

The *Yapian* Classification of the Vocabulary of the Austronesian Visayan-Cebuano Language

Joanna Z. De Catalina^{1*} and Emiliano C. De Catalina²

¹University of San Jose-Recoletos, Cebu City, Philippines, <https://orcid.org/0000-0002-6391-0381>

²Cebu Technological University, Cebu City, Philippines, <https://orcid.org/0000-0003-0609-2682>

*Email Correspondence: joanna.catalina@usjr.edu.ph

Abstract

After the 1898 Philippine revolution, the English language was introduced in the country by the Americans and it began to surmount in the consciousness of the Filipino people. For one century now, this language has become dominant in the Filipino consciousness. Linguistically, it has even influenced the classification of the vocabulary of the Visayan-Cebuano language, i.e., according to the English eight parts of speech. But, as early as 1947, Manuel Yap, bishop and biblical scholar from Carcar, Cebu, objected, saying that the Visayan-Cebuano vocabulary does not fit in the English eight-parts-of-speech classification. This study, then, aims at inquiring into Yap's own classification of the Visayan-Cebuano vocabulary. In doing this, it uses the descriptive-analysis research design. First, it presents the English eight-parts-of-speech classification, and second, Yap's classification of the Visayan-Cebuano vocabulary. It concludes that Yap's classification is the one that fits to the nature of the Visayan-Cebuano vocabulary.

Keywords: Visayan-Cebuano linguistics, classification of vocabulary, English eight-parts-of-speech, Yapian classification

1.0 Introduction

Introduction of English Language in Philippine Islands

The Filipino revolutionaries were helped by the Americans during the Philippine revolution in 1898. Spain was defeated and demanded to cede the Philippines to the Americans. Spanish and American commissioners met in Paris from October to December 1898 (Agoncillio, 1990). The Americans paid \$20 million to Spain for the Philippine archipelago. The sale was stipulated in what is now known as the Treaty of Paris, signed on December 10, 1898 (Treaty of Paris, 2021).

The Americans took over the Philippine

Archipelago. Following McKinley's instruction (Koo, 2008), they introduced their system of education. They introduced the English language on the land (Karnow, 1989). The Filipinos then began to learn a new language of the new masters.

There were debates as to the use of English. But Koo (2008) says that schools with better quality used to prefer the policy: use only the English language. The choice for English, however, has a cultural effect. For example, the BPO (Business Process Outsourcing) industry uses English as the meter stick for a person to qualify as a Call Center Agent (Zagabe, 2017). Zagabe (2017) says that it continually creates a negative impact on the linguistic and cultural life of the Filipinos.

Nowadays, most Filipinos try to learn the English language very well. They even become enamored and proud of it, to such an extent that their own native tongue is being relegated to the margins of life.

The English language has influenced even the intellectual-academic aspect. In linguistics, for example, it has influenced the classification of the vocabulary of this Austronesian Visayan-Cebuano language.

Ancestry of Visayan-Cebuano Language

The word Austronesia was coined by Wilhelm Schmidt a German SVD missionary priest. It comes

from two words, one Latin, *austro* = southern, or *auster* = southern wind, and the other one, Greek, *nesos* = island. This word is also used for the other Austronesian languages. Figure 1 shows the map of the Austronesian languages.

In terms of language family, Austronesian language is said to be possibly the largest in the world, as it is composed of more than 1,200 languages (Crowley, 2009, p. 96). It is greater by 200 languages than the Benue-Congo group of languages in the African continent, and it is greater by 600 languages than the Trans New Guinea group of languages in Papua New Guinea.



Figure 1. Map of the Austronesian Languages

As a group of languages, it is the fourth largest in the world. There are about 300 million speakers of the Austronesian languages, about 5% of the world's population (Crowley, 2009, p. 97). This group of languages includes the Javanese, the 13th largest individual language in terms of speakers, the Malay-Indonesian, the 9th largest in terms of speakers, and the Tagalog, the 18th

largest in terms of speakers (Crowley, 2009, p. 97). The CEBUANO language has about 18.5 million speakers (Cebuano language, 2017).

