.	{ <i>kanab</i> <i>katambocá</i>
Ban.	<i>lanab</i>	Tir.	<i>taó</i>
Kan.	<i>nanit</i>	Bag.	<i>tabá</i>
Inb.	<i>lanab</i>	Sul.	<i>daging</i>
Pang.	<i>tabá</i>		

<sup>1</sup> Oil not known.

<sup>2</sup> Pamp. *lanya*, sesame oil; Pamp. *lanpis*, plant and seed of sesame.

<sup>3</sup> Tag. *lana*, sesame oil; Tag. *langis*, coconut oil.

<sup>4</sup> Ilk. *lanab*, to oint with fat.

<sup>5</sup> Pamp. *lanab*, the gloss of a smooth surface; Pamp. *litab*, the gloss of something anointed with fat or oil.

<sup>6</sup> Tag. *lanab*, fat.

<sup>7</sup> Bik. *lanab*, the fat on soup, etc.

83. **bugaban**; oro; gold. Rev.; *bujuwan*

PHILIPPINE

Ibn.	<i>babawan</i>	Pamp.	<i>geabi</i>
Ilk.	<i>balitók</i>	Tag.	{ <i>ginto</i> , gold in general <i>balitok</i> , native gold
Gin. S.	<i>balawan</i>	Bik.	<i>balawan</i>
Gin. M.	<i>buawan</i>	Pan.	<i>balawan</i>
Bont. S.	<i>balitok</i>	Kal.	<i>balaw-aw</i>
Lep.	<i>balitok</i>	M. Mag.	<i>balawan</i>
Ban.	<i>balawan</i>	Tir.	<i>balawan</i>
Ting.	<i>balitok</i>	Bag.	<i>balawan</i>
Kan.	<i>balitok</i>	Sul.	<i>balawan</i>
Inb.	<i>balitok</i>		
Pang.	<i>balitok</i>		

84. **apin**; petate; mat

PHILIPPINE

FORMOSAN

Ilk.	} <i>apin</i> , leaves placed on the bottom of the pot to prevent the burning of the rice <i>ap-áp</i> , pad for saddle, etc.	Pai. T.	<i>iskam</i>
		Am. T.	<i>sikal</i>
		Tip.	<i>iskam</i>
		Fav.	<i>sam</i> , a mat to sleep on
Pang.	<i>apin-na-dokulan</i> , sheet for the bed	Tang.	<i>loh pe'i</i>
Pamp.	<i>apin</i> , lining, pad		
Tac.	<i>apin</i> , lining, pad		
Ibn.	<i>ajam</i>		
Ilk.	<i>ikamen</i>		
Kan.	<i>abek</i>		
Inb.	<i>ixámen</i>		
Pang.	<i>ikawato</i>		
Pamp.	<i>daw, dawí</i>		
Tag.	<i>hawig</i>		
Bik.	<i>hamák</i>		
M. Mag.	<i>ikam</i>		
Tir.	<i>ikam</i>		
Bag.	<i>ikam</i>		
Sul.	<i>batái</i> , sleeping mat		

85. **ybatan** [*ibatán*]; batán de nación; Batanes by nationality86. **idaldal**;<sup>1</sup> el chino; the Chinese (*daldal*; China; China)

## PHILIPPINE

Ibn.	<i>daldal</i> , Chinaman, Chinese	Pamp.	<i>daldit</i> , new clothes having become
Ilk.	<i>daldal</i> , soiling of clothes, etc., by tralling on the ground.		ruffled or shabby; book ruffled by handling, etc.

## FORMOSAN

Fav. *pool*, a Chinese

87. { **acteng**;<sup>2</sup> hambre; hunger. Rev.: *apting*  
 { **mapteng**; hambriénto; hungry

## PHILIPPINE

Ilk.	<i>apóty</i> , lassitude (physical or moral)	Pamp.	<i>dawap</i> , hunger
Ibn.	<i>napóty</i> , tired	Tag.	<i>gutan</i> , hunger
Sul.	<i>hábte</i> , <i>hábdi</i> , hungry	Pan.	<i>gutan</i> , hunger
		M. Mag.	<i>guten</i> , hunger
Ibn.	<i>hisiin</i> , <i>bisiin</i> , hunger	Tir.	<i>kelapof</i> , hunger
Ilk.	<i>hisiin</i> , hunger	Bag.	{ <i>had-las</i> , hunger
Kan.	<i>dagaang</i> , hunger		{ <i>hítal</i> , hunger
Ibn.	<i>agang</i> , hunger	Sul.	<i>hábte</i> , <i>hábdi</i> , hungry
Pang.	<i>erás</i> <sup>3</sup> hunger		

88. **mauu**; sediento; thirsty

## PHILIPPINE

Ibn.	<i>muupít</i> , thirst	Bik.	<i>phái</i> , thirst
Ilk.	<i>náo</i> , thirst	Pan.	<i>shao</i> , thirst
Kan.	<i>okkong</i> , thirst	M. Mag.	<i>kanuu</i> , thirst
Ibn.	<i>nawu</i> , thirst	Tir.	<i>keterevan</i> , thirst
Pang.	<i>napgáin</i>	Bag.	{ <i>awo</i> , <i>awo</i> , thirst
Pamp.	<i>awo</i> , thirst		{ <i>agang</i> , thirst, desire to drink
Tag.	<i>shao</i> , thirst	Sul.	<i>yábau</i>

<sup>1</sup> For the use of the demonstrative *i-* and other affixes to indicate nationality compare:*Banáy*, people from the Banág or Rio Ibn. *banáy*, sarsaparilla.

Grande de Kagayan.

*Iloko*, people of the Ilokos provinces.....Bao. *lokong*, country; *iloko*, man of country.*Iraya*, people of the east.....Cf. Wl. 15.*Itatapan*, people of the west.....Ibn. *fatatapan*, *itapan west*.Kal. *itátpan*, west.**kapampangan**, the Province Pampanga; Pamp. *pampangan*, river bank.  
people of the Pampanga.

<b>tagalog</b> , people of lowland exposed to inundation.	}	Ilk. <i>alog</i> , land inundated in rainy season; pool in such land.
		Pang. <i>alog</i> , easily inundated low land.
		Pamp. Tag. <i>alog</i> , <i>alog</i> , stem of words meaning "to wade."

<b>tagapanay</b> <b>panayán</b>	}	people of the Island Panay.....Pan. <i>pan-ay</i> , name of a river.

<b>bikolón</b> , people of the Province Camarines or from the River Bikol.	}	Ibn. <i>bikól</i> , knot.
		Tag. <i>bikól</i> , tree of hard wood.

<sup>2</sup> *acteng*, probably erroneous for *apting*.<sup>3</sup> Pang. *apirás*, laziness.



89. **caliyat** [*kaliyat*]; fatiga; fatigue, pain. Rev.: *kalidiat*

PHILIPPINE

Ibn.	<i>jigát-t</i> , fatigue	Tag.	<i>hirap</i> , <sup>1</sup> fatigue
Ilk.	<i>rigat</i> , fatigue	Pan.	<i>katappo</i> , fatigue
Kan.	<i>ligat</i> , fatigue	Kal.	<i>lign</i> , work
Inb.	<i>digat</i> , fatigue	M. Mag.	<i>keraga</i> , pain
Pang.	<i>irap</i> , fatigue	Tir.	<i>kerasag</i> , pain
Pamp.	<i>sakit</i> , difficulty, pain	Bag.	<i>herayat</i> , pain

90. **cadumi** [*kadumi*]  
 91. **dactac** [*daktak*] } enfermidad; sickness

PHILIPPINE

Pang.	<i>warawais</i> , filthy	Ibn.	<i>taki-t</i>
Tag.	{ <i>asmi</i> , dirt <i>endomidami</i> , something distasteful	Ilk.	<i>sakit</i>
		Bont. S.	<i>wagko</i> , <sup>2</sup> sick
Sul.	<i>seini</i> , dirty	Bont. J.	{ <i>nay-ya'</i> <i>in-ur-ku'</i> , pain
Ilk.	{ <i>dakdák</i> , the coming to the bank of the floater of a river <i>takták</i> , the holding back, the stopping	Lep.	<i>menakít</i> , sick
		Ban.	<i>sigab</i> , sick
Pamp.	<i>takták</i> , exacerbatation of a sickness or of sentiments	Kan.	<i>wasakit</i> , sick
Tag.	{ <i>daklak</i> , agglomeration of people <i>taktak</i> , graving tool; to shake a vessel to make it take in more (also <i>taktak</i> ); to agree with another in appointing the day of departure	Inb.	<i>sakit</i>
		Pang.	<i>sakit</i>
		Pamp.	{ <i>sakit</i> <i>sakita</i>
		Tag.	<i>sakit</i>
		Bik.	{ <i>belang</i> <i>sakit</i> , affliction
Pan.	<i>sakit</i>	M. Mag.	<i>sakit</i>
		Tir.	<i>wegit</i> , sick
		Bag.	{ <i>bagak</i> <i>wasakit</i> , pain

The tone-imitative word *taktak* occurs in several dialects, as in Pamp., Tag., Bik., Bis., and generally means "knock, tap." Through idiomatic pronunciation or to express a modulation of the sound it changes to: *tákák* (Ibn.), *tákák*, *tákák* (Ilk.), *dakdák* (Pamp.), *dakdák* (Bis.), etc.

<sup>1</sup> Tag. *bigat*, weight; M. Mag. *eraga*, *repa*, punishment; Tir. *lega*, punishment. Tir. *meragan*, difficult; Bag. *hirngat*, punishment.

<sup>2</sup> Pan. *wasikko*, dirty, loathsome.

92. **managuebneb** [*managuebneb*];<sup>1</sup> fria (cosa); cold (something). Rev.:  
*manajebneb*

	PHILIPPINE		FORMOSAN
Ik.	<i>ma-agnéb</i> , pierced, penetrated (with love, pain, etc.)	Pai. T.	<i>lulakat</i> , cold
Zambal <sup>2</sup>	<i>marayap</i> , cold	Am. T.	<i>siuaw</i> , cold
Ilo.	<i>malumain</i> , cold	Pep. Ko.	<i>maha-maung</i> , cold
Ik.	<i>ma-lana-ek</i> , cold (wind)	Pep. B.	<i>maha-maung</i> , cold
Bont. S.	<i>lateng</i> , cold	Pep. Bak.	<i>ma-humooon</i> , cold
Lep.	<i>ma-tidek</i> , cold	Pel.	<i>litok</i> , cold
Ban.	{ <i>anban</i> , cold <i>taquin</i> , cold	Tsui.	<i>masa-lau</i> , cold
Kan.	<i>taquin</i> , cold	Sek.	<i>luwik</i> , cold
Iub.	<i>tig-in</i> , cold	Bu.	<i>ma-ku-tek</i> , cold
Pang.	<i>bactel</i> , cold	Fav.	{ <i>ma-ssunak</i> , cold (wind) <i>matara</i> , cold (wind)
Pamp.	<i>marinulo</i> , cold	Tip.	<i>arteir</i> , cold
Tag.	{ <i>maginaw</i> , cold (air) <i>mabunig</i> , cold	Ka.	<i>matulasi</i> , cold
Bik.	<i>matiput</i> , cold	Pach.	<i>matilka</i> , cold
	<i>mabunig</i> , cold	Bang.	<i>matilka</i> , cold
Pan.	{ <i>matugaw</i> , cold (food) <i>magunat</i> , cold (food)	Bant.	<i>matilka</i> , cold
Kal.	<i>mabunig</i> , cold	Tang.	<i>bih pdek</i> , cold
M. Mag.	<i>matrugaw</i> , cold		
Tir.	{ <i>matugaw</i> , cold <i>merrengá</i> , cold		
Bag.	<i>magun-uan</i> , cold		
Sul.	<i>mahaqut</i> , cold		

<sup>1</sup> See footnote to *agap*, night (WL 4).

<sup>2</sup> Of Bolinas.

93. **cugat** [*kugat*]; calor; heat. Rev.: *Enjat*

	PHILIPPINE		FORMOSAN
Pamp.	<i>suga</i> , vivid color	Pai. T.	<i>salungang</i> , hot
Tag.	<i>suga</i> , red color	An. T.	<i>siant</i> , hot
Pan.	<i>sugá</i> , light	Pep. Ko.	{ <i>madalat</i> , warm <i>madzalat</i> , hot
Tir.	<i>sugá</i> , color	Pep. B.	{ <i>madalat</i> , warm <i>mazalat</i> , hot
Tugakulo <sup>1</sup>	<i>suga</i> , heat	Pel. B.	<i>biash</i> , hot
Ibn.	<i>patu</i>	Tsul.	<i>matolo</i> , warm
Ilk.	<i>pidat</i>	Sek.	{ <i>malalap</i> , warm <i>madalasa</i> , hot
Gin. S.	<i>vagtop</i> , hot	Bu.	{ <i>matatiduch</i> , warm <i>matatiduch tidao</i> , hot
Bont. S.	<i>manatoug</i> , hot	Fav.	<i>tulach</i>
Iep.	<i>manatung</i>	Tip.	<i>riaso</i> , hot
Ban.	<i>manatung</i> , hot	Ka.	<i>malala</i> , warm
Kan.	<i>manatoug</i> , hot	Pach.	<i>machecha</i> , warm
Inb.	<i>ampetung</i> , hot	Bang.	<i>mechechi</i> , warm
Pang.	<i>pohting</i>	Bant.	<i>mechechi</i> , warm
Pamp.	<i>pati</i>	Tang.	<i>ki lock</i> , hot
Tag.	<i>inít</i>		
Bik.	<i>inít</i>		
Pan.	<i>inít</i>		
Kal.	<i>makinít</i> , hot		
M. Mag.	<i>kyeta</i>		
Tir.	<i>kedaf</i>		
Bag.	<i>inít</i>		
Sul.	<i>básoh</i>		

94. **uanar**; derecha; right (hand). Rev.: *uanan*

PHILIPPINE

Ibn.	<i>jinawan</i> , right side	Tag.	<i>kwana</i> , right side
Ilk.	<i>kapawan</i> , right side	Bik.	<i>too</i> , <sup>2</sup> right side
Bont. S.	<i>manawan</i> , right side	Pan.	<i>too</i> , <sup>2</sup> right side
Iep.	<i>awna</i> , <sup>2</sup> right side	M. Mag.	<i>kwawana</i> , right side
Ban.	<i>awna</i> , right side	Tir.	<i>kwawon</i> , right side
Kan.	<i>aw-aw</i> , right side	Bag.	<i>kwawana</i> , right side
Inb.	<i>awwan</i> , right side	Sul.	<i>patoh</i> , <sup>3</sup> right, starboard
Pamp.	<i>awan</i> , right side		

FORMOSAN

Fav. *kallawan*, the right

<sup>1</sup> Of Mindanao.

<sup>2</sup> Ilk. *awna*, there is none, not extant.

<sup>3</sup> Tag. *tatoo*, true, real.

95. **gull**;<sup>1</sup> izquierda; left (side). Rev.: *juli*

## PHILIPPINE

Ibn.	<i>jūlgi</i> , left side	Inb.	<i>igid</i>
Iik.	{ <i>katigid</i> , left side	Pamp.	<i>kañi</i>
	{ <i>kañigid</i> , left side	Tag.	<i>kalwañ</i>
Bont. S.	{ <i>mañkil</i> , left side	Bik.	<i>walá</i> <sup>2</sup>
	{ <i>mañkil</i> , left side	Pan.	<i>walá</i> <sup>2</sup>
Lep.	{ <i>katikwal</i> , left side	M. Mag.	<i>biwung</i> <sup>3</sup>
	{ <i>ikid</i> , left side	Tir.	<i>biwung</i> <sup>3</sup>
Ban.	<i>ikid</i> , left side	Bag.	<i>bang</i> <sup>3</sup>
Kan.	<i>igid</i>	Sul.	<i>padwa</i> , <sup>3</sup> left, port side

## FORMOSAN

Fav. *kwiri*, the left96. **ragos, marragos**; limpio, aseado; clean, neat. Rev.: *marrajos*

## PHILIPPINE

Ibn.	{ <i>marrabat</i> , <sup>4</sup> clean (bodily)	Pamp.	<i>malinas</i> , clean
	{ <i>marrana</i> , clean	Tag.	<i>malinis</i> , clean
Iik.	<i>malalás</i> , <sup>4</sup> clean	Bik.	<i>malinig</i> , clean
Gin. S.	<i>dabalás</i> , <sup>4</sup> clean	Pan.	<i>malinla</i> , clean
Bont. S.	<i>masam</i> , clean	M. Mag.	<i>kapanunán</i> , clean
Lep.	<i>dabasan</i> , clean	Tir.	{ <i>mekayás</i> , clean
Ban.	<i>malasaw</i> , clean		{ <i>malalak</i> , clean
Kan.	<i>maptag</i> , <sup>5</sup> clean	Bag.	<i>malas</i> , polished
Inb.	<i>siged</i> , <sup>5</sup> clean	Sul.	<i>maláo</i> , to clean
Pang.	<i>malinis</i> , clean		

## FORMOSAN

Pep. Bak. *wakupté*, clean<sup>1</sup> Formosan (Siddia) *aji*, left [Brandes, Klankteer, p. 65].<sup>2</sup> Tag. *wala*, there is not (but Pang. *wala*, there is).<sup>3</sup> Tag. *bayawang*, *becang*, waist.<sup>4</sup> The stems *ralat*, *dalis* come nearest to Batán *ragos*.<sup>5</sup> Meaning "good."

97. *marrodit* (stem *rodit*); *sucio*; dirty

	PHILIPPINE		FORMOSAN
Ibn.	<i>marilla, marilla</i> <i>mallallat</i> <i>maraping</i>	Pep. Bak.	<i>na-lakang</i>
Ilk.	<i>marapit</i> <sup>1</sup>	Fav.	<i>siharac</i> , dirty, foul
Gin. S.	<i>mariao</i>		
Bont. S.	<i>singot, tschingot</i> <sup>2</sup>		
Lep.	<i>bingao</i> <i>lugot</i> <sup>3</sup>		
Ban.	<i>kougot</i> <i>naololon</i>		
Kan.	<i>dagis</i>		
Pang.	<i>maranakis</i>		
Pamp.	<i>marinat</i>		
Tag.	<i>marani</i>		
Bik.	<i>marawog</i>		
Pan.	<i>mahigto</i>		
M. Mag.	<i>mabaring</i>		
Tir.	<i>menhuel</i>		
Bag.	<i>maripa</i>		
Sul.	<i>malimi</i>		

98. *mabaya*; *colorado*; red

	PHILIPPINE		FORMOSAN
Ibn.	<i>marijin</i>	Pal. T.	<i>parnon</i>
Ilk.	<i>labága</i>	Am. T.	<i>paugangui</i>
Gin. S.	<i>natschokot</i>	Pep. Kō.	<i>maipang</i>
Gin. M.	<i>ladáket</i>	Pep. Bak.	<i>ma-epang</i>
Bont. J.	<i>lang-at</i> <sup>4</sup>	Pel. B.	<i>mitarem</i>
Lep.	<i>mabuang</i>	Tsui.	<i>makothla</i>
Ban.	<i>kaptival</i>	Sek.	<i>labaheng</i>
Ting.	<i>ladalák</i>	Bu.	<i>matamach</i>
Kan.	<i>mandadá</i>	Fav.	<i>maktakm</i> , to be red
Inb.	<i>ambátanga</i>	Tip.	<i>dinglataca</i>
Pang.	<i>babanga</i>		
Pamp.	<i>malutu</i>		
Tag.	<i>mapulá</i>		
Bik.	<i>mapulá</i>		
Pan.	<i>mapula</i>		
Kal.	<i>machingá</i> <sup>5</sup>		
M. Mag.	<i>mariga</i>		
Tir.	<i>ferra</i>		
Bag.	<i>malda</i>		
Sul.	<i>polák</i>		

NOTE.—Stem *baga* of Batán *mabaya* corresponds with stem *baga* in Ilk. *labága*, the change from Batán *y* to Ilk. *g* being frequent. Compare also: Tag. *baga*, glowing coals; Sul. *malága*, to blaze Fav. *baga*, blood. Kan. *mandadá* compare with *dada* of Wl. 15; the common meaning is probably "to glare, to radiate."

<sup>1</sup> The stems *rugit*, *lugot* come nearest to Batán *rodit*, Ilk. *siot*, dirt.

<sup>2</sup> Ilk. *singot*, perspiration.

<sup>3</sup> *machingá* = Span. *encarnado* = red, carnation.

