

Dominican Language Studies in the Philippines

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The Christian Faith came to the Philippine Islands in 1521 when Ferdinand Magellan and his men landed on Homonhon Island after an arduous voyage of some two years. Father Pedro Valderrama O.P. had the distinction of offering the first Holy Sacrifice of the Mass in thanksgiving for their safe arrival. The expedition came to grief with the death of Magellan at the hands of Lapulapu and his brave warriors; later, the survivors had to flee Cebu. Eventually, only Sebastian Elcano and eighteen other men reached Spain; several others, held prisoners by the Portuguese in the Moluccas, also managed to get home.

Three other expeditions set out to find what had happened to Magellan: that of Juan García Joffre de Loaisa in 1525, that of Alvaro de Saavedra in 1527, and the one under Ruy López de Villalobos in 1542. All failed to accomplish much; Villalobos, however, had the distinction of naming the Islands after King Philip II, the then reigning monarch.

Philip II ordered a fifth expedition. This one was better planned and executed. The fleet, commanded by Miguel López de Legazpi with Andrés de Urdaneta, an Agustinian priest as navigator, set sail from Puerto de Navidad in Mexico on November 20, 1564, and reached Cebu sometime in April 1565. The Spaniards established their first permanent settlement in what is now Cebu City; but native unrest due to their past experiences with Magellan and his men and Portuguese hostility forced them to move to Panay Island in 1569. In 1571, Legazpi and his men moved to Manila which had a fine harbor and excellent defences; before this, his own grandson, Juan de Salcedo, had joined

him. In Panay, the people had accepted Spanish sovereignty and paid regular tribute. On their way to Manila, the Spaniards had to reduce Mindoro Island; Captain Salcedo and his men accomplished the conquest of the island. Thus began the successful but brief military career of this young man who by his efforts won over large areas of Luzon for Spain.

From Manila, the Spaniards set out to pacify and colonized the surrounding areas and islands. After some trouble with Rajah Soliman, Lakandula and his men, the area was soon reduced. Governor Legazpi ordered Captain Salcedo to explore Luzon; with his men, they sailed up the Western coast of Luzon, turned right at Cape Bojeador and sailed along the Northern coast. They turned right at Cape Engaño and sailed down the Eastern coast to the Bikol region. Captain Salcedo then made his way to Manila to report to the *Adelantado*. For his achievement, he received the "encomienda" or land grant of *Villa Fernandina*, located in Vigan. He died young, but he bequeathed his lands to the Ilocano people.

In 1581, word reached Manila that a band of Japanese pirates under Tayfusu was ravaging the Northern Luzon coast villages. Captain Juan Carreon led the expedition; with him went two Chaplains, Fathers Francisco Rodríguez, Augustinian, and Cristobal de Salvatierra, Dominican. After repulsing the pirate band, Captain Carreón and his men moved upriver and founded Nueva Segovia, now Lallô town. The Church authorities assigned the mission territory to the Augustinians. But because of the lack of priests and their disappointment with the behavior of the Spaniards and the hostility of the native people, they gave up the mission. Governor Luis Pérez Dasmariñas then requested the Dominicans to take over the evangelization and spiritual administration of the Valley; the Dominican Superior immediately sent Father Diego de Soria, who later became the second Bishop of the Diocese, and Tomás de Castellar to Cagayan. The two met the same difficulties and requested permission to return to Manila. On their way back, they met six Dominicans who had just arrived from Spain and had been sent to augment their numbers. In September 1595, the priests received their assignments: Frs. de Soria and Castellar, in Nueva Segovia; Frs. Martín de San Jacinto and Gaspar Zarfate to Pata, one of the first mission stations set up; Frs. Ambrosio de la Madre de Dios and Antonio de Soria, together with Lay Brothers, were assigned to Abulug and Camalaniugan respectively. The Dominicans had come to stay.