It is also said that, excluding the Indo-European languages in the world, the Austronesian languages are the largest in the world in terms of geographical area. Their territorial area extends as far as north of Taiwan, as far as south of New

Zealand, as far as east as Easter Islands, and as far as west as Madagascar (see Fig. 1). This excludes Australia and some parts of Papua New Guinea which have non-Austronesian languages (Crowley, 2009, p. 97).

Austronesian languages include different types of peoples. *Asian* types of speakers of the Austronesian languages are those in Indonesia, Malaysia, the PHILIPPINES, and the interior of Taiwan; *African* types of speakers of the Austronesian languages are those in Madagascar; and *Melanesian* (= black islands, so-called because of their dark-skinned inhabitants) types of speakers are those in *Melanesia*, *Timor*, *Papua New Guinea*, *Solomon Islands*, *Vanuatu*, *New Caledonia*, and *Fiji*, and from their neighbors in *Polynesia* and *Micronesia* (Crowley, 2009, p. 98).

Culturally speaking, speakers of Austronesian languages are diverse. Indonesia exhibits the Hindu culture of Bali; Melanesia exhibits the traditional animist belief systems; Polynesia exhibits the polytheistic belief systems; most of Indonesia, Malaysia, and southern Philippines exhibit Islamism; and the central and northern parts of the Philippines exhibit the centuries-old Christian belief system (Crowley, 2009, p. 97).

Now the Visayan-Cebuano language is located in the Visayas and Mindanao. See Figure 2 for the map of the Visayan-Cebuano language.

Some linguists and historians believe that Austronesian-speakers came to the islands now known as the Philippines from Formosa (Taiwan) around 5000 years ago, as agriculturist people, and then, from the Philippines, they moved to Sulawesi, northern Borneo, then to Timor (Patanñe, 1996, p. 30).

It is common knowledge that the Philippines is part of Southeast Asia. Thus, the Philippines is an Austronesian country, and therefore uses Austronesian languages. In the map in Fig. 2, the portions shaded *black* represent the areas of the Philippine country where the *Binisaya-Sinugboanon*

(Visayan-Cebuano) language is spoken. As can be seen, this language is spoken in some parts of the island of Negros, the whole islands of Cebu and Bohol, the island of Siquijor, some parts of the islands of Leyte, Masbate, and Mindanao.

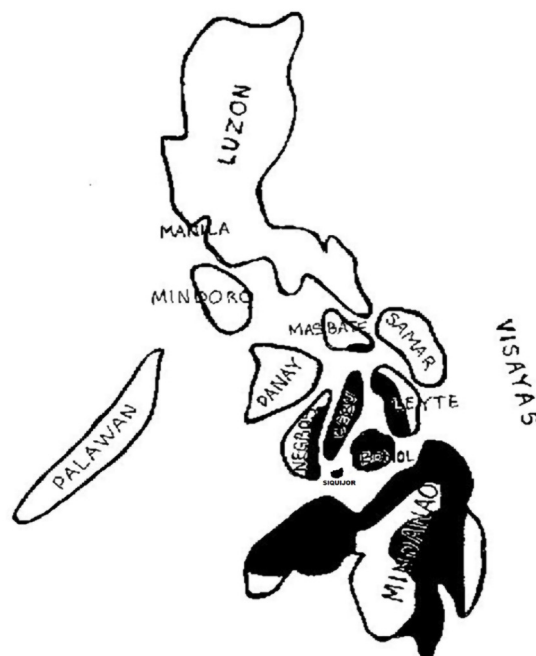


Figure 2. Map of the Visayan-Cebuano Language

Current Classification of the Visayan-Cebuano Vocabulary

Those who studied this language and wrote dictionaries have classified its vocabulary according to the English eight parts of speech. As shown in their dictionaries, the eight-parts-of-speech classification is seen as simply indiscriminately followed.