99. *marrayl* (*ragi*); *distante*; *distanti*

## PHILIPPINE

Ilo.	<i>aragiñ, adbagiñ</i>	Pamp.	<i>marayo</i>
Ik.	<i>adbagiñ</i>	Tag.	<i>malágo</i>
Gin. S.	<i>aleciñ</i>	Blk.	<i>katayo</i>
Bont. S.	<i>adbo-sani</i>	Par.	<i>malayo</i>
Lep.	<i>adbag</i>	Kal.	<i>alacid</i>
Ban.	<i>adaoc</i> <sup>1</sup>	M. Mag.	<i>maratán</i>
Kan.	<i>adani</i>	Tir.	<i>maratay</i>
Inb.	<i>arágoñ</i>	Bag.	<i>malúñ</i>
Pang.	<i>arani</i>	Sul.	<i>aric</i>

## FORMOSAN

Fav. *maro*, far, deep100. *may*; venir; to come. Rev.: *mañedi*

## PHILIPPINE

Ilo.	<i>mañy</i> , to go, come	Pamp.	{ <i>mañ</i> , to go, to come
Ik.	<i>mañy</i> , to go, come		{ <i>mai</i> , to go, to come
Gin. S.	<i>mañi</i>	Tag.	{ <i>parito</i>
Bont. S.	<i>may</i> , to go		{ <i>parini</i>
Bont. J.	<i>mañ-i</i> , to go	Par.	<i>karo, kari</i>
Lep.	{ <i>mañay</i> , to go	Kal.	<i>ragay</i> , to go
	{ <i>mañe</i>	M. Mag.	{ <i>marin</i>
Ban.	{ <i>mañy</i> , to go		{ <i>marin</i>
	{ <i>mañe</i>	Tir.	<i>may</i> , to go
Kan.	<i>mañi</i>	Bag.	<i>mañaró</i> , to go
Inb.	<i>mañau-ali</i>	Sul.	<i>mañi</i>

## FORMOSAN

Fav. *mai*

NOTE.—In view of the manifold terms which Philippine dialects in general have for "to go, to come" I have admitted into this list, as far as my sources left me the choice, only those coming nearest the Batán term, or, in absence of such, only the most common ones. It must be noted that the radical *ay*, which, with the help of a prefix, forms the frequently occurring *may*, *mañy*, etc., denotes evidently only the movement of going, the sense of going towards the speaker (to come) being probably secondary. The terms listed are mostly used in calling a person. The radical *ali* is, in Ibaloi at all events, an animating interjection: "here, hither!"

<sup>1</sup> Very probably a misprint for *adaoc*.

101. *cumaru* [*kumaru*]; to go away.<sup>1</sup> Rev.: *maipangay*, to go

## PHILIPPINE

Itk.	{ <i>karo</i> , the strength or efficacy of something, etc. <i>usádro</i> , to produce effect	Pamp.	{ <i>lakao</i> <i>mako</i>
Pamp.		Tag. { <i>putao</i> <i>yutao</i>	
Pan.	{ <i>kari</i> , to come here, to bring something <i>kara</i> , to go, to come to where some one is		Bik.
		Pan.	<i>maputao</i>
		Kal.	<i>dawalé</i> , <sup>2</sup> go!
Ibn.	<i>manau</i> , to go, to go away	M. Mag.	{ <i>lakau</i> <i>marau</i>
Itk.	<i>pumanau</i>		
Kan.	<i>uney</i>	Tir.	<i>eat</i>
Inb.	<i>undao</i>	Bag.	<i>putao</i>
Pang.	<i>ouda</i> , to go	Sul.	<i>uduan</i>

NOTE.—As in the preceding list only a selection out of a great variety of terms has found place here. The predominating radical element is *ao*+a preceding consonant.

<sup>1</sup> In the expression *kumaru ka dia* (get away here!) the stem is evidently *karu*, resembling the Pan. terms for 'to come' in the preceding list.

<sup>2</sup> Probably *dao ali*.





## CHAPTER II

### RESULTS OF THE LEXICAL COMPARISON

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#### BATÁN DIALECT BELONGING TO THE PHILIPPINE GROUP

The comparison was destined to clear up the following points:

FIRSTLY, the general relationship of the Batán dialect to the Philippine group of languages;

SECONDLY, its phonetic and lexical particularity;

THIRDLY, a possible special affinity to one of the dialects compared.

The said group of languages was assumed as represented by the file of nineteen dialects presented for comparison. The result of the comparison may now be deduced from the word lists as follows:

The lists comprise in all one hundred and thirteen Batán catchwords. Of these four properly have to be left out of the reckoning; namely, Nos. 85 and 86, as serving chiefly for the examination of the use of a prefix, and Nos. 112 and 113, as being repetitions of previously compared numerals. This leaves a total of one hundred and nine words. Of these the comparison shows for eighty-five—that is, for 78 per cent—REPETITIONS in one or more of the other dialects, repetitions which either are literally true ones or show a greater or lesser phonetic variation, the signification at the same time deviating only in a few cases and even then only slightly.

Now, apart from this simple fact of repetition, which, to be sure, is in itself significant enough, we are interested also in the FREQUENCY with which cases of repetition occur for each Batán word in its respective column of comparison, since it must reflect the cohesion, not only of Batán with the group, but of all dialects with each other. The exact determination of this factor would presuppose that the nineteen dialects are constantly represented in all word lists to their full number. This coefficient, in truth, is unstable, not, however, to such an extent as to render impossible a satisfactory conclusion. An examination of the eighty-five words in this respect shows them divisible into two groups:

Fifty-eight words repeat themselves in each instance either in the whole or very nearly the whole line, the latter being represented all the time by an average of seventeen of the nineteen dialects set up as a standard. These words are: Nos. 1, 2, 3, 6, 8, 10, 11, 12, 14, 17, 18, 19, 20, 21, 22, 23, 24, 28, 29, 35, 36, 37, 38, 39, 43, 44, 47, 49, 50, 52,

53, 54, 58, 60, 63, 68, 70, 71 Rev., 72, 73, 74, 75, 78, 79, 89, 94, 99, 100, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111;

Twenty-seven words repeat themselves either in about half of the line or only sporadically, average of dialects represented being sixteen—Nos. 13, 15, 16, 27, 30, 31, 33, 34, 42, 46, 51, 56, 57, 59, 61, 62, 64, 65, 80, 82, 83, 84, 87, 88, 96, 97, 98.

The result is, then, of the one hundred and nine words compared there are to be found for eighty-five (78 per cent) repetitions in the other dialects, and for fifty-eight of the one hundred and nine words—that is, for 53 per cent—the frequency of the repetition is so considerable that it comes very near a community of words for the whole line set up in representation of the group of languages.

THE LEXICAL COMPARISON SHOWS THE BATÁN DIALECT IN CLOSE RELATIONSHIP WITH THE PHILIPPINE GROUP OF LANGUAGES INSIDE THE LINES ENCOMPASSING ALL ITS MEMBERS.

#### PHONETIC AND LEXICAL PARTICULARITY OF THE BATÁN DIALECT

Let us now test the dialect upon the existence—as a general feature—of phonetic peculiarities of the common words. To give the dialect the widest possible margin for showing off either its similarity or dissimilarity in sounds with respect to the other dialects we can not do better than take for this test the group of fifty-eight words above mentioned, since these represent the cases of most frequent repetition and consequently afford the possibility of the most comprehensive review.

Of this group there appear in Batán—

Twenty-eight words in a specific form of phonetic modification: Nos. 1, 3, 6, 10, 14, 17, 20, 22, 29, 35, 38, 43, 44, 52, 58, 63, 68, 70, 72, 73, 79, 89, 94, 99, 102, 103, 109, 111;

Twenty-one words are equal in sound with a predominating form or with one that occurs repeatedly in the lists: Nos. 8, 11, 12, 19, 21, 23, 24, 36, 37, 39, 49, 50, 53, 54, 60, 78, 100, 105, 107, 108, 110; and for

Nine words there are to be found sporadic cases of phonetic correspondency, which, by the way, are not limited to geographical neighborhood: Nos. 2, 18, 28, 47, 71 Rev., 74, 75, 104, 106.

Since a discussion of the details of Batán phonology is intended in a later section of this study I refrain from entering upon them at this place and only formulate the general fact so far ascertained as follows:

THE COMPARISON DEMONSTRATES FOR THE BATÁN DIALECT A PHONETIC PARTICULARITY EXPRESSING ITSELF IN 50 PER CENT OF THE FIFTY-EIGHT WORDS EXAMINED FOR THIS PURPOSE.

Another point to be investigated was the lexical particularity of the Batán dialect, in other words the employment of words not to be found

in use for the same signification in the other dialects; that is, of course, as far as my sources permit a judgment in this respect. Strictly speaking, the stipulation "for the same signification" would bring under this investigation already that small number of words mentioned above as showing repetitions of slightly deviating meaning in the other dialects. (Cf. WL 8, *añin*, storm; 42, *teleguan*, throat, gorge.) Since, however, the kind of significant change presented by these cases can not be called peculiar of the one or the other dialect, but represents rather a certain unstableness of meaning in general characterizing the whole group of dialects (cf. WL 30, 31, 32, 33, 42, 48, 49, 50, 51) they may safely be overlooked in the present instance. Of more interest here are those Batán words which, standing entirely isolated in the immediate comparison, make at first sight the impression of being genuine "Batánisms." I refer to that number of words which in the discussion of the relationship of Batán to the group were left unconsidered as showing no repetition in the comparative lists they are heading. Their number is then one hundred and nine minus eighty-five leaving twenty-four. For these words it is necessary to remember, before all, the limited nature of many of my sources, as also the limited representation given to the whole group of dialects, since a more exhaustive comparison might not fail to match these words, or a number of them, with proper correspondencies. Be that, however, as it may, the sole fact of their current employment in Batán to designate certain commonplace ideas in distinction from the different terms used in nineteen other dialects, including the seven principal languages of the Islands, seems to warrant our regarding them for the present as BATÁN IDIOMS. I present them together in the following list:

4. <i>agep</i> , night	66. <i>among</i> , fish
5. <i>makuyab</i> , evening	67. <i>kuis</i> , pig
7. <i>dendem</i> , cloud	69. <i>buday</i> , snake
9. Rev.: <i>salausau</i> , wind	76. <i>chinorgeran</i> , a boat
25. <i>kaktek</i> , brother	77. <i>tataya</i> , a boat
26. <i>matkem</i> , old man	81. <i>ganeng</i> , oil
32. <i>mumutdan</i> , nose	90. <i>kadumi</i> , sickness
40. <i>batabat</i> , breast (Rev.: shoulder)	91. <i>daktak</i> , sickness
41. <i>lagao</i> , neck	92. <i>managebneb</i> , cold
45. <i>taul</i> , heart	93. <i>kugat</i> , heat
48. <i>alteng</i> , <i>alték</i> , leg, calf	95. <i>guli</i> , left side
55. <i>kalangangan</i> , stomach	101. <i>kumarú</i> , go away

What then is the nature of these words which our comparison, after showing up the existence of a phonetic particularity, now presents as the second distinctive feature of the dialect under review?

I will examine them one by one in their etymology, knowing very well on what errantry I am setting out in so doing. In this investigation I have occasion to bring into play those words contained in the lists

which, as not belonging to the immediate comparison, have found their place either at the top or at the bottom of the word list proper.

7. *demdem*, cloud; a contemplation of WL 7 and 7\* makes it evident that *demdem* is the reduplication of a root *dem* occurring in the same form in Sul. *dempok* and as *yem*, *rem*, *lem*, *lim*, etc., in the other dialects as part of words signifying cloud, evening, shadow, dark, etc., and embodying, perhaps by synbolization through sound, the sense of "somber." Formosan dialects show: Tso. *tsum-tsum*, cloud, and Fav. *ma-udum*, dark. Ilk. has the identical form *demdem*, but with a more remote sense. Other correspondencies see in WL 5 and 8.

45. *taul*, heart; a notable word heading a list nearly unanimous in giving the same meaning by *pišo* and similar forms. The footnote shows, however, the occurrence of *taul* in at least three other dialects where it expresses a certain emission of the human or animal voice. Composition: prefix *ta* + tone-imitative stem *ul*; compare Tag. *holhol*, barking of a dog; Batán *taul* refers perhaps to the dull sound produced by the pulsation of the heart.

90. *kadumi*, sickness; prefix *ka* + stem *dumi*. In other dialects this stem means generally "dirt," which is easily to be reconciled with the sense it has in Batán.

91. *daktak*, sickness; a tone-imitative word occurring in several dialects, as in Pamp., Tag., Bik., Bis., with the general sense of knock, tap. Through idiomatic pronunciation, or to express a modification of the sound it changes to *tattó-k* (in Iln), *taktok*, *tiktik* (in Ilk.), *dukduk* (in Pamp.), etc. By association of ideas not to be traced back its meaning has been specialized differently in various dialects as shown at the top of the word list.

These four words, which in the comparison of their equivalents in the word lists proper remained without correspondencies and thus appeared to be idiomatic property of the Batán dialect, reveal themselves here upon further investigation as words occurring also elsewhere in the group, though with a different meaning. This phenomenon is explained by conceiving the dictionaries of all the dialects of the group as representing a general Philippine stock of words to which also the present four belong. It then results that these words as such are not idiomatic for the dialect under review but only their employment for certain concrete ideas and, to a certain extent, their pronunciation. I formulate this as follows: the Batán dialect SELECTS from a common Philippine stock of words of general meaning certain expressions and, specializing their sense and pronouncing them in a special manner, assigns to them places occupied in other dialects by different expressions.

To proceed with the examination:

5. *makuyab*, evening, afternoon; prefix *ma* + stem *kuyab*; this stem comes very near Iln. *fúgab* for the same meaning; the second part of the stem, *yab*, characterizes words for "night." WL 4, in the dialectically varied forms *gab*, *vab*, *lab*, *daw*, etc., followed by *i*; correct pronunciation of Tag. *gabí* is *gab-i*, not *ga-bí*. The change from *g* to Batán *y* is frequent.

32. *mumudan*, nose; incompletely reduplicated root *nut* + suffix *-an*. For root *nut* compare words quoted at top of word list, also Formosan: Sib., Fav., Tip, etc., where apparently the same root takes the form *not*, *nut*.

41. *lagao*, neck; the change from *l* to Batán *g* being typical, this word agrees with the component element *lao*, *leo*, *dou* of its synonyms quoted at the top of the word list.

48. *alteng*, leg, *altek*, calf; inorganic initial *a* produces syncope of a stem *lateng*, *latek*. The concatenation of equal forms and equal meanings noted at foot of list shows both words related to one another and to other Philippine words of alliable sense. The common primary sense both of *lateng* and *botoy* may be "swelling" or "bulging." Compare for this sense words beginning with *bot*, but in WL 46 and 48.

55. *kalangangan*, stomach; probably built on a radical element *nga*, *ngan* (*kan*) occurring in all Philippine dialects in words for "eat," "masticate," and others standing for parts or movements of the mouth; compare the forms quoted at top of list; *ka-*, *la-*, and *-an* are affixes.

76. *chinergeran*, a boat; by elimination of infix *-in-* and suffix *-an* this derivative is reduced—regarding the initial sound according to a law to be explained hereafter—to a stem *kerger*, in its turn a reduplicated root *ker* or *ger*, imitative of the noise produced by sawing, filing, scratching, etc. (See notes on the etymology of this word in the list.)

92. *managebeb*, cold; prefix *man-* before a stem *ageb* containing a root *geb*, which is reduplicated with different initial sound. The same radical element exists in the words with similar meaning quoted at the top of the list. (Cf. WL 4: *agep*, night.)

The preceding seven words, which as well in the word lists proper as among the words of reference, remain without immediate correspondency, and therefore may be set down in the form they present, as being peculiar to the Batán dialect, reveal themselves, upon being broken up, as genuinely Philippine in components and structure. Their radical elements find correspondencies in form and sense in other dialects. Their peculiarity then appears to consist in that they have been built, and are used, only by this dialect, though the material employed and the type of building are common to the whole group. In other words the dialect creates for itself expressions on a general Philippine basis and assigns to them places occupied in other dialects by different terms; their pronunciation, too, is idiomatic and indicates in the initial of the word *chinergeran*, above examined, a sound change for which there has not yet been recorded, as far as its origin is concerned, any correspondency in the group. This latter point will be fully discussed under "Phonology."

The dialect would appear to show itself thus not merely in a selective activity, as in the previous list of words, but as directly creative of new forms, a capacity which, while consistent with the general character of Philippine speech, would constitute its best title to dialect independency.

I now come to the following vocables:

9. Rev. *salauson*, wind; perhaps related to Bont. S. *soysoy*, wind; in form it corresponds most nearly with Ilk. *salayosoy* and Tag. *salayosoy* of a similar meaning as noted at foot of list.

26. *malkem*, old man; prefix *ma* + syncopized stem *l'kem*; assuming the vowel dropped to have been a there results a stem *lakem* which may be related to Ilk. *lakáy* and similar forms of identical meaning to be seen in the word list.

69. *buday*, snake, finds its nearest correspondency, both in sound and meaning, in Lampong *ulai*, snake, and thus is easily connected with its Philippine synonyms *uley*, *ocg*, *urror*, etc. At the foot of the word list are shown different specializations of the general primary sense underlying all these words which was perhaps "creeping" or "winding."

81. *ganeng*, oil; substituting the elsewhere typical Philippine *l* for Batán *g* I get for this word the form \**laneng* which is a metathesis of Kal. *langin* and makes a connection with several other similar forms in the same list, as also with Sul. *daging*, fat, of WL 82.

93. *kugat*, heat; perhaps a variation of *suga* appearing with different related meanings in several dialects quoted at top of list.

95. *guli*, left (side), may be taken as a local variation of the forms predominating for the same meaning in northern Luzon and showing a radical element *igid*, *igi*, or *ili* (Formosan: Fav. *iri*, Sid. *ugi*).

As will be seen the six words here considered can be confronted, either from the word lists proper or from among the words of reference with similar forms of like or related meaning. This leads to the supposition that they are dialectic variations of terms current also elsewhere in the group; that is, of common property of the latter. Excepting the change from *l* to *g* in *ganeng* and the common one from *l* to *d* in *buday*, the variation would not be due to sound changes more or less typical of Batán, but would have been obtained by means which transform the configuration or the volume of the word and are made use of by Philippine dialects in general; contraction, agglutination accompanied by syncopation, decapitation, metathesis, dropping of final sound, etc.

Of the total of twenty-five idiomatic expressions there remain seven words concerning which I am either unable to establish any connection with other dialects of the group or unwilling to attempt this as too uncertain. These words are:

4. <i>ogcp</i> , night	67. <i>kuis</i> , pig
25. <i>kaktek</i> , brother	77. <i>tataya</i> , a bout
40. <i>batabat</i> , breast	101. <i>kumaru</i> , go, go away
66. <i>among</i> , fish	

There is, however, no doubt that these words are, like all others truly Philippine in character; *batabat* occurs in identical form, though with different meaning, in three other dialects of the group, while the remainder attest that character by the structure of their syllables or by that of the whole word form: *kaktek* shows prefix *ka-* before a syncopated stem which may have sounded \**katek*; *kumaru* contains infix *-um-* and *tataya* presents clearly a case of incomplete reduplication of a stem *taya*.

To sum up: I do not know if I have established the one true etymology of every word I have tried to account for. I believe, however, that I have adduced sufficient testimony to allow it to be recognized—

1. That the twenty-four Batán vocables examined are of genuine Philippine nature and in this respect not essentially distinct from the bulk of eighty-five words first considered that went to establish the relationship of Batán to the group.

2. That the idiomatic appearance of these twenty-four words finds its explanation in the following causes acting singly or in combination:

- (a) Idiomatic specialization of the sense of words common to the group;
- (b) Use of forms created by the dialect on a common Philippine basis;
- (c) Idiomatic transformation of the shape of common words by means typical for the whole group;
- (d) Idiomatic pronunciation.

These words then root in a substratum which underlies, for all we know, all dialects alike and which, remaining occult at the first view, can be recognized and studied only by a comparison of one with another.<sup>1</sup>

To meet the foregoing point in the present comparison I record the facts here obtained briefly as follows:

THE BATÁN DIALECT MANIFESTS IN THE LEXICAL COMPARISON ITS IDIOMATIC PROPERTY BY THE EMPLOYMENT OF A NUMBER OF PECULIAR WORDS WHICH CONSTITUTE ABOUT 20 PER CENT OF THE TOTAL OF ONE HUNDRED AND NINE WORDS COMPARED. A CLOSER EXAMINATION OF THESE WORDS REVEALS THEM AS GENUINELY PHILIPPINE IN NATURE.

In connection with the foregoing I will point out in the comparative lists a trait characteristic as much of Philippine as of Indonesian dialects in general which should make us very cautious in setting down definitely a word as the exclusive property of one of them. I refer to the capriciousness often encountered when one looks in vain for a correspondency in the neighborhood of a certain dialect only to find the corresponding word in a remote member of the family. Of this curious trait the following are a few examples taken from the word lists:

13. Bat. *tana*, earth, agrees best with Malay *tanah*, as compared with Philippine *tanap*, *dagá*, *lupa*, etc.

30, 31. Lep. *angas*, face, finds its closest correspondency in Bulud Opie *angas* and in similar forms on Formosa, though with slightly different meaning.

51. Bat. *tachay*, hand, has an isolated correspondency in Kan. *takkay*, hand.

57. Bat. *tinai* and Ibn. *sinai*, bowels, conform with Pan. *tina-i* as compared with intervening *bagis*, *bituka*, etc.

59. Bat. *chito* and Ibn. *kitu*, dog, correspond with southern Philippine *idó*, *kiro*, etc., and Fav. *sito* as compared with predominating *aso*, etc.