The Ibanag were the first people the missionaries came in contact with; so the priests learned their language. The first Archbishop of Manila, Domingo de Salazar, O.P., convoked in Manila in 1582 the First Synod, which promulgated a decision that had far-reaching consequences for the Evangelization of the Islands and the study of Philippine languages. Writes Historian Antonio Molina in his book *The Philippines Through the Centuries* (Manila: University of Santo Tomas Press, 1960): "...the Synod decided that the Missionaries preach in the different dialects (languages) instead of making the people learn Spanish first..." a lesson learned, no doubt, from the difficulties the Spaniards faced in the exploration, pacification, colonization and evangelization of the then New World, the Americas. With the proliferation of native Philippine languages and dialects (87 as of last count) and the shortage of priests, the decision as to which language to use in their work was left to the missionaries. One result was the number of languages studies conducted by the Dominicans in the Cagayan Valley, the Augustinians in the Ilocos Region, the Franciscans in Tagalog territory, and the Jesuits in the Visayas and Mindanao. The languages most studied were Tagalog, Iloko, Pangasinan, Kapampangan, Bikol and Ibanag in Luzon, and Cebuano and Ilonggo in the Visayas.

As early as 1607, the Dominican Superior assigned Fathers Luis Flores and Francisco Minayo to "exert efforts to learn Ibanag and teach it to the natives and to administer the Sacraments in the same language." In 1751, Fr. José Herrera extended the order to include Paniqui, now Nueva Vizcaya Province. The missionaries intended *Ibanag* to be the "lingua franca" of the Valley.

The Dominicans divided the whole Valley then into the following areas: Siguiran, the northernmost part; Maquilâ, northern Isabela centered in Cabagan Viejo, now San Pablo town; Camarag, in Echague; and Paniqui in Nueva Vizcaya. The languages of the Valley identified, from North to South are *Ibanag* (with three identified variants), *Itawit* with its several variants, *Malaweg*, *Iraya*, *Yogad* in the Angadanan-Alicia-Echague area, *Gaddang*, *Isinai*, *Kalanguya* and *Ilonggot*, which the speakers prefer to call "Bugkalot," all in Nueva Vizcaya province.

All Philippine languages share common phonological, morphological and syntactic features. All belong to the Malayo-Polynesian branch of the Austronesian family of languages which cover the whole Pacific Basin, the Australian continent and the Indonesian and Phil-

ippine archipelagos all the way up to Yami or Orchid Island, north of the Batanes.

Fr. Fredric F. Weingartner, S.J., from Tien Educational Center in Taipei, Taiwan, offers an interesting observation. He visited the Philippines last October, 1996 intending to go to Basco in the Batanes to do research work on the Ivatan language. Unfortunately, this was still the height of the "taifun" season, as he called it; so he looked around, found an Ivatan informant in Tuguegarao, and got tapes of Ivatan utterances. He also taped Ibanag utterances for comparison and came up with this conclusion, which proved his original hypothesis: that Ivatan and Yami are similar languages, having Malayo-Polynesian origins. His findings, after being subjected to lexico-statistical analysis, show that the similarity between Ivatan and Yami is almost three times higher than between Yami and Tawanesse aboriginal languages, and that the similarity between Ivatan and Ibanag is only one-third of that between Yami and Ivatan. This would make Yami—spoken on Orchid Island—and Ivatan a special speech community.

Language and Dialect

Linguistics defines language as "a system of human speech sounds by which the people of a given community or group interact." The primary form of language is speech; writing is a derived form of language. Implied in this definition is the idea of cultural transmission, an affirmation of the fact that language plays a most important role in that complex learned and shared behaviour we call "culture."

A dialect is a variant of a language differing in such aspects as sounds and intonation, grammar and vocabulary. A geographical dialect is restricted to a given locality or area; a social dialect is spoken by a group of people in a similar situation of education, status or occupation. If English is the language, the following would be considered dialects of the language: Scottish, Irish, Welsh, Australian and American, which itself has New England, Southern, Mid-Western, Western and Chicano as its dialects. Even Oxford and Cambridge English are considered by some as dialects of English. Dr. Teodoro A. Llamzon, who taught Linguistics at the Singapore University for some time, considers "Standard Filipino English," the kind the educated Filipino speaks and writes, as a variant of English. But certainly, not "Taglish" or "Enggalog!"