64. Bat. *pahid*, wing, reappears for this meaning only in Bagobo of southern Mindanao.

This phenomenon is a proof of the existence in a former time of a common fountain from which all these dialects derived their stock of words, a fountain which, catching it in one of its branches, I have already referred to on several occasions by such a term as "general

<sup>1</sup> Substituting for our elaborate compilation and analysis of vocables the quick sense for Philippine speech of a non-Batanes native of the Islands, we may presume that, once his ears were accustomed to the peculiar pronunciation, the Batán dialect, bewildering and unintelligible to him in the beginning, would "burst" upon him, so to say, by degrees, revealing more and more matter and forms already familiar to him from his own dialect. In saying this I have in mind also what I know of Batán grammar.

Philippine speech." At the present time we have the prodigious multiplicity of dialects caused by the splitting up of the people that possessed the archaic stock language when they spread over the innumerable fractions that constitute the Austronesian world, and by the ensuing separate development of the speech of each division. If, therefore, in the comparison of vocabularies one meets with peculiar terms in one tongue which are not readily to be matched from near-by dialects, one may just as well have to do with words, the old heirlooms of the language, which have survived only here and there, as with words of more recent formation, developed within, and known only to, a particular division. An unexpected correspondency in a distant dialect loses, moreover, in its sporadic aspect if the possible removal from the immediate range of observation of the same term in several other dialects through significant change is duly considered. A good illustration of this is offered by the word *pañid* of list 64.

#### STATUS OF THE BATÁN DIALECT IN THE PHILIPPINE GROUP

Having now settled the first two points that were to be cleared up by the lexical comparison, there remains as third the question of a possible NEARER RELATIONSHIP between the dialect under review and one of the others put up for comparison. Among these the two neighboring languages Ilokano and Ibanág would be those most likely to present indications of a closer connection.

The lists show, indeed, some instances of special correspondency of the Batán dialect with Ilokano words: Nos. 16, 46, and perhaps also Nos. 76, 96, 97; some cases of similar harmony occur also in Ibanág; Nos. 27, 59, 74, 80; to some degree also Nos. 5 and 57.

A comparison of the whole large remainder of vocables, however, reveals no special closer relation of Batán either with these two or with any other of the remaining dialects. What a consideration of the lists from this point of view indeed discloses is a not infrequent occurrence of a predominating form for a certain idea in the northern dialects contrasted occasionally by a similarly predominating characteristic form in the southern half of the Archipelago. Instances of this are:

- 12. *danum*, water, compared with words compounded with *ig*.
- 69. *uleg*, snake, compared with *ahas* and others.
- 83. *bañitok*, gold, compared with *butaan*.
- 95. *igid*, etc., left, compared with *walá*, etc.
- 64. *payak*, wing, compared with *pakpak*.
- 68. *kalding*, goat, compared with *kambing*.
- 70. *ugsa*, etc., deer, compared with *usó*, etc.

Before the question respecting the existence of a near ally of Batán—which has so far been denied—can be brought to a conclusion, it is necessary to consider the dialect spoken by the natives of Botel Tobago, whose ethnical relation with the old inhabitants of the northernmost island



in the Batán group, Ibayat, brings them into a close neighborly connection with the Batanese, though this connection is to-day severed by the Bashi Channel and finds its occasional expression only in mutual ill-will.<sup>1</sup>

Of the words from the dialect of Botel Tobago which my sources contain only a very small number would fit into the frame of the present comparison. Efforts made by me to obtain further material from that out-of-the-way and seldom-visited island proved fruitless. Among twenty-eight words, the only ones I could impanel, there are ten which do not, or at least do not completely, conform with their Batán equivalents—Nos. 6, 29, 32, 38, 67, 68, 104, 109, 110, 111—their divergence being often due to a considerable modification of the form of what may be after all one and the same word, as for instance in—

29. Batán *ogo*, head, as compared with Bot. Tob. *voboya*.

68. Batán *kaddin*, goat, as compared with Bot. Tob. *kagin*.

On the other hand there are six other words which show a pronounced concordance with Batán—Nos. 20, 22, 34, 72, 75, 102.

The remaining words do correspond with Batán, but are irrelevant for the point in question because they belong to that number of terms which are almost universally alike in Indonesian dialects or predominate in large sections of them in very much the same form: *ama*, father; *mata*, eye; *susu*, teats; *manok*, fowl, etc.

If, then, the investigation of the relation between the Batán dialect and that of Botel Tobago must be kept in abeyance<sup>2</sup> it may be said that the data obtained with respect to Ilokano and Ibanág merely suggested either simply a common derivation of the words in question, or that a limited number of vocables from these neighboring tongues had found their way, purely or in a modified form, into the Batán dictionary, the converse not being of equal probability. The result is then—

THE BATÁN DIALECT SHOWS, BEYOND ITS GENERAL AFFINITY TO THE WHOLE GROUP, NO SPECIAL CLOSER CONNECTION WITH ANY OF THE PHILIPPINE DIALECTS COMPARED.

Reviewing all the points made I may recapitulate them by saying that the lexical comparison presents the dialect under review as of pure Philippine type and as possessing a distinct dialectic individuality, a genuine and coördinate member of the group.

#### CONSIDERATION OF CERTAIN FORMOSAN DIALECTS

It remains to cast a glance at the Formosan dialects which have found a place in the word lists incidentally.

In spite of the great interest attaching to it, philological research on Formosa has made considerably less progress than the study of the dialects

<sup>1</sup> Cf. my paper, Zur Ethnologie der Inselkette zwischen Luzon und Formosa, in Mitteil. d. D. Ges. f. N. u. V.-Kunde Ostasiens Bd. XI, Teil 1, Tōkyō, 1906.

<sup>2</sup> The reports of Spanish missionaries are that the people of the Batanes and those of Botel Tobago do not understand each other.

spoken in the mountains of the Philippines. When two and half centuries ago the Dutch had a settlement on the island a few of the native idioms spoken by that part of the population which came under the immediate influence of the colonists were studied by Dutch missionaries, who edited in them a number of religious writings. From that time also dates a vocabulary, written by G. Happart, of what is generally called the Favorlang-Formosan. This furnished me the vocables marked "Fav." in the word lists. From the year the Dutch were driven out by Koxinga, 1662, till our days hardly any fresh studies have been made in the field, the exploration of Formosan languages being allowed to rest so long that the dialects learned by the Dutch had time to pass out of existence, or to make at least their present survival a matter of uncertainty. We have a few philological treatises written on the basis of old Dutch or Chinese texts,<sup>1</sup> as also a number of stray notes and considerations. Our knowledge of the actual forms of speech of the barbarian hill tribes and of their kinsmen in the foothills and plains, who under the generic name of "Pepohoa" have become assimilated to the Chinese colonists, rests however on nothing better than a number of scanty word lists collected by residents and occasional travelers. It may be presumed that at least those of the latter include many an incorrectly heard or incorrectly interpreted word. From such of these vocabularies as I could reach I have compiled the bulk of the Formosan column of the word lists.

In looking at the series of dialects given by me and comparing them with the Philippine column it is necessary, in order to obtain a proper point of view, to realize the incongruity of the representation of both. For several word lists my Formosan sources yielded more idioms than I have selected to stand for the Philippine group; in such cases the former, though they represent a much smaller territory, outnumber the latter. The whole area of the Island of Formosa would find place about two times in that part alone of Luzon which lies north of Manila; it would cover here about that section which harbors the non-Christian mountain tribes, a population whose degree of culture resembles that of the Formosans very much. If, therefore, one wished to compare such points as the number and diversification of dialects within equal areas, or the phonetic peculiarities of the mountain dialects on both islands, it would be necessary to give the Philippine column quite a different composition, confronting the Formosan with a selection of dialects taken, say, from just that region on Luzon which I have alluded to above.

<sup>1</sup> Of interest to students of Philippine philology is: Gabelentz, *Über die formosanesische Sprache und ihre Stellung in dem malayischen Sprachstamm* in *Zeitschrift d. D. Morgesal. Ges.* XIII. Bd. Heft. 1 und 2 (1859), where Favorlang is shown as sharing the characteristic traits of the Philippine group of languages. I mention also: Florens, *Formosanesische Volkslieder nach chinesischen Quellen* in *Mittheil. d. D. Ges. f. Nat. u. Völkerkunde Ostasiens*, Tokyo, VII. Bd. T. 1 (1898), which contains the texts of thirty-three popular songs of about the same number of different Pepohoa and Sekhoan tribes or clans, transcribed and translated from Chinese texts published in 1746.

Of the hill tribes on Formosa we know, or believe, that they are to be counted for the greater part as Malaysans settled since olden times on the island and continuously added to and diversified by subsequent arrivals of more or less cognate people, adventurers, castaways, and the like from the borders of the China Sea and the islands of the Pacific. Besides, authors writing on the subject generally allow for, if they do not assert, still older immigration from the northeast and north, naming especially the Liu Kiu Islands and also the mainland of China, the latter as point of departure of non-Mongolian settlers. What with mixtures and local development of speech continued—to name only a figure—since the sixth century<sup>1</sup> in a population cut up into innumerable clans living independently of one another the island must indeed present in its aboriginal dialects a very variegated picture. And that is precisely the impression we receive in looking over the word lists.

I will confine myself to the question in what degree an Indonesian character—as represented by the Philippine column—manifests itself in the Formosan tongues as a body. There are about sixty word lists to be taken into account, besides ten numerals. I divide the former roughly into two equal parts: in one half a strong and unmistakable Indonesian (Philippine) element is conspicuous at first sight: WL 3, 6, 11, 12, 15, 21, 22, 23, 24, 30, 31, 34, 35, 37, 38, 39, 46, 51, 52, 56, 59, 60, 67, 72, 78, 84. To this the ten numerals must be added as showing the same character; in the other half Philippine correspondencies are not so plentiful, or require some scrutiny to be recognized: WL 1, 2, 4, 7, 8, 9, 19, 20, 29, 32, 33, 36, 40, 41, 44, 47, 48, 49, 50, 64, 68, 69, 70, 79, or appear nearly absent: WL 10, 13, 63.

For especially notable Formosan words I would point out among others WL 1, 2, 3, 6, 10, 11, 12, 20, 22, 37. These words refer to very common ideas designated on the Philippine side with marked uniformity, while Formosan dialects have for them a disproportionate number of fundamentally different expressions.

The difference in form of the Formosan words is often due to a more or less considerable accretion of sounds, for example:

6. Philippine *butuin* as compared with Formosan *mintokan*, etc.
11. Philippine *apui* as compared with Formosan *sapui*, *apoolu*, etc.
21. Philippine *ama* as compared with Formosan *kamua*, *tama*.
23. Philippine *ina* as compared with Formosan *kina*, *kiuna*.
29. Philippine *ulo* as compared with Formosan *kôru*, *wongoho*.
34. Philippine *bibig* as compared with Formosan *babibit*.
35. Philippine *dila* as compared with Formosan *dalilah*.
59. Philippine *aso* as compared with Formosan *vatu*.

<sup>1</sup>I quote from Davidson's monumental work "Formosa, Past and Present," page 3: "A learned authority [Prof. Ludw. Riess] speaks of the arrival in Formosa of emigrants from the northeast at a period several centuries before Christ. These people, known as *Longkius*, held sway in the island and were visited by the Chinese up to the second half of the sixth century, when bands of uncivilized Malays swept up from the south and brought the whole west coast of the island under their control and the Longkius who survived the conquest retreated into the mountains."

In the case of *sapui*, *kamma*, *kina* (*kinna*), *kōru* the accretion may be due to the coalescence with the stem—as represented by the Philippine form—of a preceding particle. Compare a similar accretion in the Philippine column of WL 2, 29, 51, 59, 62, 79, especially in Kalamian.

As regards *mintokan* it may be taken into consideration whether here the fuller Formosan word does not represent the older form. A comparison of WL 6—

Formosan <i>mintokan</i>	}	with	{	Philippine <i>bitán</i>
Philippine <i>bitogen</i>				Philippine <i>bituin</i>
Philippine <i>fattakakan</i>				Philippine <i>bitoon</i>
Philippine <i>bitonken</i>				

and again of—

22. Formosan *bakush*, Philippine *bakes* with Philippine *babayi*

58. Philippine *tachi*, *takki*, *takla* with Philippine *tác*, *ta-i*

seems to suggest a priority of the harder forms.

As has been said before the extension of the word lists to the Formosan dialects had for an immediate object only to afford a cursory glance at the relation between the latter and the tongues of the southern Archipelago. It is, however, to be hoped that the many interesting variants which the Formosan columns contain of well-known Philippine forms will render their present compilation also useful for future reference.

## CHAPTER III

# STRUCTURE OF WORDS

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Upon examining the stock of words contained in the texts as to the structure of the several forms it is found—by analysis where necessary—that RADICAL SUBSTANCE-WORDS are mostly DISSYLLABIC, FORM-WORDS mostly MONOSYLLABIC.<sup>1</sup>

COMPOUND SUBSTANCE-WORDS (OR DERIVATIVES) are formed by attachment (AGGLUTINATION, AFFIXATION) to the fundamental word (STEM) of one or more particles (AFFIXES); also by doubling that fundamental word wholly or in part (COMPLETE OR INCOMPLETE REDUPLICATION).

COMPOUND FORM-WORDS result principally from a contraction or fusion of homogeneous elements.

Before illustrating by examples these fundamental features of the structure of Batán words, which will be recognized at once as those common to Philippine dialects in general, it should be said that the distinction made between monosyllabic form- and dissyllabic substance-words answers a trait which it is impossible to mistake and which serves well for a general survey, yet does not constitute a sharp division to be carried through systematically without qualification, as will presently become apparent.

As examples of MONOSYLLABIC FORM-WORDS in Batán may be quoted: *ú* (an article), *y, á* (copulative particles), *ta* (since, that), *am* (but), *as* (and, also), *pa* (still, yet), *da, na* (already).

COMPOUND FORMS of such elements are *nu, du* (relative forms of *ú*), *kanu* (and), *dinu* (where?), *sinu* (who?), *dana* (already), *daua* (therefore, thereto), *dipa* (not yet); etc.

In the case of *nu* and *du* we have evidently a fusion of the article *ú* with the two formative elements *n-* and *d-*, which are with identical or similar employment common to the whole group. *Dana* and *dipa* reveal themselves at once as contractions, the first of *da* and *na*, both meaning "already," and the second of *di*, negative particle, and *pa* (yet), four monosyllabic particles used extensively also in other Philippine dialects.

The form-words here enumerated belong doubtless to the very oldest of their class. The dialect uses, besides others of much more recent date, the original

<sup>1</sup> By substance-words are meant those which, naming the substance of our thoughts, designate the percepts and concepts which we connect to form judgments; by form-words, those which indicate the relation in which the former stand to each other.

character of which as substance-words is still easily discerned by a reference to their employment as such either in Batán itself or in one of the other dialects. Examples of such are: *yapu* (33), for, because of=ilk. *gapò*, cause, origin, beginning. From this is derived *wakayapu* (19), from (French: à partir de...); *yawot* (11), by, on account of=*yawot*, root, in WL 17; a derivative of this is *wakayawot* (20), by, in virtue of, on account of.

In proof of the preponderance of DISSYLLABIC FORMS among the RADICAL SUBSTANCE-WORDS it may suffice to refer to the word lists; of one hundred and eleven words (Nos. 1-111) there are ninety-three which either are directly dissyllabic or yield a dissyllabic stem upon disintegration of an existing composition. The only monosyllable to be found is WL 47 *tud*, knee, and even this is probably a contraction of the fuller form *tóhod*, *lood*, etc., occurring in several other dialects.

It is true that the etymology, which in breaking up a given word form is not concerned with the question whether the resulting stem is still alive and current in present speech or not, will not come to a halt before the dissyllabic stems (or radical words) distinguished above. The ninety-three words mentioned include several which upon dissolution of an existing reduplication give MONOSYLLABIC components. Such are:

7. <i>demdem</i> , cloud ( <i>dem</i> )	65. <i>bubug</i> , down ( <i>bug, bul</i> )
34. <i>bibi</i> , etc., lip ( <i>bi, bit, bil</i> )	76. stem <i>kerger</i> in <i>chincergeran</i> , a boat ( <i>ger or ker</i> )
39. <i>awu</i> , teats ( <i>au</i> )	86. stem <i>daldal</i> in <i>idaldal</i> , Chinaman ( <i>dal</i> )
49. <i>kokor</i> , foot ( <i>kor, kod</i> )	
50. <i>kuku</i> , nails ( <i>ku</i> )	

Among these words there are certainly some of which it must be presumed that, as imitations of continuative nature sounds, they sprang into existence at once in dissyllabic form. This is, however, not necessarily the case with all of them, since also words without reduplication give, when divested of formative elements, frequently a monosyllabic stem. To cite only a few instances: *kanen*, food (WL 78) and *ikan*, fish (WL 66) leave upon segregation of suffix *-en* in the former and prefix *i-* in the latter the stem *kan*, which, for all that is known, is not further divisible. As at present the smallest significant residuum it is the *root* of both words, expressing vaguely the idea of "eating." It is a monosyllable not now independently in use in Philippine speech, though this may be supposed to have been the case at an earlier stage of development of the language. Another example is the Batán term for dead, *wadiman*, in which I believe there may be recognized the same root *dem* of *demdem*, cloud, above enumerated, that has been pointed out already in the discussion of lexical comparison as signifying probably "dark, somber."

This monosyllable which contains two sounds well known for their changeableness, is characteristic of the phonetic unstableness of many roots if compared interdialectally. To show this clearly there is added to WL 7 a supplement,

<sup>1</sup> Numbers in parentheses suffixed to Batán words indicate the page, or one of the pages, of the catechism where such words occur. An added P refers to the prologue in Retana containing the vocabulary.

7a, and in these two lists (including the Formosan dialects) the root in question will be found with the meaning of "dark" and "cloud"—which I consider related—under the following forms:

*dam, dem, di(m), dom, dum, tum, tsun*  
*lam, lem, lim, lom, lum, lung*  
*rem, rim, ron, rum*  
*yem, yim*

The supplement takes in a few words of different meaning in order to give an idea how such monosyllabic roots may be suspected of having given rise to series of words more or less related in real or metaphorical sense. Granted that these additional words are built upon the identical root above referred to, they bear witness to a structure to be explained neither by reduplication nor by composition with affixes now in current use. I refer to such words as *li, rimót*, to discern indistinctly from afar, which shows the root *rim* followed by an element of as yet unknown nature.

Other instances of monosyllabic roots are found in the discussion of the words of WL 5, 32, 41, 45, 55, 91, 92, under "Result of the lexical comparison." All larger vocabularies of Philippine dialects furnish, moreover, ample occasion to collect into groups without great effort words of two or more syllables, more or less related in sense, in all of which one ever-recurring, though interdialectically variable, monosyllable may be discerned as bearer of one fundamental, albeit not very definite, sense.

#### COMPOUND SUBSTANCE-WORDS (DERIVATIVES)

##### REDUPLICATION.

This is either complete, when the whole word is repeated, or incomplete, when only a part of it is doubled. To the examples already given of reduplicated monosyllables a few instances are here added showing the same process in dissyllabic words:

COMPLETE REDUPLICATION: *angu-angu* (7), goods; *raua-raua* (38), wounds;

REDUPLICATION OF STEM WITH CHANGE OF INITIAL LABIAL: *miru-piru-an* (12), repetition;

REDUPLICATION OF INITIAL CONSONANT AND FOLLOWING VOWEL: *ka-kamay* (P 44), fingers; *te-tegnan* (P 45), throat; *sa-santos* (4), saints;

REDUPLICATION WITH OMISSION OF FINAL CONSONANT: *pidi-pidit* (5), commands; *paga-pagar* (10), souls;

THE SAME, WITH CHANGE OF INITIAL LABIAL: *ipá-make-bake!* (26) repentant;

REDUPLICATION OF SECOND SYLLABLE WITH OMISSION OF FINAL CONSONANT OF STEM: *tuma-dicho-kor* (30), one who turns his back (*dichor*, back) as one who is offended.

In these examples reduplication has, generally speaking, the effect of pluralizing or emphasizing the meaning expressed by the stem.

##### AFFIXATION

The most fruitful means of building words is found in Batán as in all its sister dialects in affixation. By origin this is the drawing together in speaking of a formal element, characterized through slight quantity

and accessory meaning (presumably interjectional or demonstrative) and a substantial part of the speech, whereby both become more or less firmly attached to each other and form ultimately a significant and grammatical complex, in which the formal element acquires a new character under the name of "affix" while the other, the substantial part of the combination, is called "stem" or "radical word." In Philippine dialects some affixes have preserved a simultaneous existence as separate particles, others have lost all independent character. The signification of all has been variously developed; influenced by the significance of the various classes of radical words with which the formerly loose particles came to be connected as affixes, their own original signification became modified and branched out into different shades more or less remote from the primitive sense; this latter, probably never very definite, can be approached by deduction for some, for others only guessed at. At all events in order to form an estimate of the original value of a given affix, it is necessary to take into account the rôle it plays not only in Philippine dialects but in the whole territory of the family of languages to which these belong.

The significant character of affixes in general, together with that of certain classes of derivatives formed with the help of three affixes in particular, will be dwelt on and illustrated more fully hereafter. Considering for the first only the mechanism of affixation it must be remarked that the junction of stem and affix is not in all cases of equal solidity. Where the component parts influence each other phonetically, be it only to the extent of a shifting of the accent of the radical word, or where a particle has penetrated into the very body of the stem, or where stem or affixed particle have no existence outside the composition as independent vehicles of meaning, there no doubt can exist that the combination represents a verbal unit, to be given as such also in writing. Where, however, such conditions do not obtain, especially where a particle is in current use both as an affix and as an independent part of speech, there a strict distinction between loose and affixed particles can not be made, and cases of uncertainty must arise the more easily the less a dialect has the character of a written language.

In the old Batán catechism I find for instance the ordinal numerals written *ichasano*, first; *icharuana*, second; *ichaldona*, third, etc. (from *asa*, one, *rua*, two, *taldo*, three + *icha* + *na*). In a modern prayer book they appear as *manuma*, *icharu na*, *ichaldo na*, etc.; that is, with *na* separated from the rest of the composition.

#### AFFIXES

Affixation may extend to one or to several particles. In this respect the following distinctions can be made:

SINGLE MONOSYLLABIC AFFIXES: *i-*, *wa-*, *na-*, *pa-*, *-in-*, *-un-*, *-en-*, *-an-*, etc.; CONSTANT GROUPS OF SUCH (COMPOUND AFFIXES): *maka-*, *paka-*, *ka-*



TABLE 11.—(Comparison of forms of the connected Estonian affixes)

Cases	PREFIXES										POSTFIXES OR INFIXES				SUFFIXES	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	
Nomin.	ke	ise	pe	me	me	ni	l	make	make	make	make	ma	ma	ma	ma	
Acc.	ke	ise	pe	me	me	ni	l	make	make	make	make	ma	ma	ma	ma	
Gen.	ke	ise	pe	me	me	ni	l	make	make	make	make	ma	ma	ma	ma	
Partic.	ke	ise	pe	me	me	ni	l	make	make	make	make	ma	ma	ma	ma	
Trans.	ke	ise	pe	me	me	ni	l	make	make	make	make	ma	ma	ma	ma	
Ill.	ke	ise	pe	me	me	ni	l	make	make	make	make	ma	ma	ma	ma	
Part.	ke	ise	pe	me	me	ni	l	make	make	make	make	ma	ma	ma	ma	

CONNECTIVE FORMS OR PARTICIPATIONS

1. *ke-* has chiefly an individualizing and collective character.
2. *ise-* announces extension.
3. *me-* forms nominus agentis.
4. *me-* forms nominus agentis.
5. *pe-* denotes transition, emanation.
6. *me-* denotes reflexive action and participation.
7. *l-* is demonstrative and refers to an object as an instrument, tool or metaphysical.
8. *make-* denotes capacity, potentiality, etc.
9. *make-* is the causative of *make-*.
10. *make-* expresses cause, participation.
11. *ma-* in the causative of *make-*.
12. *ma-* denotes evolution and forms nominus agentis.
13. *ma-* denotes completeness of action or state.
14. *ma-* is demonstrative and refers to the direct object of action.
15. *ma-* denotes extension; the real or metaphorical place of an action, etc.

(+ stem +) *an*, etc.; THROUGH CONCURRENCE ARISE ACCUMULATIONS LIKE: *minaka* (*m-in-aka*), *minaipaka* (*m-in-ai-paka*), etc.

According to the position the affixes take with reference to the body of the stem, they are distinguished as PREFIXES, INFIXES, and SUFFIXES; that is, affixes in front, in the interior, and at the end of the stem. An infix is often found inserted into a prefix, as may be seen for instance in *minaka* and *minaipaka* above quoted, where the syllable *in-* is an infix in *maka* and *maipaka*, respectively. Tagalog puts even infix into infix when with stem *sulat*, idea of writing, it forms first *s-um-ulat* and therefrom the perfect *s-u-ng-m-ulat*, a form, by the way, not favored by all Tagalog writers and repudiated by Rizal, but demanded by analogy and the necessity of preserving the grammatical distinction which it makes. Batán forms the perfect of the same class of derivatives by placing infix beside infix: stem *tao man* + infix *-um-*, *t-um-ao*, become man + infix *-in-*, *t-um-in-ao*, what has become man.

To give an idea of the degree of uniformity with which these important word-building elements repeat themselves throughout the whole group I present here a COMPARATIVE TABLE OF FIFTEEN OF THE COMMONEST BATÁN AFFIXES with their equivalents in the seven principal dialects. Taking into account that these affixes impart to the derivatives formed with them very much the same meaning in all dialects it becomes evident that they are a principal factor among those that make up the unity of Philippine speech.

PHONETIC MODIFICATIONS OF DERIVATIVES.—As mentioned before, the cohesion of stem and affix is frequently insured by phonetic modifications which both composite elements, or one of them, undergo in the union. These modifications must arise from the desire to give to the whole complex of sounds a flow agreeable to the speakers and they vary to some extent in different dialects. Through them the composition is rounded off and lifted out from the sentence as a verbal whole. Besides change of accent, such modifications are SYNCOPATIONS OF THE STEM AND ALTERATIONS AT THE POINT OF CONTACT OF STEM AND AFFIX.

SYNCOPATION consists in a retrenchment of the stem by ejection of a sound from the middle:

Bat.	stem <i>*pasak</i> + suffix <i>-an</i>	= <i>pas'kan</i> , what is crucified
Ik.	stem <i>lennéb</i> + suffix <i>-an</i>	= <i>lem'buen</i> , what is distributed, etc.
Pang.	stem <i>labás</i> + suffix <i>-anan</i>	= <i>láb'sandan</i> , what is passed
Pamp.	stem <i>takam</i> + suffix <i>-an</i>	= <i>tak'man</i> , to taste food
Tag.	stem <i>masid</i> + suffix <i>-an</i>	= <i>mas'dán</i> , what is observed
Pan.	stem <i>pasok</i> + suffix <i>-an</i>	= <i>pas'kan</i> , what is fastened with plugs

MODIFICATIONS AT POINT OF CONTACT.—Examples occur among the derivatives formed of stem with prefix *mang-*. The following is an assortment of such derivatives collected from the texts:

Prefix <i>mang-</i> +	
stem <i>ari</i> :	<i>manguri</i> (P42), to abandon
stem <i>abang</i> :	<i>mangbang</i> (P43), to navigate
stem * <i>iguang</i> :	<i>mangiguang</i> (P42), to open (door, window)
stem * <i>utap</i> :	<i>mangutap</i> (P25), deceiver
stem <i>balay</i> :	<i>mamalabalay</i> (P44), one who caresses
stem <i>kugat</i> :	<i>mangugat</i> (P44), to warm, to heat (but <i>mankenkem</i> (P42), to grasp, from <i>kemken</i> )
stem <i>wagap</i> :	<i>mangagap</i> (P47), to fish with a net
stem * <i>tuba</i> :	<i>mangubatuba</i> (34), medical man
stem * <i>diman</i> :	<i>mangdiman</i> (5), one who kills

For comparison of the phonetic modifications to be observed in these examples from Batán with similar ones in some other dialects I give the following tabular view:

*The final sound of prefix mang- in contact with the initial sound of stem*

<i>mang-</i> before—	In Batán—	In Ilokano—	In Pangasinan—	In Tagalog—
a	remains unaltered and may displace a	remains unaltered	may become <i>man-</i>	remains mostly un- altered
i	becomes <i>mañ-<sup>1</sup></i>			
u	remains unaltered	remains unaltered	becomes <i>man-</i>	
m		remains unaltered	may become <i>man-</i> or form with these	forms with these <i>man-</i>
b	forms with these <i>man-</i>	forms with these	<i>man-</i>	
p		displaces this	may displace this, or may become <i>man-</i>	displaces this
k	displaces this	displaces this	becomes <i>man</i> and may displace these	becomes <i>man</i> and displaces these
s	becomes <i>man</i> and displaces these	becomes <i>man</i> and displaces these		becomes <i>man</i> and displaces <i>d</i> fre- quently
t	becomes <i>man-</i>			
d				

<sup>1</sup> According to a rule to be established in the section on phonology.

Regarding the alternative forms which this table allows for Pangasinan it must be remarked that they are not used indiscriminately but that with them go differences in meaning: for instance *man-sombrero* and *man-kampilan* mean "he who wears a sombrero (hat), a kampilan (saber)," while *manombrero*, *man-gampilan* mean "he who equips somebody else with a hat, a saber."

To illustrate ultimately the variety of forms which the elements of word building demonstrated are capable of producing and to give at the same time an idea of the richness in forms which the Batán dialect with all its ethnological insignificance can boast of, I present in the

following lists a selection of derivative forms taken from the texts. Their structure is explained by ciphers for which this is the key:

St. stem	Sit. stem with infix
S. part of stem or modified stem	Sub. suffix
Pr. prefix	A. accretion of sound
I. infix	merged or ejected sound
Pir. infix in prefix.	

The stems are in bold type. The components of each form are separated by hyphens; dissyllabic (compound) affixes are, however, not dissolved. In some cases the translation may not be quite exact being founded only on the meaning of the same stem or root in other dialects.

*A selection of derivative forms used in word building*

AFFIXATION

Cipher	Form	English equivalent
Pr. St.	<b>ma-blay</b> (4)	alive
	<b>ka-tanoy</b> (8)	patience
	<b>wang-anak</b> (4)	son, child
	<b>i-turag</b> (3)	gift, grant, assignation
Pr. S.	<b>um-unot</b> (3)	follower, to follow
	<b>mochi-p'chag</b> (30)	
	<b>icha-b'kul</b> (34)	object of repentance (stem <i>bakel</i> )
Pir. St.	<b>ica-ng'dit</b> (34)	
	<b>m-in-i-rua</b> (4)	arisen (from death)
Sit.	<b>m-in-ai-badin</b> (19)	converted
	<b>b-in-obun</b> (4)	buried
	<b>b-in-ata</b> (5)	what has been promised
Sit.	<b>t-um-afis</b> (5)	one who weeps, to weep
Sit.	<b>t-um-in-ao</b> (4)	one who has become man, has taken flesh
Sit.	<b>g-um-in-'tin</b> (4)	one who has descended (stem <i>gafin</i> ?)
Sit. Sub.	<b>s-um-in-it'n-an</b> (6)	commenced
St. Sub.	<b>laung-an</b> (3)	object of saving, freeing
St. A. Sub.	<b>unut-en</b> (3)	object of following, obeying
S. Sub.	<b>anib-u-en</b> (3)	object of venerating
Pr. St. Sub.	<b>anug'd-en</b> (4)	object of believing (stem <i>anugid</i> )
Pr. S. Sub.	<b>pa-siddit-en</b> (34)	object of directing
	<b>kd-busey-an</b> (3)	(totality of) enemies
	<b>maka-'s'g-en</b> (33)	stem <i>bakel</i>
Pr. Pr. St.	<b>ka-bak'l-an</b> (18)	communion (of saints)
	<b>ka-pachi-agap</b> (4)	one worthy of being granted something
	<b>maka-pachi-daam</b> (5)	tithes
Pr. Pr. S.	<b>kd-ka-pogo</b> (6)	
Pr. Pr. Pr. S. A.	<b>ka-pachi-p'sok</b> (29)	potent (stem <i>ari</i> )
Pr. Pr. St. Sub.	<b>maka-pa-ma-'ri-ng</b> (4)	children, offspring
	<b>ka-mang-anak-an</b> (5)	memory, commemoration
Pr. Pr. Pr. St. Sub.	<b>ka-ka-unung-an</b> (13)	
Pr. Pr. Pr. St. Sub.	<b>pachi-pa-i-patul-an</b> (37)	
Pr. S. Sub. A. Sub.	<b>pa-sek'd-an-g-en</b> (31)	stem <i>sekas</i>
Pr. Pr. S. Sub. Sub.	<b>pi-pa-'s'g-en-en</b> (33)	
Pir. Pr. St.	<b>ch-in-g-mang-anak</b> (4)	born
	<b>m-in-ai-paka-yapo</b> (4)	(approximately) the cause having been . . .
Pir. St. Sub.	<b>p-in-aka-yapu-an</b> (13)	(approximately) origin
Pir. S. Sub.	<b>p-in-a-'s'k-an</b> (4)	what has been nailed, crucified

A selection of derivative forms used in word building—Continued

## AFFIXATION AND REDUPLICATION

Cipher	Form	English equivalent
Pr. St. St.	ka-sul-sul (33)	women
Pr. S. St.	{ ma-ba-bakes (3) ka-r-arao (3) ma-x-tuba-tuba (34)	every day physician
Pr. S. S.	{ ka-p'no-p'no (35) ma-m'no-p'no (37)	stem: lb. panna, ll. panna, Tag. pusá, full
Pr. Pr. S. St.	mi-cha-lako'-lakai (P42)	to droop the head on the breast
Pr. Pr. Pr. St. St.	ka-pachi-aga'-aguk (32)	prayer
Pr. Pr. Pr. S. St.	maka-pa-i-tuba-tuba (38)	sanative
Pr. Pr. Pr. S. St.	ma-pa-i-seka'-sekar (4)	to judge
Sl. St.	{ m-in-'age-'bagey (23) b-in-i-biay (21)	(contracted from: minabageba- p'g?) one preserved in life
SII. St.	r-m-in-a-rayao (15)	
Sl. A. St. Sub.	m-in-ak-ke-busk-en (32)	
St. St. Sub.	pua-pua-en (9)	object of correcting
St. St. A. Sub.	tuba-tuba-g-en (38)	object of healing
S. St. Sub.	da-dabung-en (P42)	humble bee, wasp
S. S. A. Sub.	nak-nak'm-u-en (30)	object of remembering (stem nakem)
Pr. S. St. Sub.	{ ma-'si-asl-en (5) ka-'dd-addao-en (37)	merciful stem addao, love
Pir. S. St.	m-in-aka-rragi-rragit (36)	having sinned
Pr. Pr. S. Pr. St. A. Sub.	pa-pi-rri-pi-rri-a-g-en (18)	what is repeated (radical stem rui)

This list gives an idea of the store of affixes which the dialect has at its command and of the mechanism of their employment. There is not one among these affixes which does not occur also in other dialects; all are taken from a treasure owned in common by the whole group, though the use of one or the other may have been neglected in certain dialects and thus been forgotten by them in course of time. Compare in this respect the occurrence of prefix *mi-* in the table given previously.

I dedicate the next section to a closer examination of three of these affixes which are singularly characteristic of Philippine speech. For the present it remains to make a few general remarks on the SIGNIFICANT IMPORT which affixes have for the word forms created with their help.

## COMPLEX SIGNIFICANCE OF DERIVATIVES

The stem furnishes the fundamental idea. This may be something concrete—e. g., Batán *bagay*, house—or something abstract and vaguely alluded to—e. g., Tag. *lasing*, idea of intoxication—interpretable as referring to the state, the action, the person, or the habit; or the stem may be a tone-imitative word such as I take to be, for instance, Tag. *birbir*, reel, which pictures the whirring of that instrument. To render such ideas more definite, or to extend or otherwise modify them is the

office of the affixes. Speaking generally, these predicate a being, state, or action, designate an agent, a place, indicate a temporal relation or a modality of an action, refer the idea of the stem to an object or a person, etc. Thus from above stems arise: *ka-bagay-an*, group of houses; *l-un-asing*, to make another drunk; *ka-birbir*, a roll. To take an example from Batán which, with a variation in the vowel of the suffix, repeats itself in a great number of dialects (cf. WL 78):

Radical stem *kan*, undefined representation of eating + suffix *-en* referring to an object = *kanen*, food. Causative prefix *pa* + same root + same suffix = *pakanen*, what is fed—*pakanen á mapieng* (8) object of feeding [be] the hungry.

With the accumulation of affixes attached to a stem the complex of ideas covered by the ensuing expression increases proportionately. In attempting to translate such a heavily loaded vehicle of meaning we may happily find a word that just covers it, often, however, especially if one wished to do justice to all its component parts in strict etymology, the sense could be rendered only by paraphrase.

In the concluding passage of the Batán *Salve regina* (Hall holy queen), *tanu makapachidaam kami du binata ni Jesu Christo* (5) (that we may be worthy of the promises of Christ), the words *tanu makapachidaam kami* are translated very appropriately, "that worthy [be] we." The analysis of *makapachidaam* gives, however—

Stem *\*daam*, idea of granting favoring (*kadadaam* (8), munificence; *mandaaam* (17), to take care of, to protect);

Prefix *pachi* = causative form of *machi*. The primary meaning of *machi* is "to be desirous;" an accepted meaning of it is the same as in Ibanág and Hokano, "to participate in something," consequently *pachi* = to cause or give inducement to a participation;

Prefix *waka-* predicates the existence of a capacity.

Connecting these meanings we find *wakapachidaam* to signify CAPABLE [to] CAUSE [a] PARTICIPATION [in] FAVORS, a somewhat roundabout but logically clear equivalent of our "worthy." To express this quality as already attained infix *-in-* would be added: *minakapachidaam*.

The character which the words formed by affixation have as parts of speech is variable.

Prefix *ma-*, indicating generally existence, gives in Tagalog with stem *init* (heat) the derivative *mainit*. This expression is by itself alone a complete predication—"there exists heat," "it is hot." In *mainit ang tubig* (the water is hot) and *tubig na mainit* (water that is hot; hot water) the employment given to *mainit* corresponds with that of an adjective of ours. Again in *Mainit* (name of a locality with a hot spring) it is denominative of a place.

## CHAPTER IV

# THE DERIVATIVES WITH *i-*, *-in*, *-an*

### NATURE AND EMPLOYMENT

From among the great variety of *Batán* derivatives presented in the last section may be selected for a more detailed examination three which belong to those most frequently used and which are at the same time fundamental for a number of other combinations; they are those formed of a stem with prefix *i-*, suffix *-en*, or suffix *-an*.

For dialectic variations of suffix *-en* see the comparative table of fifteen common affixes given in the last section. Whenever spoken of as common Philippine property it shall here be referred to in its Tagalog form *-in*.

There exist in Philippine dialects many words which show in their complex of sounds, and in proper position, a syllable corresponding with and interpretable as one of these affixes, words which, on being broken up accordingly, give radicals that are unknown to present speech, or which at least appeal no longer readily to the understanding of the speakers. With such oldest derivatives I am not here concerned. I wish to regard the peculiar activity displayed by the affixes mentioned in such stems as are either current as separate words, or conserve at all events their significant energy by figuring as ground forms in which affixes of various kinds may relieve each other to suit the momentary requirements of the speech.

Among the various affixes taking part in this molding at will of the signification of stems it is especially the play of the three affixes mentioned that has been perfected by Philippine dialects into a sort of system very characteristic for the group. H. C. von der Gabelentz, on recognizing the same feature in Favorlang Formosan, says that the Philippine dialects are distinguished by it from all other languages of the same stock with the sole exception of Malagasy.

The derivatives formed with *i-*, *-in*, and *-an* present themselves to our grammatical conception under a character that varies with the different translations which certain of them are susceptible of being given. Words like—

*ibatán*, man from *Batán*

*timboan*, church

*ibandg*, man from *Banág*

*sásabungan*, cock

correspond plainly to our category of *nouns*. Forms like Tagalog—

*hikain*, asthmatic

*magalitin*, quarreler, quarrelsome

may be classed as NOUNS SUBSTANTIVE or ADJECTIVE according to translation. Such derivatives I will discard from my immediate observation. They are mentioned here chiefly in order to indicate the extension of the bounds which the language itself gives to the employment of the three affixes in question. I confine the examination of the latter to what is their most interesting office—i. e., to that which makes them enter into the formation of expressions indicative of an *action*, expressions "*sui generis*," in translating which we generally have recourse to VERBS for want of exactly corresponding grammatical forms. Needless to say that such translation alone does not yet MAKE them verbs.

It is to characterize principally this employment of the *i-*, *-in*, and *-an* derivatives that P. Francisco de San Josef says in his *Arte y reglas de la lengua tagala* (1610): "The whole mechanism of this language turns principally on these three passives, as we call them,<sup>1</sup> and therefore he who is well informed and founded in them is practically master of the language," a judgment that may be extended to Philippine dialects in general.

The following is a brief exposition of what I conceive to be the nature of the derivatives under examination in their specific aspect as quasi verbs.

To obtain a better survey I distinguish whether the action they express is indicated in the stem or not.

#### A. ACTION INDICATED IN THE STEM

The stem may denote an action openly or by interpretation. *Batán angay*, idea of going. *Tag. hanap*, idea of searching, seem to have only an active meaning; *Tag. lakas*, force, *Bis. buhat*, work, may mean, and are translated in the vocabularies as meaning, both THE force, THE work and TO force, TO work. In the form of such words there is nothing making them either nouns or verbs, quite as little as—for illustration, not for coordination—in the English words "force," "work," if taken by themselves alone. Still, if *lakas*, *buhat*, do not give their idea expressly as an action, they at all events cover that acceptance. Now, if we take the English words just mentioned as verbs, or, for that matter, if we take any English active verb, it signifies in its purely verbal character only the particular action by itself; that is, to the exclusion of all substantial elements concerned in the action save the agent who is, in proper cases, marked in the second and third persons singular by suffixed *-est* and *-s* (*-es*), respectively. The Philippine radical word, when developed into a derivative through the attachment of one of the three affixes *i-*, *-in* or *-an*, has an entirely different expressiveness. It associates through such affix with the meaning of the stem a reference

<sup>1</sup> Note the reluctance in bestowing this designation.



to one of the objects grouped around the action in the precise manner shown in the following example. Given the action expressed by English "to search" (Tag. *hanap*)—

We say, "Search for your book."<sup>1</sup> The Filipino says—

*Ang iyong aklat ang hanapin mo.*  
The your book (be) the search-object yours.