This essay pays tribute to those zealous and dedicated missionaries who, in addition to their duties, pioneered the studies of Philippine languages. In the Cagayan Valley, which was originally one province, Ibanag was the language studied most since the missionaries, no doubt learning from their New World experiences, knew that a common language could be most useful and productive in their labours. With the numerous languages and dialects spoken within the area and given the difficulties of a foreigner learning a language so unlike his own, it is nothing short of miraculous that in their own way, using the knowledge of their times, they came up with studies that greatly facilitated the learning, understanding and teaching of these languages. Many missionaries became acknowledged experts in the grammar and rhetorics of their respective languages.

The number of studies in Philippine languages reflect the intensity with which these languages were studied and the zeal of the missionaries. The primary source for this paper is Fr. Pablo Fernández' monumental work, *Dominicos Donde Nace el Sol* (Barcelona: Talleres Gráficos YUSTE, 1958). The missionaries produced "Artes y Reglas," or Grammars, "Diccionarios" or lexicons, "Catecismos" or catechisms, "Comentarios" or commentaries, and various "Devociones" or devotional prayers.

To quote Fr. Fernández: "We must remember that these first Dominican apostles worked hard to learn the languages of the region without any aids save hearing, a pen and a piece of paper." Yet learn and master these languages they did; and they wrote grammars and dictionaries to help those who would come after them. As it happened, these grammars and dictionaries had quite a few flaws to begin with; but the authors themselves and others religious undertook the task of improving and perfecting these works in the course of the years.

These works, written primarily to instruct the faithful and the use of the missionaries, achieved great success because of the introduction of the printing press in 1593 in the Philippines. That year, the *Doctrina Christiana* was printed in two books, one in Tagalog by Fr. Juan de Plasencia, O.F.M., and the other in Chinese by Fr. Juan Cobo, O.P. The immortal Fr. Francisco Blancas de San José was the soul of the printing enterprise, the oldest in the Islands, and the mover and executor was a Christian Chinese, Juan de Vera. The first publication, entitled *Libro de Nuestra Señora del Rosario*, came out in Binondo in 1602. The University of Santo Tomas Press, the first in the country,

had the honor of continuing the work of Fr. Blancas de San José and Juan de Vera, the pioneers of printing in the country. Another Chinese, Tomas Pinpin, is also considered as a pioneer in Philippine printing.

Fr. Fernández divides the three hundred and fifty-eight years of the Dominican missionary efforts in the country and in the Cagayan Valley, from 1581 to 1945, into seven periods. In this Paper, the achievements of these pioneering Apostles of Christ are enumerated in the periods during which they lived and worked in the areas to which they were assigned. To quote Fr. Fernández again: "Those assigned to Cagayan had to learn Ibanag; those to Pangasinan, the Pangasinan language; those to Bataan, Tagalog; and finally, the ministers to China, the intricate and difficult Amoy dialect. Some missionaries, transferred from one area to another, learned at least three languages." Thus, our early Dominican apostles, by force of circumstance, by natural abilities, a true love of learning and missionary zeal, became the pioneer linguists and polyglots of their times.

Language Studies: First Period, 1587 to 1630

Among the best scholars and linguists the Province of the Most Holy Rosary had at the time were the Most Reverend Miguel de Benavides, first Bishop of Nueva Segovia and third Archbishop of Manila and Fr. Juan Cobo, who were among the first to engage in and complete the thorny task of learning Chinese without either grammar or vocabulary texts to help them. (Obviously, there were no Chinese grammars and dictionaries written in Spanish for them to use.) Fr. Juan de la Cruz wrote *Esbozo de un Arte en Lengua Tagalog*, which proved most useful later for Fr. Francisco Blancas de san José. Fr. Jacinto Pardo also wrote a pioneering grammar of Ibanag and so did Fr. Juan Maldonado. Fr. Juan de la Cruz learned to speak Tagalog, Pampango and Zambal very fluently.