We say, "Search with this candle."<sup>1</sup> The Filipino says—

*Itoṅ kandila ang ihahánap mo.*  
This candle (be) the searching-instrument yours.

We say, "Search in the chamber."<sup>1</sup> The Filipino says—

*Ang silid ang hanápan mo.*  
The chamber (be) the searching-place yours.

Accordingly the sentence "Search for thy book with the candle in the chamber" can, theoretically speaking, be turned in a Philippine dialect in three different ways, according to the emphasis one desires to give to one or the other of the three things concurring in the action—OBJECT, INSTRUMENT, PLACE—referred to, as may be seen in above examples, by the affixes *-in*, *i-*, and *-an*, respectively. For instance, in Tagalog:

*Ang aklat ay hanapin mo nitong kandila sa silid.*  
The book is-that-which-be the search-object yours with-this candle in chamber.

*Itoṅ kandila ay ihanap mo nang aklat sa silid.*  
This candle is-that-which-be-the searching-instrument yours for-the book in chamber.

*Ang silid ay hanápan mo nang aklat nitong kandila.*  
The chamber is-that-which-be-the searching-place yours of-the book with-this candle.

To give cause for the employment of one of these affixes the topic referred to must necessarily be determinate or emphasized. In cases where the weight of the sentence rests on the *agent* the latter would be marked at the stem of the predicative word by an affix *ad hoc*. In Tagalog this might be—subject to other considerations—for instance, *um-* or *mag-*; as in "I am searching for some book":

*Humahánap ako nang isang aklat.*  
Searcher (am) I of a book.

<sup>1</sup> Accentuating "book," "candle," "chamber," respectively. For *hanápan paghanápan* would perhaps be better. See Totanes (p. 33) and Minguella (p. 108), from which authors these examples are taken.

If one examines the three derivatives in the example first quoted as to the rôle they play as parts of speech, one can not fail to become convinced of their NOMINAL character, a character clearly imparted to their (in meaning) verbal stem by the affixes *i*-, *-in*-, *-an*.

In the derivatives here characterized there can be expressed through additional affixes or through reduplication different modalities of the action as also a relation to time, which latter will occupy us hereafter. It must further be remarked that not all stems denoting action of some kind may, like the one above exemplified, take either of the three affixes in question, many being open to one or two of them only. This depends upon the nature of the action expressed in the stem being in harmony with the VERBAL force of each affix, as it will presently become apparent.

#### B. ACTION NOT INDICATED IN THE STEM

Distinguished from the derivatives above described, by the different significance of the radical word, are those which express *radice* not an action but an object, or which have as stem a pronoun or a form-word. Here the three affixes reveal themselves as possessing also a verbal force besides the noun-forming character shown under "A". Examples:

Ik. *igayang mo!* This imperative by prefix *i*- points away to some object understood as being in sight and summons a movement or action away towards that object to be executed with the instrument *gayang*, i. e., spear; it refers then back to the person spoken to by *mo*, the relative form of the pronoun for the second person singular, connecting thus this person with the object and action previously indicated. In virtue of the vague comprehensiveness of prefix *i*- this imperative may be interpreted by any such translation as the following: There is an object, an aim, a motive, for your spear throwing. Instrument of your action with regard to the object in sight be the spear. Throw your spear, or spear be thrown by you, at yonder object. "Spear" that object there, etc.

Tag. *palakolin mo itong kahoy.* This imperative by suffix *-in* points to a near-by object designated as *itong kahoy*, this timber, and summons an action on this subject with the instrument called *palakol*, i. e., ax. Both object and action referred to by *-in* are connected with the person spoken to by *mo* as in the previous example. Possible translations: Here this timber be the object of your hewing with the ax, or of your "axing." Belabor this timber with the ax. "Ax" this timber, etc.

Ik. *pagayak to daitoy talon* (*pagayak* contracted from *pagayan k (o)*). This statement refers by suffix *-an* to a certain field, *daitoy talon*, this field, as a place for the plant called *pagay*, rice, suggesting at the same time the action of planting the rice. Object and action are connected with the speaker by *k*, the mutilated relative form of the pronoun for the first person singular *ko*; futurity of the action is indicated by the particle *to*. Possible translations: This field is the place where rice will be

planted by me. This field will be my rice planting place. I shall plant rice in this field, etc.

A comparison of these examples with those given under "A" shows that, while there the three affixes *i-*, *-in*, *-an* added a nominal character to a verbal stem, the present examples reveal for the same affixes a verbal force in the case of nominal stems. From this may be gathered, firstly, the peculiar force of the affixes; secondly, the double nature, nominal and verbal, of the derivatives. The NOMINAL character of these is accentuated by the fact that they are in proper cases used with the same form of the pronoun which serves as the possessive, and with the article, as shown in the examples. Their VERBAL character, on the other hand, is confirmed by the circumstance that a temporal relation can be expressed by them as will be fully illustrated hereafter.

Turning here once more for illustration, not for exact comparison, to English verbs, these too combine, as is well known, in their participial forms the verbal nature with a nominal one, for which reason the derivatives here reviewed, if put in the perfect, closely resemble English past participles, by which they are in fact often very exactly rendered.

To instance the force of one of the affixes by a case where, the stem being a pronoun, the affix furnishes openly both the nominal and verbal character, I give, as an example, the sentence "I take this as my own," as follows:

Pan. *akonun*<sup>(1)</sup> *ko*<sup>(2)</sup> *in*<sup>(3)</sup> *my*<sup>(4)</sup> object-of-mine-making<sup>(5)</sup> [is] this<sup>(6)</sup>

Here the stem *akon*, meaning "mine," receives through affix *-un* (= Tag. *-in*) the signification both of "to make mine" and of "the object of mine-making."

To epitomize what has been said in explaining the significant force of the three affixes in the examples under A and B, the three examples given under A—*ihahanap*, *hanápin*, *hanípan*—show the objective or nominal force of the affixes specialized as follows:

- i-* the instrument of the action
- in* the object of the action
- an* the place of the action

The three examples under B, *igayang*, *palakóin*, *pagayan* show the active or verbal force of the same affixes qualified to denote—

- i-* action toward a place (motion)
- in* action upon a contiguous object
- an* action at a place

The Spanish grammarians, reviewing long arrays of examples, bring them under the following heads: *actio ad extra* (*i-*), *actio ad intra* (*-in*), *actio ad locum sive ad personam* (*-an*).

In the preceding a general idea has been given by grossly sensuous examples of the typical significance of the *i-*, *-in*, *-an* derivatives as imparted to them by those affixes. The language employs the significant

force of the latter very largely in metaphorical speech of a peculiarly idiomatic nature whereby the general meaning of each affix above exposed is specialized or impressed with one or more secondary senses. In this enlarged sphere of employment the distinction between instrument, object, and place of the action is no longer so easily made, or sometimes becomes obliterated. Ilokano, for instance, makes concerning the act of drinking water, *inum*, the following distinctions: (1) *inuman*, the vessel from which one drinks; (2) *inumén*, the water drunk; (3) *inum*, that which, according to Filipino custom, is taken along with the water, some sweetmeat, as instrument or means to stimulate the desire for drinking. In the same dialect the imperative "light the candle" may be rendered just as well by *gangaten ti candela* as by *igangat ti candela*, which is due, according to P. Lopez (Gram. Ilk., p. 186) to the mode of signifying of the stem.

Schuchardt (Kreolische Studien V, p. 21) has in this connection the following: "It is true, however, that the conception of the Tagalogs deviates frequently from ours so that something appears to them, for instance, as the PLACE of an action which to us is its OBJECT; or it may also be that, the original conceptual distinctions [instrument, object, place] not being felt any longer with equal vividness, the reciprocal delimitation of the respective forms became deranged through influences of various kinds." In alluding here to the conception of "place" and "object" the author refers doubtless to such examples as Tag. *ardalan mo siya*, freely translated "instruct him," where the person to be instructed and referred to by *siya* (he) would seem to be looked upon as THE PLACE at WHICH the instruction is performed: "instructing-place yours [be] he." I have looked upon it myself that way (Nabaloi Dialect, p. 127, footnote 2), but have since come to doubt if we are justified in imputing to the Filipinos this conception. I have given above the meaning for *-an* and for the other two affixes solely as resulting from the examples produced, which might be multiplied, it is true, by a great many others, all coinciding in the same three significations, instrument, object, place. There appear to me, however, to be indications that "place" is already an interpretation of a more general sense of *-an*, of something like "extension, or dilatation + object" and "superficial nontransforming action," which would give room for another interpretation, collateral with "place," as applied in above example of *ardalan* and many other similar ones.<sup>1</sup> I recall here that in singling out for examination such derivatives with *i-*, *-in*, *-an*, which indicate an action I make a distinction not made by the language itself which does not formally separate noun from verb. At liberty, therefore, to turn freely to any other derivative with *-an* I find for instance in Ilokano *sanga habitan* (from Span. *hábito*), a sacerdotal gown including all paraphernalia as scapulary, etc.; *sanga asawaan*, a married couple (from *asawa*, spouse), and other similar examples, to which the sense of "place" can not be accommodated but only that of "extension" of the radical idea produced by *-an* and to be interpreted here, with P. Lopez (p. 179), as "unit." In other cases, again, a secondary sense for *-an* of "embodiment" suggests itself, etc. Similarly for prefix *i-* the general sense of "motion" must be claimed, with "instrument" as a very frequent, though not its exclusive, interpretation resulting from its application to objects.<sup>2</sup>

<sup>1</sup> On the use of *an* as preposition in Malagasy and Melanesian see Codrington, p. 162.

<sup>2</sup> Cf. Codrington pp. 91, 148; *i-* largely used as prefix with instruments in Melanesian.

The idiomatic use of the three classes of derivatives is best illustrated by examples and in the impossibility of following each dialect into all the various shades of their employment there is given in the following only a selection of typical examples from a representative number of dialects which will suffice to show the similarity in use of the affixes in real and metaphorical sense. Batán is represented by examples taken from the texts proving its accord in this respect with the dialects compared. As may be observed the grouping of the examples by different meanings of the affixes produces in some cases somewhat arbitrary results, which is but due to the latitude of possible interpretations. As far as possible I have given the preference to a word-for-word translation in order to illustrate more forcefully the peculiarity of these expressions.

## PREFIX I-

## 1. THE INSTRUMENT:

- Batán. *angu paru sa ipamalichat nu Dios du nakaragirragit á tao?* (16), what then [is] the means-to-cause-suffering (punishment) of God for-the sinful men?
- Ibn. *ibígám mu sa<sup>1</sup> id<sup>2</sup> duppil oye*, your instrument-for-wounding that [be] this spear; stem *bigad*, wound.
- Ilk. *ibiag*, means of livelihood, nourishment; stem *biag*, life.
- Pang. *ikadkád moy<sup>2</sup> cuchillo ed dámsia na lamcáan*, scratching-instrument yours-[be]-the knife with-respect-to dirt on table.
- Tag. *ang kandy ang ikáha mo niyón*, the hand [be] the instrument-of-taking yours for-that; take it with the hand.
- Pan. *ibuhát*, working-instrument; stem *buhát*, work.

## 2. THE METAPHORICAL INSTRUMENT:

- Batán. *ipalao ko dimo á paripariñen ko* (22), object-of-presenting mine to-you [are] the works mine.
- Ibn. *igatang*, the means of buying; *ikan*, what is eaten, for instance fish, to help down the staple food which is rice; stem *kan*, eating.
- Ilk. *igatang*, the means of buying; stem *gatang*, to buy.
- Pang. *iatol moy libro ed silid*, object-of-guarding yours-[be]-the book in chamber; guard the book in the chamber.
- Tag. *ibigay mo sa akin ang aklat*, object-of-giving yours to me [be] the book.
- Pan. *ikari mo yanang libro*, object-of-fetching yours [be] the book.

## 3. THE MOTIVE:

- Batán. *lai mo dia si banibang asi* (P42), motive-of-going yours hither [be] the chisel there.
- Ibn. *ikaya-t ku* (etym. motive-of-affection mine), I desire it; stem *kaya-t*, affection.
- Ilk. *lay*, the object motivating the going; stem *ay*, idea of coming or going.
- Pang. *ipuñak koy kacoñ ed pila*, motive of washing mine-[are]-the clothes at-the basin. I take the clothes to the basin to wash.

<sup>1</sup> *sa*, relative form of *yo*, he she, it; occurs in Pang. and Ibn. as *so*.

<sup>2</sup> The demonstrative particle *i* in Ibn. is strengthened by the consonant following it; in Pang. it leans to the preceding *mo*.

- Tag. *Itakbo mo ako niyaong dayap*, motive-of-running yours [be] I with-respect-to-that lemon, run for me for that lemon; stem *takbo*, to run.
- Pan. *Ikula mo ako sing saro nga tubig*, motive-of-fetching yours [be] I with-respect-to-a jug of water.<sup>1</sup>

SUFFIX *-in*

## 1. THE OBJECT:

- Batán. *paripariñan*, the object of work, the work.
- Ibn. *kageran*, the dirt, object of sweeping. Perfect *kinaged*;<sup>2</sup> stem *kaged*, broom.
- Ilk. *sagadem dayta root*, object-of-sweeping-yours [be] this dirt; *sagadem*, from stem *sagad*, broom + suffix *-en* + pronoun *mo*.
- Pang. *karkaran moy dámasis id lameaan*, object-of-scratching yours-[be]-the dirt on the table.
- Tag. *takbohin mo as akin yaong dayap*, object-of-running yours for me [be] that lemon; stem *takbo*, to run.
- Pan. *buhaton*, the object of work, the work; stem *buhat*, work.

## 2. WHAT IS TRANSFORMED:

- Batán. *piripiritan nu padre á hostias* (20), object-of-dividing-into-small-pieces-of-the priest [are] the hosts.
- Ibn. *afugan*, what is converted into lime; stem *afug*, lime.
- Ilk. *talikalaem dayta balitók* object-for-transforming-into-a-chain yours [be] this gold; stem *talikalá*, a chain of gold.
- Pang. *pitaken koy ayép*, object-of-conversion-into-silver mine-[will be]-the live-stock.
- Tag. *pakoia mo itong bakal*, object-of-transforming-into-nails yours [be] this iron.
- Pan. *apugan mo ining bató*, object-of-converting-into-lime [be] these stones.

## 3. WHAT IS ESTIMATED OR ACCEPTED AS HAVING A CERTAIN QUALITY:

- Batán. *ta piagen mo ada á kangey da nu tao du infernos* (28), for desire thine [is] not the going theirs-of-the men to hell; stem *pis* good + suffix (*g*) *en*, what is taken for good = what is desired.
- Ibn. *iddakan*, what is appreciated; stem *iddu-k*, appreciation.
- Ilk. *adú ti intod ko ket bassiten na*, much-the-was-gift mine but [it is] object-estimated-as-little his; I have given him much but he takes it for little; stem *bassit* little.
- Pang. *buelaten ko tan*, object-estimated-as-heavy mine that; I take that for heavy; stem *buelat*, idea of heavy.
- Tag. *anakin mo ako*, estimated-child yours [be] I; take me as your child; stem *anak*, child.
- Pan. *akonun ko iní* object-of-mine-making mine [is this]; I take this as mine; stem *akon*, mine.

<sup>1</sup> Observe how in this and the preceding example the idea of "to oblige or to favor somebody" comes to associate itself with the form with *i-*.

<sup>2</sup> In Ibn. as in Pamp. the Tag. suffix *-in* sounds *-an*; that is, it equals in sound the locative *-an*. The respective derivatives can be distinguished by the specific mode of employment given these two suffixes in other dialects as above illustrated, and also by the fact that in the perfect the locative *-an* remains while the other drops off. The coincidence of *-an*, object, and *-an*, place, seems to have caused P. Fausto de Cuevas, the author of "Arte nuevo de la lengua Ybanag" (1824) some difficulty; cf. op. cit., pp. 147, 166, 169, etc.

## SUFFIX -an

## 1. THE PLACE:

- Batán. *á angayan da nu nangadiman* (10), the place-of-going (destiny) theirs of-the dead.
- Ibn. *kegeran*, the place swept; perfect *kinageran*. (Cf. Ibn. under suffix -in, 1.)
- Ilk. *sagádam dayta silá*, place-of-sweeping yours [be] this chamber; *sagádam*, from stem *sagad*, broom + suffix -an + pronoun *mo*.
- Pang. *kárkaran moy lamasan na dumsis*, place-of-scratching yours-[be]-the table with respect to the dirt.
- Tag. *ang tinaponan nang pingan*, what-has-been-the-throwing-away-place of the plate; *tinaponan* = perfect of *taponan*; *tapon*, to throw away.
- Pan. *buhatan*, the place of work.

## 2. THE PERSON RECEIVING SOMETHING, OR FAVORED:

- Batán. *laungan mo iamuen du maragit* (3), objects-of-deliverance thine [be] we with respect to the evil.
- Ibn. *tudduan nu si Juan*, object-of-instruction yours [be] John.
- Ilk. *ursuroan ti di wakaammo*, receivers-of-instruction [be] the not knowing.
- Pang. *itán mo-ak na kánan*, person-to-be-given yours [be] I with-respect-to-the food; give me to eat; stem *itéd*, to give, to grant.
- Tag. *takohan mo ako nipaong dayap*, person-favored-by-running yours [be] I with-respect-to-that lemon; stem *takbo*, to run.
- Pan. *hipusan mo ako*, person-favored-by-hushing yours [be] I; don't tell on me; stem *hipus*, idea of reserved, retired.

## 3. THE OBJECT TO WHICH SOMETHING IS APPLIED:

- Batán. *bendicionan mo yamuen* (23), objects-of-blessing yours [be] we; stem Span. *bendición*, blessing.
- Ibn. *siluan*, what is caught in a snare; stem *silá*, noose.
- Ilk. *asinán*, what is salted; *siloan*, what is caught in a snare; stem *silo*, snare.
- Pang. *odsikan ira na padre*, objects-sprinkled-with-holy-water [are] they of the padre; stem *odsik*, aspergillus.
- Tag. *talian mo siya*, object-of-tying yours [be] he; bind him; stem *tali*, ligature.
- Pan. *apogan ninyo ang manga panit*, objects-of-applying-lime yours [be] the skins.

The rendering of these examples, like that of previous ones, attempts to bring out the complex signification of the derivatives under review. The incongruity of English and Philippine word-forms makes this attempt, if not hopeless, at least very awkward, giving besides a semblance of inflated speech to what in reality is a very great conciseness of expression on the side of Philippine speech. Defective as in this respect the translation I have chosen must necessarily be, it serves the purpose of showing also the SYNTACTICAL VALUE of these derivatives. They are in the nature of predicative nouns linked to the noun or pronoun of which they assert something through the relative force of the affix. It is true that the idea of transitive action involved in the derivative creates the logical relation of subject and object; grammatically, however, the sentence can not be after the European plan of

subject, predicate, object, because these derivatives are not, like our verbs, the abstract expression of action but complicated with something objective. It is as if we could not say "I buy a book," but only "my purchase is a book," or, in the case of emphasized agent, "I am purchaser of a book."

I have given an idea of the character of the three classes of derivatives and shown their employment in Batán as very much in accord with that given them in Ibanag, Ilokano, Pangasinan, Tagalog, and Panayan. To these five dialects might have been added with exactly the same result Pampangan and Bikol, thus making up the seven principal languages of the Philippines. The interesting question how these characteristic word-forms present themselves in the less cultured dialects I do not feel myself as yet in a position to approach in a comprehensive manner, and turn now to a consideration of the mode in which Batán expresses in the three classes of derivatives a TEMPORAL RELATION. In using for this the term "tense" it is hardly necessary to recall what has been said on the difference between our verbs and the word-forms here under consideration.

#### TENSE

Reviewing the ways and means by which the temporal relation is generally expressed in Philippine dialects it will be found that this is done in three distinct ways, all of which may be found represented in one and the same dialect:

FIRST, by the use of the temporally indefinite form, as employed for the imperative, which is accepted to indicate the present or the future and is complemented if necessary by a separate word specifying the time. Pan. *ano ang ibuhát mo sana?* what the working-instrument yours for that? with what will you do that?<sup>1</sup> Inb. *undao ak nam kabuasan*, go I when to-morrow; I shall go to-morrow.

SECOND, by using the indefinite form in connection with a particle having for office to indicate the perfect or the future and tending to become an affix: Ilk. *agbuteng ak to* (*agbutengakto*), be afraid I shall, I shall be afraid; *to*=particle of futurity; *agbuteng to* (*agbutengto*) be afraid [he] will, he will be afraid.<sup>2</sup> Bag. *sek-kan mighimo*, I do; preterit, *sek-kan mighimo den*; future, *sek-kan mighimo pa*.<sup>3</sup>

THIRD, by indicating the temporal relation by modifying the body of the predicative word itself through attachment of proper particles,

<sup>1</sup> This and the following examples are selected at random to illustrate each case, but not to typify the dialects they are taken from; they are typical in general.