Fr. Diego de Nieva, expert in *Tagalog* and much advanced in Chinese, composed in the latter language a *Memorial de la Vida Christiana*, an *Arte*, a *Vocabulario* and a *Confesionario*. Bishop Benavides wrote a *Vocabulario Sinense*. Fr. Juan Cobo was the real author of *Ben Sim Po Cam* or *Espejo del Corazón Claro*, which some have attributed to Bishop Benavides. Fr. Cobo likewise composed a *Gramática* and a *Diccionario* in Chinese and a *Tratado de Astronomía*

written in Chinese ideographs. Fr. Pedro de Soto translated all the gospels of the year into Pangasinan and wrote a book about the lives and works of the Saints in the same language.

Second Period: 1602 to 1642

At this time, there were such great linguists as Fr. Franciso Blancas de San José, considered the "Demosthenes" in Tagalog. He dedicated the eighteen years of his life in the Philippines to spread the Gospel through his writing, his preaching and his example. To facilitate the missionaries' learning Tagalog, he wrote the famed *Arte y Reglas de la Lengua Tagala* which, in those days, showed unique genius and a tremendous effort of the will and the intellect. Fr. Sebastián de Totanes, O.F.M., considered this work "of great value for everyone." Fr. Blancas also prepared a grammar for Filipinos who were learning the Spanish language and began a *Vocabulario de Lengua Tagala*, which was later on continued by Fr. Miguel Ruiz.

Fr. Ambrosio Martínez de la Madre de Dios did much work on systematizing the Ibanag language; he wrote an *Arte de la Lengua Ibanag* and a *Vocabulario de la Lengua Ibanag*. To assist beginners, Fr. Marcos de Saavedra undertook the task of writing a *Compendio del Arte y Reglas de la Lengua Ibanag*."

Fr. Tomas Mayor distinguished himself in learning and mastering Chinese. He wrote *Un Símbolo de la Fe* and a *Libro de Nuestra Señora del Rosario*, both in Chinese. Much later, during a brief stay in Bataan, Fr. Francisco Díaz, with the help of the noble Chinese Joaquin Ko, wrote an *Arte* and a *Diccionario de la Lengua Mandarina*, which, in the opinion of Fr. Juan García, was "of great merit which, up to our present times, has not been equalled in this genre."

Fr. Diego Collado, a priest of eminent intelligence and extraordinary insight, worked tirelessly to publish his *Ars Grammaticae Japonicae Linguae*, which, according to the testimony of an illustrious Protestant missionary, was "the best grammar in Japanese written by a foreigner." In the writing of a second Japanese dictionary based on another written by Portuguese Jesuit missionaries, Fr. Jacinto Esquivel spent much time and effort. This same priest, probably irked by his enforced stay in Formosa while waiting for an opportunity to enter Japan, took advantage to the time by writing an *Arte de la Lengua de*

los Indios de Tamchui, most probably a native Taiwanese language. Fr. Teodoro Quiros de la Madre de Dios also worked at the language of the Northern islands by writing an *Arte de la Lengua de los Indios de Tamsui* and a *Vocabulario* of the same language.

For their mastery of languages, many historians have a word or two of praise for the following: Frs. Jerónimo de Belen, expert in Tagalog; Francisco Martínez, perfect in Pangasinan; Diego Collado, Gaspar Zarfate, Lucas Ruiz de Montanero, Marcos de Saavedra, Ambrosio Martínez de la Madre de Dios, Francisco de Paula and Lorenzo Elduayen, in Ibanag; and the Blessed Luis Exarch and Diego Collado, in Japanese.

Many religious mastered two or more language; Fr. Francisco Carredo spoke Chinese, Tagalog and Ibanag perfectly; the Venerable Fr. Jordan Arzalon, who, in addition to Italian, knew Spanish, Greek, Ibanag, Chinese and Japanese; and also Fr. Tomás Gutiérrez, famed for his ability to learn languages, demonstrated this by mastering Pangasinan, Iloko, Ibanag and Isinay.