<sup>2</sup> Modern Ilokano orthography joins the pronoun and the particle to the predicative word, but only in the case of the third person singular does the particle reach the stem, since here the person is not expressed.

<sup>3</sup> In Tiruray the sign of the future tense is the particle *fo* which I suspect to be a dialectic variation of *pa* though this becomes also *fo* in Tiruray. Compare "four" Tag. *apat*, Tir. *efot*. A further variation of the same particle might then be Moro-Magindanao *ba*, which likewise indicates the future.



through reduplication of the first syllable of the stem, or through both: Batán *nadiman kanu binobun* (4), died and was buried. Tag. stem *tulog*, sleep; imperative, *matúlog*; future, *matutúlog*; perfect, *natúlog*; present, *natutúlog*.

Of the tense-indicating signs (particles, affixes, reduplication) *na* and *in* of the perfect will probably be found to be extant in all dialects, which would indicate their use as dating from a time anterior to the splitting and subsequent separate development of these tongues. Others, especially those declaring future and present, belong only to one or to a limited number of dialects, and may, therefore, be assumed to be younger in office. Taking all together they do not serve exclusively to indicate tense but have besides, like the auxiliary verbs of European conjugations, other significations, reviewing which we may form a judgment as to the idea underlying the formation of tenses in Philippine speech. Taking, for instance, the reduplication of the first syllable and the particle *pa*, both used for marking the future, and again the particle or affix *na* and the infix (or prefix) *in*, both denoting the past, it could be shown, by exposing their operation in general through examples, and commentaries too lengthy to be given, that the first two do not originally indicate futurity as something detached from the present but as something DEVELOPING OUT OF and STRETCHING AWAY from it; and that likewise the latter two do not immediately look away into a bygone time but again regard the present as a COMPLETION or a PRODUCT.<sup>1</sup> Reduplication in general means originally repetition, continuance, further development, the particle *pa* similarly continuance, extension, transition;<sup>2</sup> *na*, an emphatic demonstrative, covers the sense of our "already" and infix *in* denotes completedness.

I will now ascertain by which of the ways and means here outlined the Batán dialect and some of its sister languages express the temporal relation in the three derivatives introduced in the preceding section, with a view to forming a judgment as to their comparative grammatical development in this precise respect.

To this end Batán may be confronted with Ibanág, Ilokano, Pangasinan, Tagalog, and Panayan; that is, with the same group of dialects taken into consideration when examining the mode of employment of the derivatives. This group, which covers a longitudinal section extending from the extreme north down to the center of the Archipelago, will serve to bring out in the comparison some typical traits that may be found useful in determining the character of the corresponding forms in other dialects.

<sup>1</sup> I therefore prefer to speak of a PERFECT tense, not of a PRETERIT as it is usually called. PRESENT PERFECT would in many cases be the most appropriate term.

<sup>2</sup> On the same conception of transition or development is founded the German future tense, "Ich werde sehen," I shall see, was originally "ich werde sehend," I become a seeing one.

To make the comparison at all practicable and to set forth clearly the main points at issue the comparison is confined to the three fundamental tenses, **PRESENT**, **PERFECT**, **FUTURE**, which are in the greater part of the dialects the only ones succinctly expressed, and in selecting the paradigms the following criteria are observed: First, derivatives in their simplest possible form of stem + one affix; second, stems with a consonant for initial sound, which means as a rule that affix *in* of the perfect appears as an **INFIX** and not, as with stems beginning with a vowel, as a **PREFIX**; third, stems least subject to the modifications which some undergo in the formation of tenses from purely phonetic causes. For the five dialects to be compared with Batán I take such paradigms from the works of the Spanish grammarians. In the absence of a like source for Batán itself the following will serve to establish the required forms.

For a general idea of the **BATÁN TENSES** we have the seven lines of introduction to the syntax reproduced by Retana from the fragment of a grammar of that dialect which just cover the point:

"Before all it must be known that in this language as well the verbs as the derivatives of verbs, or abstracts, have not more than two tenses—viz, present and preterit—both in the active and passive voice, and only from the context or from some added particle will it be known whether it is the future or the imperfect."

The Batán catechism furnishes ample opportunity to establish the tenses of the three derivatives to be compared.

The **PRESENT** is simply the derivative by itself: *anugden ko pa si Jesus Christo* (4), object of my believing [is] further Jesus Christ; *imu pachiaguagukan namuen* (5), thou [art] the one to whom we pray; *ipalao ko dimo ú paripariñen ko* (22), offering mine to you [are] the works mine.

The **PERFECT** is formed:

I. In those with **-an** by putting *in* before the first vowel of the stem: *angayan*, whither one goes (or comes); *inangayan* (15), whither one has gone (or whence come). *unutan* (17), whom one follows; *inanutan* (28), whom one has followed. \**paskan*, what is fixed with plugs; *pinaskan du Cruz* (15), crucified.

II and III. In the derivatives with **-en** and **i-** as such I find no tense expressed. There exist, however, forms which have to be regarded as representing their perfect. These present themselves without distinction for both classes as a combination of the bare stem with affix *in* placed before its first vowel:

## PRESENT

## PERFECT

<p><i>daua tuminnao ta adidien na yatin du minakadiman na</i> (15), therefore he became man that he might save us through his death;</p> <p><i>batugen na du Dios ta papirrupirruagen na pa aba á machigatos</i> (18), he promises God that he will return no more to take part in sin (not to sin again);</p> <p><i>pasiditen mo na diakin á mata mo auri á masisien . . .</i>, direct on me the eyes thine those compassionate . . . ;</p> <p><i>ichasi mo na yakin</i> (12), have pity, pray, with me;</p> <p><i>ibuhun á nadiman</i> (9), to bury the dead (temporarily undefined);</p> <p><i>ipalao ko dimo á paripariñen ko</i>, my offering to you are my works;</p>	<p><i>inadidi mo yakin</i>, you have saved me;</p> <p><i>tanu makapachidaam kami du binata ni Jesu Christo</i> (5), that we may be worthy of the promises of Christ;</p> <p><i>á pinasidit mo kaichoa di S. Pedro</i> (26), which you have directed before on Saint Peter;</p> <p><i>chinasi ako nu Dios</i> (12), I have been pitied by God;</p> <p><i>nadiman kanu binobun</i> (4), died and was buried;</p> <p><i>mamagemages kami dimo du atabu á pinalao mo diamuen</i> (23), thank-givers are we to you for all your gifts to us;</p>
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As will be seen the forms *inadidi*, *binata*, *pinasidit*, *chinasi*, *binobun*, *pinalao* bear no sign that would connect them—at least not as specimens of two distinct classes—the first three with the *-en* derivatives, the last three with the *i*-derivatives. By their structure as well as by the sense imparted to them through the infix they are coördinate to such denominatives as Batán *binaiy*, animal (stem *biay*, life: *biayen*, object of animating, invigorating; *tinay*, bowels; Tag. *sinaing*, boiled rice (stem *saing*, to boil rice), *sinulid*, thread (stem *sulir*, to spin), and many others best likened to our past participles.

To show how the FUTURE is expressed one example may suffice. I quote the well-known passage from the Apostles' Creed, "from thence He shall come to judge the living and the dead, *makaiapo anchua dau as kayé na dia á mapaisekasekar su mangabiay as kanu nangadiman* (4). Translating this as closely as possible I get, "sallying forth hereafter from there and going his hither to judge the living and the dead," wherein the futurity of the advent is expressed by the word *anchua* "hereafter," and, perhaps, also by the peculiar breaking up of the action into "to sally forth" and "to come." But neither here nor anywhere else in the catechism do I find future tense expressed either by a special form of the predicative word or by a particle specially set aside for that purpose.

To compare the mode of indicating temporal relation here found in the Batán dialect with that of the five dialects previously specified, I have prepared a tabular view, comprising all three classes of derivatives, which will be found inserted at the end of the present section and should be

<sup>1</sup> The possession by the dialect of such a word as *binaiy* for animal, meaning "what has become animated," which I have not found in other dialects, speaks well for the mental development of the people who coined it.

unfolded at this point. It gives the corresponding tense forms for each class grouped together so as to afford a picture of their comparative development in the dialects under review. At the top of each class is found Batán, representing the northern extremity of the group, at the bottom, Panayan, the southernmost of the dialects compared, between them the other dialects in their geographical order with the exception of Pangasinan which, though situated south of Ilokano must be placed in this view with Ibanág and Batán.

The salient point of the comparison is discovered at the first glance—a development of tense-forms gradually increasing from the north towards the center of the Archipelago—at one end Batán, representing a relatively rudimentary stage, at the other Panayan, losing itself, seemingly, in an abundance of alternative forms. Of the six dialects compared only Tagalog and Panayan have developed a distinct present tense, both uniformly by combining in one form the sign of the perfect (infix *in*) with that of the future (reduplication of the first syllable) or, to express this in other words, by a combination of the already productive action with the one still developing. But of these two grammatically most advanced dialects only Tagalog has to show a future furnishing a base for this combination; that is, a form where reduplication is really used as the distinctive mark of futurity. Panayan, on the contrary, would seem to remain with this tense on the stage of the northern dialects; i. e., future = imperative = temporally indefinite form, with the sole exception of *igabuhát* (see under *i-* derivatives), in which, however, I likewise fail to discover a special sign indicating futurity.<sup>1</sup> This appears to be an inconsequence on the part of this dialect, since, after seeing reduplication employed in its present tense in exactly the same manner as in the Tagalog present, one expects to find the analogy with Tagalog completed in the Panayan future, where reduplication is logically postulated. My authority for this dialect is P. Lozano (*Cursos de lengua Panayana*, 1876). Searching elsewhere for the expected reduplicated future forms I have, indeed, discovered such for at least two of the three classes of derivatives in P. Métrida (*Arte de la lengua bisaya-hiligayna*, 1818, edition by P. Aparicio, 1894, pp. 72, 80):

*bubuhátan*, a future corresponding to imperative *buhátan*, and  
*bubuhátan*, a future corresponding to imperative *buhátan*

suffix *-un* being the same as *-on*. For the *i-* class, however, Métrida has no other future forms than those given in the tables. In this connection I will add that my sources do not say if the alternate forms in Panayan—to which come still others complicated with affix *pa* and denoting mostly plurality of action—are current in one and the same locality or if they represent subdialectic variations. If the former, they would seem to

<sup>1</sup> The accretion of sounds to prefix *i-* (*ig*, *iga*) and to prefix or infix *in* (*gin*, *gina*) is peculiar to Panayan and, with some modification, to other Bisayan dialects.

accuse this dialect of a certain grammatical unrestraint in the precise point under examination. Without intimate knowledge of this tongue it would, however, be a presumption to pronounce a judgment in this respect.

In contrast with Tagalog and Panayan, the four northern dialects represent in the comparison in so far simpler and therefore perhaps more primitive, forms of speech as they lack a construct present and, with the exception of Ilokano, also a construct future, using for the former the indefinite form and depending on adverbs to declare the latter.

The FUTURE IN ILOKANO merits special attention. In one respect it approaches those more primitive forms of speech inasmuch as it adds the sense of futurity to the predicative word by means of a sign taken from outside—i. e., by the particle *to*—though this is of course superior to an adverb as a grammatical mark because it has less independent significance or, perhaps, none at all. On the other hand, the Ilokano future form accomplishes more with this outside help than does Tagalog by modifying the body of the stem itself through reduplication of its first syllable, the greater achievement of Ilokano consisting in that it embodies in its future form also the pronoun. Where Tagalog, and correspondingly also Panayan, says, for instance—

Tag. future-object-of-writing mine, *susulatn ko*

Pan. future-object-of-working mine, *bubuhaton ko*

and so forth, with the required pronoun loosely postponed, there Ilokano incorporates the latter into the predicative word and creates by a contraction characteristic for its energy one compact word form:

*saplitékto* from *sapliten ko to* object-of-striking-mine-in-future

*sapliténto* from *sapliten mo to* object-of-striking-yours-in-future

*sapliténto* from *sapliten na + n to* object-of-striking-his-in-future

and so on, the *n* before *to* in the last instance being demanded, according to P. Lopez, by reasons of euphony since *to* suffers no vowel before it. The dialect goes yet farther and admits into the complex of such forms also the pronoun expressing the object of action, for instance:

*saplitenakánto* from *sapliten na ko + n to*, object-of-his-striking-you-will-be

*saplitenakamto* from *sapliten na kami to* object-of-his-striking-we-shall-be

where *ko* and *kami* (shortened to *kam*) stand for "you" and "we." Here the derivative expands to embrace by means of the suffix *to* subject, predicate, object in one form.

Another point to be gathered from the comparison is the different degree of distinction made in the perfect between derivatives of the *i-* and the *-in* class. This is best shown by the formation of a special synopsis for the corresponding forms with adoption of a common stem for all dialects compared. To this end I take the stem *sulat* as a dummy and, respecting its dialectic variations, cause it to assume the identical shape

## Comparative view of tense forms

DERIVATIVES WITH *-i-*

Dialect	Stem	Temporally indefinite form	Perfect	Future	Present
Batán	kaei, pity	ikaiei	akimai	(*)	(*)
Ib.	fura-k, to write <sup>1</sup>	ifura-k	inifura-k	(*)	(*)
Pang.	kafoh, to dig	ikafoh	inikafoh	(*)	(*)
IL	kabil, to put	ikabil	inikabil	ikabil . . . to	(*)
Tag.	sulat, to write	isulat <sup>2</sup>	insulat	isusulat	isinsulat
Pan.	buhat, to work	ibuhat <sup>3</sup>	ibuhat iginuhat	ibuhat <sup>4</sup> igabuhat	iginuhat iginuhat ibuhat

DERIVATIVES WITH *-in* (-an, -an, -an, -an)

Dialect	Stem	Temporally indefinite form	Perfect	Future	Present
Batán	kupot, beat	kupotan	akingot	(*)	(*)
Ib.	paet, to cudgel	pietan	pinat	(*)	(*)
Pang.	faong, to call	faongan	finang	(*)	(*)
IL	aplit, to cudgel	aplitin	aplitin	aplitin . . . to	(*)
Tag.	sulat, to write	sulatin <sup>4</sup>	insulat	isulatin	insulat
Pan.	fuman, to fulfill	fumonan <sup>5</sup>	ginumon inumon	(*)	ginumon ginumon inumon

DERIVATIVES WITH *-an*

Dialect	Stem	Temporally indefinite form	Perfect	Future	Present
Batán	*purok, to nail	purakan	pinakan	(*)	(*)
Ib.	fura-k, to write	furan	inuran	(*)	(*)
Pang.	pufoh, to slap clothes in washing	pufohan	pinofohan	(*)	(*)
IL	buggo, to lave a part of the body	buggo-an	inoggoan	inoggoan . . . to	(*)
Tag.	sulat, to write	sulatan <sup>4</sup>	insulatan	isulatan	insulatan
Pan.	sulat, to write	sulatan <sup>4</sup>	insulatan ginusulatan	(*)	insulatan ginusulatan ginusulatan

<sup>1</sup> The indefinite form serves for the Imperative, the present and the future. The latter is also indicated by adverbs meaning "here-after": Batán *andus*, Ib. *nohu*, Pang. *nodak*.

<sup>2</sup> English infinitive used to render the sense of the stem which has no grammatical form.

<sup>3</sup> The indefinite form serves for the Imperative and the present. In proper cases the imperative is also given a future form.

<sup>4</sup> Imperative.

<sup>5</sup> Equals imperative.

<sup>6</sup> Equals imperative according to P. Lozano. P. Meurida has *buhuhatan*.

<sup>7</sup> Or *purak*.

<sup>8</sup> Equals imperative according to P. Lozano. P. Meurida has besides *buhuhatan*.

shown by the perfect form of each dialect in the general view. The question whether *sulat* really exists in Batán, and in what form, as also whether all assumed forms are current in each dialect, is irrelevant for the point I wish to bring out. The fact that those forms demonstrate exactly the typical form taken in the perfect by stems of similar structure is sufficient. We then get the following scheme:

*Perfect forms*

Dialect	<i>isulat</i>	<i>sulat</i> in (-an, -an, -on)	<i>sulatan</i>
Batán		<i>sinulat</i>	<i>sinulatan</i>
Ib.	<i>imtura-k</i>	<i>sinura-k</i>	<i>sinurakan</i>
II.	<i>isurat</i>	<i>sinurat</i>	<i>sinuratan</i>
Pang.	<i>insulat</i>	<i>sinulat</i>	<i>sinulatan</i>
Tag.	<i>isumulat</i>	<i>sinulat</i>	<i>sinulatan</i>
Pan.	<i>isumulat</i>	<i>sinulat</i>	<i>sinulatan</i>

To complete the view I have added the perfect forms corresponding to the *-an* class which will be seen to show absolutely the same type in all dialects. A like uniformity is observed in the *-in* derivatives, only that here Batán does not stand on a line with the other dialects, but has but one form both for this and for the *i-* class. This divergence of Batán might be regarded as another indication of primitiveness, at all events it is found also in Pampangan as shown in the following summary of tense forms from this dialect:

Class and stem	Future (imperative)	Perfect	Present
<i>i-</i> <i>sulat</i> , to write	<i>isulat</i>	<i>sinulat</i>	<i>isusulat</i>
<i>-in</i> <i>takat</i> , to measure	<i>takatan</i>	<i>sinakat</i>	<i>tatakatan</i>
<i>-an</i> <i>sulat</i> , to write	<i>sulatan</i>	<i>silatanan</i>	<i>ususulatan</i>

To this must be added that Pampangan has for *i-* derivatives, besides the mode of forming the perfect here shown, another one which consists in changing the first vowel of the stem into *i*, the same as may be observed in the perfect of *sulatan* above given. Example: *sulat*, to open with a key etc., forms *isulat* and therefrom the perfect *silut*.

## APPENDIX I

### THE APOSTLES' CREED IN BATAN

As a coherent specimen of Batán the Apostles' Creed is here given literally copied from Retana's edition of the catechism. For greater ease of comparison it is preceded by the English and Spanish texts and followed by a repetition of the Batán version interlined with English.

#### THE APOSTLES' CREED

I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell; the third day He arose again from the dead; He ascended into heaven, sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

#### EL CREDO

Creo en Dios, Padre todopoderoso, Creador del cielo y de la tierra; y en Jesucristo su único Hijo nuestro Señor, que fué concebido por obra y gracia del Espíritu Santo, y nació de la Virgen Maria; padeció debajo del poder de Poncio Pilato, fué crucificado, muerto y sepultado; descendió á los infernos; al tercer día resucitó de entre los muertos; subió á los cielos, y está sentado á la diestra de Dios Padre todopoderoso; desde allí ha de venir á juzgar los vivos y los muertos. Creo en el Espíritu Santo, La Santa Iglesia Católica, la comunión de los Santos, el perdón de los pecados, la resurrección de la carne y la vida perdurable. Amen.

#### EL CREDO

*Manganuguir aco du Dios Ama á nacapamaring du atabu; á minangamaug du Ganit, canu tana: anugden co pa si Jesus Christo, á mabuybug á manganac na, Aputa atabu; á tuminao á minay pakaiapo du Espiritu Santo, chinamanganac ni Santa Maria Virgen á minalichalichat du capay nulay sia ni Poncio Pilato, pinascan du Cruz, nadiman, canu binobun, gumintin du infernos, du ichatdona ca arao du minacadiman na minirua é mabiay, tuminogos du Ganit, canu are mindisna dau du canan nu Dios Ama á macapamaring du atabu; macaiapo anchua dau as cayé na dia á mapaiscesecar su mangabiay as canu nangadiman: manganuguir aco pa du Espiritu Santo, canu anugden co pa ú Santa Iglesia catolica, ú capachiagap da nu Sasantos, ú ipacaabo su raguit, as capirrua na á mabiay na ynaoan la aya, as canu cabiay á maabo aba. Amen Jesus.*



## COMMENTARY

<i>Manganugir</i>	<i>ako</i>	<i>du</i>	<i>Dios</i>	<i>Ana</i>	<i>á</i>	<i>nakapamaring</i>	<i>du</i>	<i>atabu;</i>
Believer	I	rel.part. <sup>1</sup>	God	Father	who is	mighty	rel.part.	all;
<i>á</i>	<i>minangamang</i>	<i>du</i>	<i>Gañit</i> <sup>2</sup>	<i>kamu</i>	<i>tana;</i>	<i>anugden</i>	<i>ko</i>	
who is	one who has been	creator	rel.part.	heaven	and	earth	object of belief	mine
<i>pa</i>	<i>si</i>	<i>Jesus Christo,</i>	<i>á</i>	<i>mahuybug</i>	<i>á</i>	<i>manganak</i>	<i>na,</i>	<i>Apu</i>
further	(Pers.Art.)	Jesus Christ,	who is	only	who is	son	his,	Lord
<i>ta</i>	<i>atabu á</i>	<i>tuminao</i>	<i>á</i>	<i>minaipakayapo</i>	<i>du</i>	<i>Espiritu Santo</i>		
our	all who is	become man	that is	was cause of origin	rel.part.	Ghost Holy		
<i>chinamanganak</i>	<i>ni</i>	<i>Santa</i>	<i>Maria</i>	<i>Virgen,</i>	<i>á</i>	<i>minalichalichat</i>		
born (has been child)	of the	Holy	Mary	Virgin,	who is	one who has suffered		
<i>du</i>	<i>kapainulay</i>	<i>sia</i>	<i>ni</i>	<i>Poncio</i>	<i>Pilato,</i>	<i>pinaskan</i>		
rel.part.	power	Pron. 3. Pers	Gen. Pers. Art.	Pontius	Pilate,	has been object		
						of nailing		
<i>du</i>	<i>Cruz,</i>	<i>nadiman</i>	<i>kanu</i>	<i>binobun,</i>	<i>gumintin</i>	<i>du</i>	<i>infernios,</i>	
rel.part.	cross,	dead	and	buried	descended	rel.part.	hell,	
<i>du</i>	<i>ichatdona</i>	<i>kaarao</i>	<i>du</i>	<i>minakadimán</i>	<i>na</i>	<i>minirua á</i>	<i>mabiy,</i>	
rel.part.	third	day	rel.part.	death	his	returned	that is	alive,
<i>tuminogos</i>	<i>du</i>	<i>Gañit</i>	<i>kanu</i>	<i>are</i>	<i>mindisna</i>	<i>dau</i>	<i>du</i>	<i>kanan</i> <sup>3</sup>
ascended	rel.part.	heaven	and	there is	sitting	there	rel.part.	right side of the
<i>Dios</i>	<i>Ana</i>	<i>á</i>	<i>makapamaring</i>	<i>du</i>	<i>atabu;</i>	<i>makayapo</i>	<i>anchua</i>	
God	Father	who is	mighty	rel.part.	all;	sallying forth	hereafter	
<i>dau</i>	<i>as</i>	<i>kayè</i>	<i>na</i>	<i>dia</i>	<i>á</i>	<i>mapaisekasekar</i>	<i>su</i>	<i>mangahiy</i>
there	and	going	his	hither	that is	{to} judge	the	living (plur.)
<i>as</i>	<i>kanu</i>	<i>nangadiman;</i>	<i>manganugir</i>	<i>ako</i>	<i>pa</i>	<i>du</i>	<i>Espiritu Santo</i>	
and	dead (plur.)	believer	I	further	rel.part.	Ghost	Holy	
<i>kanu</i>	<i>anugden</i>	<i>ko</i>	<i>pa</i>	<i>á</i>	<i>Santa</i>	<i>Iglesia</i>	<i>católica,</i>	<i>ú</i>
and	object of belief	mine	further	the	Holy	Church	catholic, the	community
<i>da</i>	<i>nu</i>	<i>Sasantos</i>	<i>ú</i>	<i>ipakaabo</i>	<i>su</i>	<i>ragit</i>	<i>as</i>	<i>kapirrua</i>
theirs	of the	Saints	the	causing to cease	the	sin	and	resurrection
				(forgiveness)				its that is
<i>mabiy</i>	<i>nu</i>	<i>inaoan</i>	<i>ta</i>	<i>aya,</i>	<i>as</i>	<i>kanu</i>	<i>kabiy</i>	<i>á</i>
alive	of the	body	ours	this,	and	life	that is	having end not.
<i>Amen</i>	<i>Jesus.</i>							
Amen	Jesus,							

<sup>1</sup> rel. part. = relative form of demonstrative particle (article) *á*.<sup>2</sup> *Gañit* in text misprint for *Gañit*.<sup>3</sup> *kanan* from *kauanan*.

## APPENDIX II

### ON THE UNIFORMITY AND EXTENSION OF ILOKANO

In the introduction to the present paper it was said that there exists abundant material for the study of the principal Philippine dialects spoken by the Christian population. With all, there are some points of a general nature in which the authors alluded to are, as a rule, not very explicit, if they touch them at all. Such are the delimitation of the territorial extension of those dialects and the question to what degree they are uniform within such territory.

Considering the elucidation of these points as essential for the proper appreciation of each dialect and as helpful for the future demarcation and classification of still unexplored tongues, I give here a few data concerning the uniformity and the dominion of that important dialect which extends along the west coast of north Luzon and is the dialect upon which about the various tongues spoken in the mountains running parallel to that coast. I mean *Ilokano*, or *Samtoy* as it was called in olden times.

Concerning this dialect Padre Andrés Carro, who from 1762 till 1805 was a missionary in Ilokos, has in the preface to the *Vocabulario iloco-español*, of which he was the chief editor, a very interesting and important paragraph. I give it in extenso and as literally as possible.

When the famous Capitán Juan de Salcedo conquered in the year 1572 this Province of Ilokos,<sup>1</sup> among the idioms and peoples that existed in it, as different as it is seen even to-day in that mountain chain, the most general was the idiom *Samtoy* or better *Saó mi toy*.<sup>2</sup> This name comes, as some will have it, from the two words *saó toy*, or, as others pretend, from an ancient pueblo thus called and the most famous of them all; for which reason our first predecessors, who accompanied the said *conquistador* Salcedo, applied themselves to this; and through their application, and the traffic and commerce of the natives, which they had not had before, it came about that it was made common and vulgar in this whole province which inclosed all the pueblos from Bángi to Agóo, inclusive, the same that speak to the present day the *Samtoy* idiom.<sup>3</sup> The vulgar call it *lengua ilokana*, because thus the *indios* [natives] called it who in greater number inhabited that country, united in *rancherías* and small pueblos of 20 or 40 families; that is, *Ilokos*. Notwithstanding the efficacious diligence of our predecessors there always remained aggregated (not being able to remedy it)

<sup>1</sup> Created with undefined eastern limits at the beginning of the conquest of Luzón, the Province of Ilokos was divided for better administration of its greatly increased population in 1818 into two *partidos* or *alcaldías mayores* distinguished as *Norte* and *Sur*.

<sup>2</sup> *saó mi toy*—“speech ours this,” supposedly an answer to a corresponding question put by the early Spaniards.

<sup>3</sup> Agoo is given by Buzeta y Bravo as a town in Pangasinan.

many terms and expressions of the other suppressed idioms, which [idioms] would be some ten or twelve in this province alone, wherefrom springs the confusion and various pronunciation of many of these; for instance, *oripa*, *aripapá*, *oripápap*, which all mean one and the same thing (i. e., timidity, shyness), *sabuet*, *sabat*, *saibát*, *ecbbát*, *siglát*, *salabat*, *ruengi*, *karámot*, *kayámut*,<sup>1</sup> and many others which will be found dispersed in the body of this vocabulary. But with all this I have observed that said difference and variation does not hinder the natives in understanding one another and in the transaction of their principal interests the same as there is no obstruction in Spain to traffic which Gallegos and Maragatos have continuously with Asturianos, Portuguese, and Castellians because, though they have different dialects among themselves, it costs them little difficulty to understand each other, as they all descend from the same mother tongue.

The latter part of this paragraph in alluding to Spanish "different dialects" must be taken, I believe, more as an illustration than as an exact comparison, since otherwise it is not easily reconciled with the previous statement that Samtoy became "common and vulgar in the whole province." At all events the whole description, including the examples, conveys the idea of a speech diversified only by localisms and not by different dialects, among which we class, for instance, Pangasinán and Ibanág in contradistinction to Ilokano.

The above account was written over a hundred years ago. Wishing to form an exact judgment of the present status of that dialect I have taken the best course in such a case and consulted the Ilokanos themselves. Upon my request Governor Joaquin Luna, of La Unión Province, had the courtesyness—so characteristic of Filipinos in general, as I may be permitted to add—to address several prominent Ilokanos on the subject and to send me their answers. The following are extracts of the letters received, giving the substance of their writers' opinions.

Padre M. Dakanáy, parish priest of Santa Maria, Ilokos Sur, writes:

The Ilokano dialect is an idiom uniform in all the four provinces where it is spoken—in Ilokos Norte, Ilokos Sur, Abra, and La Unión—and this to such a degree that an Ilokano from Bángi [the last pueblo in the north] can communicate perfectly and without any difficulty with another from Santo Tomás [close to the border between Unión and Pangasinán\*]. There are some terms, it is true, which are current only in one town and not in another farther on, but these are only localisms, not constituting different dialects. The statement here made on the uniformity of Ilokano is the fruit of long experience acquired during my residence in various points of the region under review which enabled me to observe and study the question in detail. I was born in La Unión and after a residence of thirteen years in Bigan (Ilokos Sur) I was condjutor for two and a half years in Bangued (Abra), eight months in Batak, one month in Nagpartian, which two towns are in Ilokos Norte; two years each in Agoo, Aringay, and Baknotan, all in La Unión; four months in Santa, six months in Kawayan,

<sup>1</sup> The first six of these words are apparently intended to form one set of variable words, although *siglát* has a different meaning; another set are the last two; *ruengi* is not in the vocabulary (2. ed. 1888).

<sup>2</sup> Santo Tomás being a border town there is doubtless a Pangasinán element there, as appears from information given further on. F. Dakanáy speaks of Ilokanos of Santo Tomás.

and over four years now here in Santa Maria, these three towns in Ilokos Sur. As priest of the Catholic Church I have been all this time in intimate contact with the mass of the people. In all parts, in all corners of the country, as well in Ilokos Norte as in Ilokos Sur, in Abra as well as in La Unión, my ear never met anything strange because I heard everywhere the same idiom, my native idiom of La Unión, without any difference. In saying this I do not count as differences those slight variations of intonation or pronunciation and one or the other localism.

Padre M. Gaerlan, like the foregoing, identified with the destiny of the whole Ilokos country, expresses himself as follows:

From the extreme north down to the south of the territory that harbors the Ilokano people the Ilokano idiom is used with a uniformity that allows all to understand one another without any difficulty as well in elevated language as in vulgar speech. Even some diversity of pronunciation which exists in different towns and provinces is not such as to obstruct a mutual understanding. It is a noteworthy fact, often enough to be observed, that some people or others use, according to their greater versatility in handling the dialect, profound terms, but the interrogated person—if it be a case of interrogation—never fails with the right answer, so that it is evident the question was fully understood; I refer in this respect to the Ilokanos of La Unión who, being less at home in the idiom, do not employ many profound terms, yet understand them readily enough and answer them with full intelligence.

Mr. Candido Gironella, of Kandon (Ilokos Sur), gives the explanation why the people of La Unión should be less at home in the dialect. To understand fully the situation it is necessary to know that the Province of La Unión is of relatively recent creation. Till the middle of last century Pangasinán included not only Santo Tomás and San Fernando but reached up with its last pueblo, Bagnotan, to the vicinity of the southernmost pueblos of Ilokos Sur—Namakpakan, Balawan, and Bangar. This northern spur of Pangasinán was segregated from the main body south of Santo Tomás, as were the three towns last mentioned from Ilokos Sur, and of these two slices merged together a new province was created in 1850, with the name La Unión, which consequently threw political boundaries around just that stretch of coast land which represented the junction of two entirely different dialects, Ilokano and Pangasinán. Where the exact *linguistic* divide between the two had formerly been I do not know. Given the flat coastal plain dotted with straggling pueblos along the main road and with dispersed barrios or groups of houses between the fields, it may never have been very clearly drawn.

Zúñiga, writing between 1803 and 1805, brings the divide down to Santo Tomás when he says:

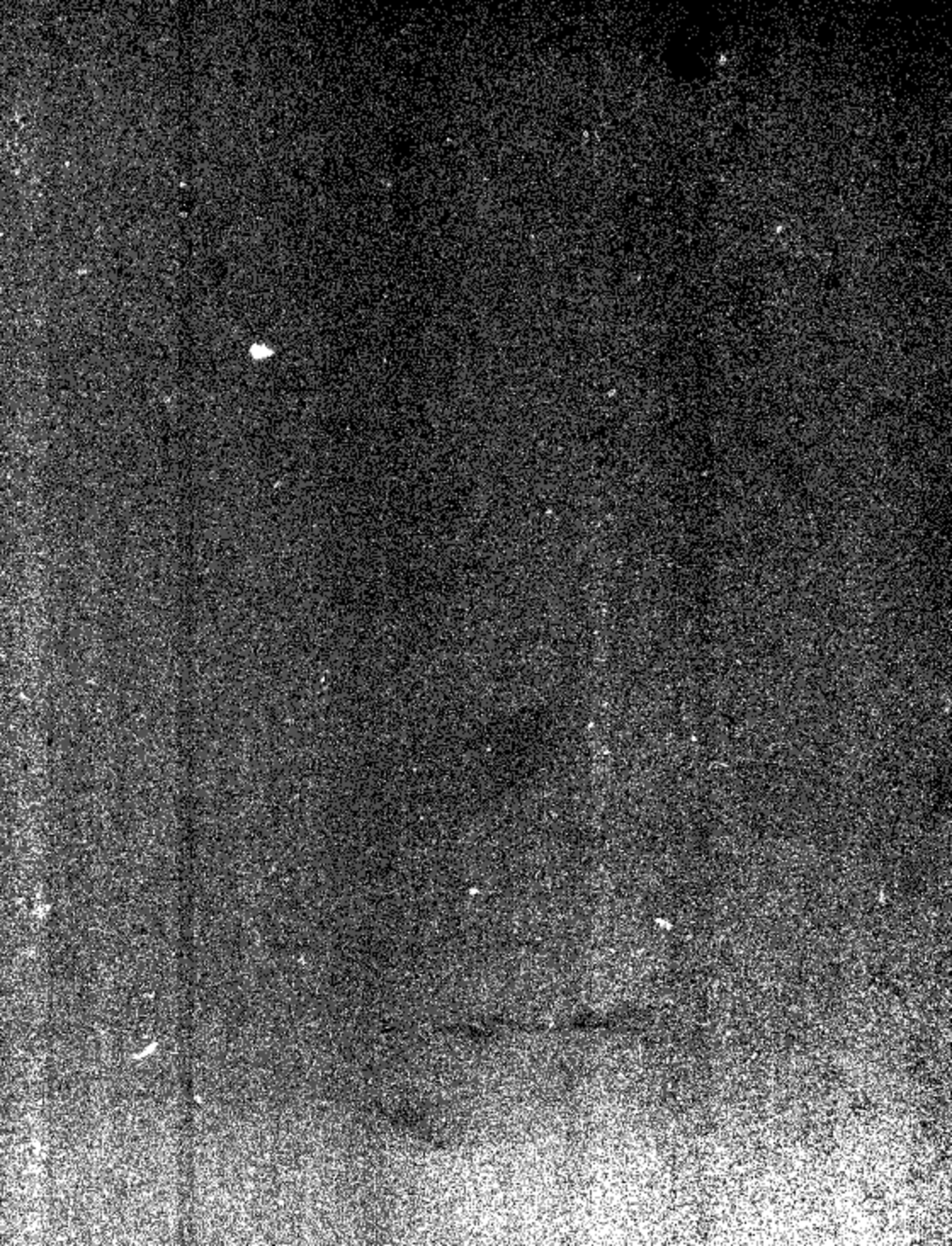
The inhabitants of this province [Pangasinan] are of two nationalities. Those who live in the towns of Baknotan and the following ones [going south] unto Santo Tomás are of the Ilokano nation; they speak its idiom and in nothing differ from the Ilokano. Those who inhabit the rest of the province . . . . are the true Pangasinan, a nation distinct from the others of the islands, having their particular idiom which nevertheless resembles all dialects of the Philippines.

Mr. Gironella, my above-named correspondent, deviates somewhat from this or maybe he is only more precise, when he writes:

The three Provinces Ilokos Norte, Sur, and Abra have no substantial difference whatever in their dialects but only an accidental one in their local expressions. Not so in La Unión, because here, before the fusion of those pueblos, there was spoken Ilokano and Pangasinan, but after the constitution of the new province Ilokano predominated, being the speech of Bangar, Namakpakan, and Balawan, which towns are truly Ilokano. The remainder of the towns were formerly in Pangasinan and their Ilokano speech is tolerably adulterated, as you may very well note in the towns of Agoo, Santo Tomás, and Rosario, which still speak both Ilokano and Pangasinan. And therefrom arises the great difference to be observed between Ilokano as spoken in Ilokos Sur, Norte, Abra and the adulterated Ilokano of La Unión. In the latter province principally the three towns mentioned Ilokanoized the idiom of Pangasinan, and if they speak with an Ilokano who has no knowledge of Pangasinan they do not understand each other.

Reviewing the information contained in the letters of my three informants as here reproduced it becomes evident that the Ilokano people living in the four provinces repeatedly mentioned speak a dialect of marked uniformity. Its greater shallowness in parts of La Unión and the disturbance of its purity at the extreme southern confines of that province are only phases of its encounter with an adjoining quite different dialect which it appears to be gradually throwing back.

The dialect under review is, like all forms of human speech, the faithful reflection of the character of its people. Heavily as Ilokano is indebted to the Spanish philologists, who since early times fixed its forms in grammars, vocabularies, and other works, and to its own native writers and poets, the primary foundation of its solidity and strength is the well-known steadiness, energy, and cohesion of its speakers, who have made their home country, in spite of its unfavorable configuration, a strong nucleus of Ilokano life. Expanding from this densely populated country they have carried their speech with them into many other provinces in which they have settled and founded colonies. This expansion movement is dwelt upon and described, as singularly characteristic of the Ilokano people, on page 54 of the Spanish edition of "Census of the Philippine Islands," 1903. How in new settlements the Ilokano dialect supersedes the speech of weaker people may be seen in Reed, "Negritos of Zambales," page 28. Its influence upon an adjacent Igorot dialect has been characterized by the present writer in a previous paper (The Nabaloi Dialect, p. 100).



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PART II

“F” AND “V” IN PHILIPPINE  
LANGUAGES

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## ABBREVIATIONS

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Achin.	Achinese	Il.	Ilokano
Ar.	Arabic	It.	Itawi
A. S.	Anglo-Saxon	Jap.	Japanese
Bag.	Bagobo	Jav.	Javanese
Bat.	Batta	Kal.	Kalamian
Bkl.	Bikol	Lat.	Latin
Bil.	Bilan	Lith.	Lithuanian
Bis.	Bisayan	Mal.	<del>Malay</del>
Bis. Ceb.	Bisayan of Cebú	Mgd.	Magindanau
Bis. Hil.	Bisayan Hilagayna	Mak.	Makassar
Bis. Sam.	Bisayan of Samar	Mlg.	Malagasy
Bug.	Bugis	Marq.	Marquesas
Cham.	Chamorro	NHG.	New High German
Eng.	English	O. Bulg.	Old Bulgarian
Gad.	Gaddan	Pamp.	Pampangan
Goth.	Gothic	Skt.	Sanskrit
Gr.	Greek	Sund.	Sundanese
Haw.	Hawaiian	Tagak.	Tagakaolo
Heb.	Hebrew	Tag.	Tagalog
Ib.	Ibanag	Tir.	Tiruray
I. E.	Indo-European	Yog.	Yogad



## "F" AND "V" IN PHILIPPINE LANGUAGES

The absence of labial fricatives is one of the most obvious characteristics of Malayan phonology as contrasted with Malagasy and certain groups of the Polynesian languages; compare the following Malayo-Polynesian words signifying 'fire': Malay *api*, Javanese, Batak, Bugis, Pampangan *api*, Dayak, Tagalog, Pangasinan, Ilokano, Magindanau, Bagobo, Chirin (Batanes Islands) *apui* (or *apoi*); but Malagasy *afu*, Samoan and Tongan *afi*; Compare also Malayan *batú*, 'stone', with Mlg. *vato*, Fiji *valu*, Samoan and Tongan *valu*, and Malay *empat*, 'four', Tag. *apat*, with Mlg. *efatra*, Samoan, Tongan, Marquesas *fa*, and Fiji *va*.

As is seen in the foregoing examples, Malayan *p* and *b* become *f* and *v*, respectively, in Malagasy (Mal. *api*, *batú*: Mlg. *afu*, *vato*), while both become *f* in Samoan and Tongan (*afi*, *valu*), and *v* in Fiji (*valu*, *va*.) The Polynesian *f* is further weakened to a mere aspirate *h* in Hawaiian and Tahitian, *afi* becoming *ahi*, and is entirely lost in Rarotongan, original *api* becoming *ai*. The Chamorro language of Guam has both *f* and *p*, the former regularly representing original *p* (cf. Cham. *guafe*, 'fire' with the examples just given, and the Chamorro verbal prefix *fa-* with the Philippine prefix *pa-*), while the latter stands for original *b*, cf. Cham *pulan*, 'moon', *pution*, 'star', with Malay *bulan*, Tag. and Bis. *bitwin* and *bitoon*.