Third Period: 1642 to 1676

To us in these times, it would seem imposible that a priest so occupied with his duties as Fr. Juan Bautista de Morales was would find time to undertake the difficult and painstaking task of writing an *Arte dela Lengua Mandarin* and a *Diccionario Sínico*. For this work, one would find a man of excellent intellect, enterprising character and a will of steel, most skilled in Mandarin and common languages and master of the labyrinthine intricacies of Chinese ideographic writing.

The *Arte y Diccionario Ibanag-Español* is one of the shinning achievements of the Dominicans in the Cagayan Valley. It was written by Fr. Jose Bugarin, a priest with a profound memory and recognized as the expert on the morphological structure of the Ibanag language. Fr. Tomás Ramos continued work on the *Diccionario de la Lengua Tagalog* begun by Fr. Blancas de San José and carried on by Fr. Ruiz, from the letters D to O. And Fr. Antonio Sánchez undertook the task of writing a *Vocabulario Copioso de la Lengua Pangasinense*.

In spoken languages, the recognized masters of this time were Frs. Francisco de Herrera, Tomas Ramos, Alfonso Navarro, Jacinto Gali and Alberto Collares, in Tagalog; Frs. Francisco Martir Ballesteros,

Cristobal Tamayo and Jose Bugarin, in Pangasinan; Frs. Jose Bugarin, Domingo González, Lucas García, Martín Real de la Cruz, Juan Pavon and Juan Huguet, in Ibanag; Frs. Francisco de Paula, Alberto Collares, Francisco de Herrera, Francisco Díaz, Juan García, Juan Bautista, Blessed Francisco de Capillas and Juan García, in Chinese; and Fr. Teodoro Quiros, in Formosan.

Most deserving of a special place in the Roster of the Province as a philologist was Fr. José de Madrid who, in addition to Spanish, Tagalog, Visayan, Isinay and the Amoy dialect of Chinese, also understood Italian and wrote with rare eloquence in Latin.

Fourth Period: 1676 to 1762

Fr. Francisco Varo, an expert in the difficult art of Chinese ideographic writing, wrote a much-admired *Gramática China* and a *Vocabulario de la Lengua Mandariná*. Many Chinese themselves would be hard-put to see how a foreigner could master to perfection the mysteries of ideographic script. Fr. Francisco Frías would publish in Manila a *Gramática China* and a *Tesoro de la Lengua Sínica*, which, unfortunately, has disappeared. Fr. Francisco González de San Pedro has left definite proof of his ability in languages in his *Gramática* and a *Diccionario de la Lengua China*, a description of one of the Chinese dialects spoken in Fukien Province.

Fr. Andrés López, "a man of singular talent, of great and rare abilities and most universal," wrote a famous *Arte de la Lengua Pangasinana*, which two centuries later would be improved on by Fr. Mariano Pellicer. Also of great merit was the *Diccionario Pangasinan-Español* written by Fr. Lorenzo Fernández Cosgaya, which Fr. Pablo Vilanova later reprinted in 1865.

An *Arte muy Copioso de la Lengua de Itaves* and a *Gramática del Idioma Ibanag* demonstrate most clearly that Fr. Juan Iñíguez merited the title "the Cicero of the Ibanag language" bestowed upon him by the missionaries of that time.

Further proof that the Dominicans at that time overcame the difficulties presented by the numerous languages and dialects in their mission territory is Fr. Juan de Ormaza's *Gramatica y Diccionario del Dialecto Isinay (hablado al sur de Nueva Vizcaya)* and Fr. Pedro Luis de Sierra's *Gramática y Diccionario Gaddan*.

In this period, there was also a brilliant group of Religious who learned to speak perfectly and understand with deep insight the various Asiatic and Oceanic languages: Fr. Juan Ormaza, *Isinay*; Frs. Luis Onate, Domingo Mutta, Juan Iníguez, Vicente del Riesgo and Manuel de la Villa, *Ibanag*; Frs. Francisco de la Maza, Bartolomé Marron, Sebastián del Castillo, Lorenzo Ventanilla, Andrés López, Lorenzo Fernández Cosgaya, José Pérez and Antonio Lavarias, *Pangasinan*; Frs. Alonzo Domínguez, Antonio Calonge, Domingo Fernández Navarrete, Alonso Sandin, Domingo de la Escalera and Domingo de la Quintana, *Tagalog*; Frs. Alonso Domínguez, Andrés López Raimundo del Valle, Jaime Vega, Domingo Fernández Navarrete, Francisco Varo, Arcadio del Rosario, Lorenzo Ventanilla, Cristóbal Pedroche, Pedro Barreda and Jerónimo Sanz Ortiz, *Chinese*; and, finally, Frs. Juan de Santa Cruz, Raimundo Lazoli, Pedro Bustamante de Sta Teresa, Bartolomé Sabuquillo and Luis de Espinosa, *Tonkinese*.

Fifth Period 1762 to 1830

Fr. Antonio Lobato de Santo Tomás, builder of churches, public buildings and bridges in Cagayan, excelled not only in architecture and engineering but also in Philology. He wrote the *Gramática o Arte de la Lengua Ibanag* and made numerous editions of Fr. José Bugarin's *Diccionario* (a xeroxed copy, courtesy of the CICM Fathers, is one of our prized references in the language). Fr. Fausto de Cuevas wrote *Arte Nuevo de la Lengua Ibanag*, a grammar considered more sophisticated and philosophical than others that dealt with Malayan languages and valid testimony of his deep linguistic insights (another work from which the writer drew data for his study on the Morphology of Ibanag Pronouns). For learners of the Ibatan language, Fr. Antonio Criville worked on another Grammar.

Fr. Juan Antonio Pérez del Rosario translated Fr. Alvarez's *Latin Grammar* into Chinese. Other Dominicans also worked under the direction of the Most Rev. Tomás Sala in writing a *Diccionario Sinicum-Latinum*.

Fruit of apostolic zeal and love of learning are a Grammar and a Dictionary of Ibatan written by Fr. Baltazar Fernández Calderon.

Recognized as excellent speakers in various language were Frs. Pedro Ira, *Tagalog*; Manuel de San José, *Pangasinan*; Lobato and

Cuevas, *Ibanag*; Domingo Caro, *Isinay*; Antonio Criville and Fernando Calderón, *Ibatan*; and Very Rev. Dr. Tomás Sala and Fr. Juan Pérez del Rosario, *Mandarin*.

Sixth Period: 1830-1898

Fr. Francisco Gaínza wrote a *Gramatica Latina* which was widely accepted and which run through numerous editions. Fr. Miguel Fortell translated the Grammar of Fr. Raimundo Miguel into Annamese. The Most Reverend José Hevia Campomanes, Bishop of Nueva Segovia, wrote a *Gramática Tagala* according to modern linguistic principles, which run to twelve editions. Fr. Mariano Pellicer improved the Pangasinan Grammar of Fr. Antonio López; Fr. Isidro Martínez authored a *Gramática Española-Gaddana* and Fr. Joaquin wrote an *Introducción al Estudio de la Lengua Española* in Isinay.

The Very Rev. Miguel Calderón edited a small *Diccionario Foganes-Latino*. Fr. Román Rodríguez improved Fr. Jose Bugarin's *Diccionario Ibanag-Español*. Fr. Juan Bautista Tenza has left a *Diccionario Chino-Español* based on the Dictionary of the Spanish Royal Academy. The Very Reverend Fr. Aguilar wrote a *Diccionario Chino-Español* and Fr. Ramón Colomer, another *Diccionario Tónico Sino-Español*. The Very Reverend Ignacio Ibáñez wrote a third *Diccionario Hispánico-Sino Foganes*, the fruit of thirteen years of unceasing labor.