While the great majority of the Philippine languages and dialects, including Tagalog, Bisayan, Pampangan, Pangasinan, Ilokano, and Bikol, follow the general rule of the Malayan branch of the family and have neither *f* nor *v* sounds, some notable exceptions are found at the northern and southern extremities of the Archipelago. The Ibanag (pron. Ibanák) and its dialects, chief of which are those called Gaddan, Yogad, and Itawi, spoken in the Provinces of Kagayan and Isabela, the languages of the Bontok and Benguet Igorot, and the Tiruray, Bilan, and Tagakaolo of southern Mindanao, all possess the surd spirant *f*, and some of those of the northern Luzón group have the sonant spirant *v*. It is quite probable that further data would show other languages containing

one or both of these sounds, but it is not likely that they will be found far from the two regions here named.<sup>1</sup>

*The surd fricative f.*—In the southern group of *f* languages, viz. Tiruray, Bilan, and Tagakaolo, the *p* sound does not exist, but has everywhere been shifted to the corresponding spirant *f*, e. g., Tir. *fitéu*, 'seven', Bil. and Tagak. *fitó*<sup>2</sup> (cf. Tag. Bis. Bkl. Pamp. Pang. Il. lb. *pitó* or *pitá*), Tir. *futé*,<sup>3</sup> 'white' (cf. Tag. Bis. Bkl. Pamp. Bag. *puti*, Malay, Sulu, Magindanao *púti*, Jav. Sund. Achin. *putih*, Batak and Dayak *puti*, but Nias *afusih*,<sup>4</sup> Mlg. *fotsy*), Tir. *efot*, 'four', Tagak. *ufat*, Bil. *faat* (cf. Tag. *apat*, Bis. *apat* and *upat*, Mal. *ampat*), Tir. *afei*, 'fire' (cf. Tag. etc., *apái*, *supra*), Tagak. *fag'amfo*, 'pray' inv. pass. (cf. Bis. *pag'ampo*). Foreign words containing the sound of *p*, when taken into any of the three languages of this group, are pronounced as if spelled with *f*, e. g., the Spanish names *Pedro* and *Policarpio* become *Fedru*, *Fulikarfú*.

While, as we have just seen, original *p* is entirely supplanted by its corresponding unvoiced fricative in three languages of southern Mindanao, both *p* and *f* are found in all the *f* languages of northern Luzón, where a remarkable variety of conditions exists, indicative of a transitional stage in which labial stops are gradually being weakened to fricatives. In the southern group *f* regularly represents an original *p*, Malayan *b* in most instances remaining unchanged, e. g., Tir. *batéu*, 'stone', *ebuk*, 'hair'; Tag. and Bis. *bató*, *bohók*; Bilan *libo*, 'hundred'; Tag. and Bis. *libo*, 'thousand', Mal. *ribu*, Mlg. *arivo*; Tagak. *bobai*, 'female', *bonga*, 'fruit'; Tag. and Bis. *babáyi* or *babái*, *bóngá* or *búnga*. Exceptional is Tir. *fenwó*, 'village, settlement': Mal. *banúa*, 'land, country',

<sup>1</sup> The letter *v* appears in a Kalamian word list written in the year 1789 by an Augustinian friar, Jerónimo de la Virgen de Monserrate, and first published by W. E. Retana in 1896 in his *Archivo del Bibliófilo Filipino*, Madrid, 1895—1905, Vol. II, pp. 207—224; but it is probable that wherever the author wrote *v* it was intended to represent the sound of *b* or *u* (vowel or semivowel). The confusion of *b*, *u*, and *v* in Spanish orthography is well known and was especially common prior to the last century; note the spelling of Spanish words by the author here cited: *Bocabulario*, *gerva*, *rivera*, *suave*, pp. 211, 218, and 220, op. cit. Thus the word appearing in the list as *catava* (husband, wife), is properly *katawa*, cf. Tag. and Bis. *awawa*. For the Kalamian prefixed *k* of *katawa*, cf. Kal. *kolo* 'head', *kaldau* 'sun, day', *korda* (rain), with *olo*, *adlas* or *aldas*, *ulas* or *uras* of other Philippine languages, and for Kal. *s* representing Malayan *s*, cf. Kal. *toto*, 'uber', *patat*, 'milk', *tulat*, 'write', with Tag. and Bis. *asaw*, *patas*, *sulat*. The word appearing in the list as *lawá*, 'night', corresponds to Tag. and Bis. *gabá* and Ilokano *rabá*, and is properly *rabá*.

<sup>2</sup> The Bilan and Tagakaolo examples are taken from Retana's introduction to his edition of *Combes, Historia de Mindanao y Joló*, Madrid, 1897, cols. lxxxix and lxxxiv. In the same introduction, under the heading "Manobo," the *Ave Maria* is given in the Manobo language, and contains the words *waffa* (Bis), *ampo*, and *ponó*. This is the only material at hand for the Manobo, and is, of course, insufficient evidence upon which to base any rule as to the interchange of *p* and *f*.

<sup>3</sup> Orthography of Bennázar, *Diccionario Tiruray-Español*, Manila, 1892: *s* is pronounced as French *é final*.

<sup>4</sup> From A. van Dahlen's list of Nias words, published as part of a comparative vocabulary of the dialects of certain wild tribes of the Malay Peninsula, Borneo, etc., compiled by F. A. Swettenham, *Journal of the Straits Branch, R. A. S.*, No. 5 Singapore, 1880. It would appear that Nias, like Tir., Bil., and Tagak., always changes *p* to *f*.

Sulu *banúa*, 'country', Bis. Ceb. *bánwa*, 'country', Bis. Hil. *bánwa*, 'town, people', Bis. Sam. *bánwa*, 'country, sky, weather', Bkl. *banwá*, 'weather', Tag. *banówa*, 'sky, weather' (obs.), Pamp., Bag. *bánwa*, 'country', Samoan *fanua*, 'land', Tahiti *fenua*, Marq. *fenua* or *henua*, Haw. *honua*, 'flat land, earth's surface'. In the northern group, on the other hand, original *b* is often weakened to *v*, as in Ibanag and Itawi (*v. infra*, p. 139), or to *f*, as in Bontok Igorot, according to Jenks,<sup>1</sup> who observed that the *b* and *f* sounds are often interchangeable in that language, e. g., *bato* or *fato*, 'stone', *book* or *fook*, 'hair' (cf. Tag. etc., *bató*, *bohók*). In still further contrast with the *f* languages of the Mindanao group, original *p* is regularly retained in Bontok Igorot, even before *u*, e. g., *pitó*, 'seven', *apúí*, 'fire' (for examples in other languages *v. supra*).

In Ibanag and its dialects original *p* invariably becomes *f* when immediately followed by *u*, e. g., Ib. Gad. Yog. It. *afuí*, 'fire', *fulu*, 'ten' (cf. Mal *āpi*, Tag. *apúí*, Mal. *puloh*, Tag. *puó*), and should remain unchanged elsewhere according to the rule laid down by Fausto de Cuevas in his exhaustive work on the Ibanag language,<sup>2</sup> and followed out in the orthography of the Ibanag dictionaries,<sup>3</sup> Spanish grammars in Ibanag,<sup>4</sup> and religious pamphlets printed in Ibanag and Gaddan;<sup>5</sup> but in spite of the universal custom of writing *f* only before *u*, the rule is not observed strictly in the spoken Ibanag of the present day. Such words as Ib. *gapá*, 'also', and *mapíá*, 'good' (root *piá*, cf. Il. *piá*, Tir. *fio*), containing an original intervocalic *p*, are generally pronounced *gafá*, *mafá*. From the Ib. root *fuffú*,<sup>6</sup> 'bind, wrap', is made the nominal form *pinuf-*

<sup>1</sup> The Bontok Igorot, Ethnological Survey Publications, Vol. I, Manila, 1905, p. 229. From the predominance of *f* as compared with *b* in the author's list of Bontok words, it may be inferred that the change of original *b* to *f* occurs in the majority of cases.

<sup>2</sup> Arte Nuevo de la Lengua Yba. ig. 2d ed., Manila, 1854, p. 5. The author here states that *f* occurs only before *u* and *i*, and is changed to *p* before the latter vowel (?), giving as an example of the change Ib. *pinúwa*, 'consumed', root *fúwa* (cf. Ilokano *púno*, 'spend' Mal. *puna*, fr. Skt. *puna*, 'destroyed, lost'). This is, of course, equivalent to saying merely that *f* occurs only before *u*. In cases like the example cited original *p* has simply remained unchanged before *i* of the infix *-i-*, while it has been changed to *f* in the root form *fúwa* owing to the following *u*.

<sup>3</sup> Payo, Diccionario Español-Ibanág, Manila, 1887.

Rodríguez, Diccionario Ibanag-Español, Manila, 1854.

The editor of the latter work makes the following misleading statement in his introduction (p. 9): "F before *i* is pronounced *p*, and before the other vowels as in Spanish," from which it might be inferred that *f* may occur before any vowel, while in the body of the dictionary *f* never appears except before *u*.

<sup>4</sup> Nolasco de Medío, Gramática Ibanag-Castellana, 2d ed. Manila, 1892.

<sup>5</sup> Nepomuceno, Gramática Castellana Explicada en el Lenguaje Español é Ibanág, Manila, 1894.

<sup>6</sup> Numerous religious pamphlets in Ibanag have been published in Manila, besides a catechism in Gaddan, Catecismo de la Doctrina en lengua Gaddan, pub. by order of Fr. José Rodríguez, Manila, 1833 (other editions later).

<sup>7</sup> Consonantal doubling is a characteristic of Ibanag and its dialects, the two elements being distinctly pronounced as in Italian, thus, Ib. Gad. Yog. It. *anám*, 'six' (pr. an-nám), Ib. *avúá*, 'earth'. In Ibanag itself, all original surd stops, when final, are mute; and as they are fully sounded when supported by a suffix, I have followed the custom of the dictionaries and grammars in retaining the final mute consonant in the suffixless forms, but writing it above the line instead of after a hyphen, thus, Ib. *aná*, 'offspring, child', *appó*, 'four', *atáp* 'smoke' (cf. Mal. *anak*, *ampat*, *asap*), but *tatagadkán*, 'uterus', *katápan*, 'smoked'. It is customary in everyday practice among the Kagayan people to write *aná*, *appó*, *atá*, etc.

*fútan*, 'thing bound, bundle', and though it appears in all Ibanag books with an initial *p* according to the grammatical rule, I have never heard it so pronounced, but always as *finuffútan*. The initial *f* pronunciation is here probably due to the influence of the (grammatically proper) *ff* of the same word. On the other hand, such words as Ib. *palappátan* 'thing revealed' (root *lappá*, 'to manifest, reveal') seem always to be pronounced as written. It is not improbable that when the Dominican friars first entered the Kagayan Valley the *p* sound was much more stable in Ibanag than at present, at least sufficiently so to lead the first Spanish writers on Ibanag grammar and lexicography to adopt the rule that *f* occurs only before *u*, for it is inconceivable that such a rule could be laid down under existing conditions in which the *f* sound in *gafá* (*gapá* in dict.) is practically identical with that in *afuí*. It is easy to see how this ancient rule, so simple of application and so fully authorized by tradition, should continue to be observed in the written language after it ceased to be an accurate statement of a linguistic phenomenon.

Where *f* occurs in Ibanag and its dialects, it regularly represents original *p*, (see examples given above), original *b* either remaining unchanged or becoming *v* (*v. infra*, p. 139); but the Gaddan dialect, like Bontok Igorot, interchanges *b* with *f* apparently without regard to the quality of the following vowel, e. g., Gad. *bibig* or *bifig*, 'lip', cf. Tag. *bibig*, Pang. Mgd. *bibí*, Mal. *bibir*.

In the language of the Ibaloi Igorot<sup>1</sup> (Province of Benguet), original *p* is interchangeable with *f* in some words, e. g., *apil* or *afil*, 'different', *Kupit* or *Kufit*, a feminine name; is constant in others, e. g., *palit*, 'dear', *paltog*, 'gun'; and replaces original *b* in the pronunciation of certain northern *rancherías* of Benguet, e. g., *fúdai* for *búdai*, 'land', *falei* for *balei*, 'house', while in still other words *f* has permanently replaced original *p*, e. g., *andufit*, 'soft', *udufen*, 'to accompany'.

The *f* of all these languages is a pure labial fricative and not labiodental as in English. It is very slightly breathed and hence, like the Japanese *f* before *u* in the series *ka*, *hi*, *fu*, *he*, *ho*, is often hardly distinguishable from the aspirate *h*, cf. the pronunciation of Ibanag *futu*, 'heart' (Tag. *puso*) with that of Jap. *futo*, 'easily'. The shifting from original *p* seems to have been through an intermediate *pf* like the Middle and Modern High German *pf* in *pfund*, *pfad*, *stumpf*, as compared with the English cognates, *pound*, *path*, *stump*. This intermediate step is observed in the attempts made by Filipino school children to pronounce English or Spanish words containing the letter *f*. While giving a course in English phonetics to a class of twenty-one young

<sup>1</sup> Cf. Scheerer's admirable work, *The Nabaloi Dialect*, Ethnological Survey Publications, Vol. II, Part II, Manila, 1905, pp. 101, 102, and 104. I have adopted the form Ibaloi instead of Nabuloi in this article at the personal request of the author. I have observed the confusion of *f* and *p* in the pronunciation of both the Ibaloi and the Kankanañ Igorot, e. g., *Sampifanchis* for *San Fernando*.

Tagalogs three years ago, I found that when they pronounced the word *Filipino* in concert, the resultant sound was at first *pilipino*, later *pilipfino* and *pfilipfino*, and finally, after three months of training, *filipino*, the *f* sound, however, being a pure labial and hence incorrect. The word *Filipino* being written on a blackboard on the evening of July 7, 1904, each member of the class was asked to pronounce it independently, with the following result: eight pronounced *f* (labial)—*p*; three, *f—f*; three, *pf—pf*; two, *p—p*; two, *pf—p*; two, *f—pf*, and one, *p—f*. One of those pronouncing *pf—p* immediately repeated the word, giving it *p—f*, and one pronounced, first, *f—f*, secondly, *pf—pf*, and lastly, *f—p*. The *f* sound was in each case a pure labial. One month later two-thirds of the same class pronounced the word *filipino*, but none of them had mastered the labio-dental pronunciation of *f*.

In all parts of the Archipelago one hears, sporadically, the sound of *f* or *pf* in place of the Malayan *p*. In my experience in teaching English sounds to Tagalog, Bisayan, Pampangan, Pangasinan, Ilokano, Ibanag, and Igorot children, I have invariably found individuals in each of these speech groups who had more difficulty with the pronunciation of *p* than with that of *f*. In such cases the sound is produced by expelling the air through the lips when closed, but so relaxed that a very slight explosion is immediately followed by an almost imperceptible spirant, the result being a *pf* sound, the constituent elements of which are so blended as to be hardly distinguishable from each other. The fricative element is naturally more marked in intervocalic position, and the stop consonant in initial or final position; hence one frequently hears, even in parts where the native language properly has no labial fricatives, such pronunciations as *pilifino*. In most cases of this character, the labial consonant would register on a Rousselot machine as *pf*, with the *p* element showing more strongly when initial or final, and the *f* element predominating when intervocalic.

*The sonant fricative v.*—In Ibanag, an original *b* always becomes *v* before *u*, e. g., Ib. *vulán*,<sup>1</sup> 'moon, month', cf. Mal. Bis. *bulan*, Tag. *luan*; Ib. *davún*, 'earth', cf. Pamp. *gabbon*, Pang. *gabón*, 'alluvial soil'; Ib., *vuvún*, 'well, spring', cf. Tag. Pang. Il. Bkl. Bis. *bobong*. This *v* is a pure labial like *w* as pronounced in certain parts of Germany, but is much more forcibly pronounced, especially when doubled as in *davún* (pron. *dav—vún*). Under other circumstances original *b* is unchanged in Ibanag itself, e. g., Ib. *batú*, 'stone', *bébai*, 'sea', *bibig*, 'lip'; but this rule is not followed out in the Ibanag dialects, Gaddan, Yogad, and Itawi, as is the case with the change of *p* to *f* (*v. supra*, p. 137). In Itawi, a very slightly voiced labial *v* is common before any vowel, and seems to interchange with its original *b*; I have heard the Itawi word for 'swine'

<sup>1</sup> This *v* appears as *b* in the Spanish orthography of the Ibanag dictionaries and grammars (*bulán*, *dobbún*, *bubún*), though Fausto de Cuevas, in his grammar, *op. cit.*, p. 4, says that *b* before *u* has the sound of French *v*.

pronounced in three ways, namely, *bábi*, *bávi*, and *vávi*. One young man whose native tongue is Itawi says there is no *b* sound in the dialect, another never uses a *v* sound, while a third pronounces an original *b* as *v* only when intervocalic. In Yogad, on the other hand, original *b* is, so far as I can learn, persistent even before *u*, e. g., Yog. (*ta*)*ribú*, 'thousand', cf. Ib. and It. (*ma*)*rivú*, Gad. (*tá*)*rifu*. The existence of a voiced labial fricative in Gaddan is doubtful, and it is probable that whenever *b* is affected in this dialect, it becomes *f* (*v. supra*, p. 138).

So far as can be ascertained from the materials at hand, *v* is not found except in the Ibanag speech area. The letter *v* occurs in the Magindanao orthography adopted by the Jesuit missionary, Jacinto Juanmarti, in his works on the Magindanao language,<sup>1</sup> but here, as explained by the author himself,<sup>2</sup> *v* represents the sound of the semivowel *w*. 'This sound comes from original *b* with which it is often interchangeable in this language, e. g., Mgd. *bató* or *wató*, 'stone', *bálu* or *wálu*, 'widow(er)' *balet* or *walet*, 'island', *bagyo* or *wagyo*, 'typhoon'.

The words *vugas* and *viasa* appear in the *Ave Maria* translated into the Manguang dialect of southeastern Mindanao by a Jesuit missionary, Bernardino Llovera, and quoted by Retana in his introduction to the *Historia de Mindanao y Joló*,<sup>3</sup> but owing to the vagaries of Spanish orthography when applied to the Philippine languages, it is impossible to determine, in the absence of further data, whether this *v* symbolizes the sound of *v*, *b*, or *w*.

In the Sulu language, *v* occurs, according to Cowie,<sup>4</sup> only in the word *asivi*, 'small'.

A review of the speech conditions of the Archipelago as sketched above with reference to labial fricatives shows the existence of both *f* and *v*, contrary to the statement of Brandstetter<sup>5</sup> that Malagasy is the only one of the western Malayo-Polynesian languages that has *f* in such words as Mlg. *folo*, *fotsy*, *fidy*; Mal. *puloh*, 'ten', *putih*, 'white', *pilih*, 'choose', cf. Tir. *folo*, Ib. Gad. Yog. It. *fulu*, Tir. *futö*, *f(em)ili*. Of the two fricatives, *f* is much the more common, and is found in several languages where *v* is unknown, e. g., in the three *f* languages of Mindanao, in Bontok and Ibaloi Igorot, and probably in Gaddan and Yogad. *P*, when weakened, always becomes *f*, and *b* is oftener changed to *f* than to *v*. We thus see in two speech areas of the Philippines the same shifting of labial stops to fricatives as has occurred in Malagasy, Nias, and the Oceanic languages, the change of *p* to *f* being complete in the southern group, while the northern group presents, under a remarkable variety of

<sup>1</sup> Juanmarti, *Gramática de la Lengua de Maguindanao*, Manila, 1892 (translated into English by Capt. C. C. Smith, *A Grammar of the Maguindanao Tongue*, Washington, 1906), and *Diccionario Moro-Maguindanao-Español*, Manila, 1906.

<sup>2</sup> *Gramática*, p. 8.

<sup>3</sup> Combén, *op. cit.*, introd., col. lxxxiii.

<sup>4</sup> *English-Sulu-Malay Vocabulary*, London, 1893, introd., p. xii.

<sup>5</sup> *Die Beziehungen des Malagasy zum Malaischen*, Luzern, 1893, p. 5.

aspects, a transitional stage of the same phenomenon, in which both *p* and *b* are affected, the change always resulting in an unvoiced fricative with the exception of the treatment of original *b* in Ibanag and Itawi, where under certain conditions it becomes *v*.

This sound shifting is comparable, so far as *p* is concerned, to the first *Lautverschiebung* of Indo-European consonants in Germanic, cf. I.-E. \**pater* 'father', Skt. *pitā*, Gr. *πατήρ*, Lat. *pater*: Goth. *fadar*, AS. *fedder*, Eng. *father*, NHG. *vater*. The Chamorro language also furnishes a parallel to the shifting of Indo-European *b* to primitive Germanic *p* (NHG. *f* by second sound shifting), compare Cham. *tupo*, 'sugar-cane': Mal. and Mgd. *tebā*, Jav. *tebu*, Mak. and Bug. *tabu*, Bat. *tobu*, Tag. Bis. Bkl. *tubó*, Pamp. *átbu*, Bag. *tobbó*, Sulu *tubu* or *tabu*, with: Goth. *diups*, Eng. *deep* (NHG. *tief*): I.-E. \**dheub* 'be deep', Lith. *dubūs*, OBulg. *dǔbri*. Other examples for Chamorro are: *pau*, 'odor', *apo*, 'ashes', *pagyo*, 'typhoon', *ipapa*, 'below', *apaga*, 'shoulder', in which the corresponding Philippine words have *b*.

The Philippine *f*, as has already been observed (p. 138), is so slightly breathed that it approaches the sound of a mere aspirate, and it is doubtless this same quality of the Polynesian *f* that has caused it to become *h* in Hawaiian and Tahitian (v. *supra*, p. 135). It is doubtful whether the Indo-European family furnishes an example of this secondary shifting. The Armenian *hair*, 'father', where *h* represents original *p*, may be an example in point if the change was through an intermediate *f*. Whether the Japanese furnishes an analogous change in the series *ha hi, fu, he, ho*, depends upon the correctness of the statement made by some scholars that this was originally an *f* series throughout.

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