During this period, many sons of the Dominican Province also learned well and spoke fluently the languages and dialects of their mission areas. Fr. Benito Rivas translated the *Conceptos Doctrinales y Morales de Claus*; Frs. Ramón Rodríguez, José Diego Peláez, Benito Sánchez Fraga, José María Ruiz, Dionisio Casas, Miguel Llambi, Feliciano Martín, Agustín Gallego and Juan Bautista Tenza wrote and spoke excellent *Pangasinan*; Fr. Julián Velinchon, Román Rodríguez, Pedro Trasobares, Miguel Bonet and Santiago Capdevila, *Ibanag*; Frs. Bonet and Emilio de la Quintana, *Gaddang*; the latter also excelled in *Isinay*. Frs. Fabián Martín, Crescencio Polo, Antonio Vicente, in *Ivatan*; the Very Reverend Máximo Fernández, *Chinese*; the Very Reverend Fathers Hilario Alcázar and Manuel Riaño, in *Annamese*; and finally, Bishop Mariano Cuartero, a clear and concise stylist, in *Visayan*.

Seventh Period: 1898-1945

During this period, the Religious of the Dominican Province also produced many Grammars, despite the fact that the Order no longer directed their ministries which in former times offered a vast field of studies for "aficionados" of languages and linguistics. Now, the energies of the Dominicans were directed towards English, French, Chinese, Japanese and Annamese without, however, neglecting Philippine languages completely.

Fr. Manuel Arellano wrote the first and only *Gramática Griega* published in the Philippines. Fr. Manuel Fernández, for the benefits of young scholars, wrote a *Gramática Latina* and another *Grammar* in Spanish. Another *Gramática Española*, clear and concise in style, was written by Fr. Cándido Fernández García. In 1909, Fr. Marcos Laínez's *Gramática Inglesa* was published, undoubtedly a most painstaking work but considered rather difficult for beginners. Fr. Francisco García's *Elementos de Gramática Inglesa* proved more useful for those taking the first steps in learning English. Fr. Cipriano Pampliega wrote a Grammar in the style of the preceding two books which Pangasinan students found of great help in learning English. Fr. Julián Malumbres, author of *Historia de Cagayan*, wrote and published a voluminous *Grammar of Gaddang* which could be understood by anyone with some intelligence. Fr. Celedonio Arranz also wrote a Grammar of the Amoy dialect of Chinese and so did Frs. Domingo Palau and Francisco Pinol.

The Dominicans also worked on *Dictionaries* of greater or lesser scope on various Philippine languages, among them Frs. Pedro Prat, Julián Malumbres, Gregorio Carbajo, Francisco Pajes, Benito Martínez, Francisco Pinol and Juan Calvo.

The following missionaries distinguished themselves in their mastery of foreign and Philippine languages: the Very Reverend Fr. Máximo Fernández and Fr. Manuel Masip, in *French*; the Very Reverend Fr. Salvador Masot and Frs. Jose Valls, Severiano Alonzo, Domingo Palau, Juan Colom, Angel María Rodríguez, Manuel Vila, Francisco Giner and Francisco Pinol, in *Chinese*; Frs. Anselmo López de Foronda, Victor Coloma, Mariano Mestre, Paulino Giraldes, Mariano Gispert, Juan Serra, Eustaquio García and Gaspar Tobar in *Annamese*; Frs. Francisco Goves and Ulpiano Herrero, in *Tagalog*; and Fr. Cipriano Pampliega, in *Pangasinan*. Fr. Vicente González spent much time and

effort so that he could publish his *Gramática de la Lengua Japonesa*, the first such Grammar in Spanish. The printing began during the last War but due to various difficulties, it was not published until 1954.

Men of deep faith, committed to their calling, armed with keen senses and deep insights, these men of the Order of Preachers and all the other Missionary Orders who came to labor in the Vineyard of the Lord in the Philippines have left behind their marks on language research and writing. Their expertise in linguistics and their mastery of speech in the many languages they had to study and learn is nothing short of miraculous. It is true that Linguistic Science has come a long way but given the state of things in those days when they labored among our people, we can only admire the fruits of their efforts and their success in the Evangelization of our people, particularly in the Valley.

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Tuguegarao, Cagayan