This tendency appears to have been influenced by the early dictionary writers who happened to be English-speaking people. For example, Kaufmann (n.d.) wrote the *English-Visayan Dictionary*; he classified the Visayan-Cebuano vocabulary according to the English eight-parts-of-speech. Another scholar, John Wolff, came to the Philippines

in the late 1960s and studied the Visayan-Cebuano language until the early part of the 1970s. As a result, he wrote his two volumes of *A Dictionary of Cebuano Visayan*. Wolff (1972) more or less used the English eight-parts-of-speech model in classifying the Visayan-Cebuano vocabulary.

The popular Cebuano dictionary website, *English to Binisaya-Cebuano Dictionary and Thesaurus* (n.d.) also follows the same classification of the Visayan-Cebuano vocabulary. The *English-Visayan Cebuano Dictionary* (2009) by the Akademi yang Bisaya, published by Sun Star Publishing Company, also follows the same classification. Another one is Kilaton's (n.d.) *Visayan (Cebuano)-English Dictionary*; it also uses the same model in classifying the Visayan-Cebuano vocabulary. The *Bisaya* (n.d.) follows the same path.

What Manuel Yap Says on this Kind of Classification

The brilliant bishop, biblical scholar, and scholar of the Visayan-Cebuano language, Manuel Yap, had studied the major languages of the world: Aramaic, Hebrew, Greek, Latin, German, French, English, and Spanish languages. Visayan-Cebuano was just another language he studied in detail. He commented on the English eight-parts-of-speech in classifying the Visayan-Cebuano vocabulary as early as the late 1940s (Yap, 1947), just after WWII.

As to the Cebuano language, Yap says, "I studied and respected them (English, Spanish, Latin grammars). But we must be careful, for our language [i.e., Cebuano language] is really different from those [e.g. English, Spanish, Latin], and so we have to watch in following them, so that our heads will not be confused." He continues to say that "this classification [referring to his own classification] is clear, easy, and so they are appropriate to be used in our dictionaries and grammar. This classification is better than the usual "parts of speech" in English. In other words, their [English, Spanish, or Latin] parts of speech do not fit in ours [Visayan-Cebuano], as

ours do not fit in theirs. So, why do we have to wear the cloth of the English grammar, Spanish, or Latin, since it does not fit in us?"

Yap has found such classification of the Visayan-Cebuano vocabulary to be problematic. There is a *gap* in it. The gap that is found in the classification of the vocabulary of the Visayan-Cebuano language used by dictionary writers using the English eight-parts-of-speech as model is that the *affix*, a major important part of this language, is not included. It is understandable, since English is an inflectional language (Yap, 1947, p. 2), and, for this reason, the meanings of words mainly depend on the internal morphological changes of the word itself. For example, *see, saw, seen, is, was, were*. Thus, the affix is not of primary importance in this language viewed as a whole. Unlike the English language, the Visayan-Cebuano is an *agglutinative* language (Yap, 1947, pp. 1-2), and the meanings of words mainly depend on the *affixation* of the *affix* to the base-word (shown in Table 1 below), except the pronouns which "follows inflectional forms" (De Catalina, 2016, Vol. 2, pp. 35-36). Thus, the affix in this language plays a major important role in the vocabulary. Now the gap lies in the fact that the classification of the Visayan-Cebuano words according to the English eight-parts-of-speech model does not consider the affix as a major important part. This is the problematic. For this reason, it does not do justice to the Visayan-Cebuano vocabulary.

Having seen this problematic, Yap has put forward his own classification of the vocabulary of his native tongue, the Cebuano language, i.e.: (1) *dugukan* (base), (2) *iglalanggikit* (affix), and (3) *igkukuyog* (associative). Yap has given primary importance to the affix in his classification. This is the reason why Yaps' classification *fits* in the nature of the Visayan-Cebuano vocabulary, unlike that of the English eight-parts-of-speech model.

Unfortunately, Yap's work has been relegated to the dustbin for about 75 years now. What the

authors intend to do here is to resurrect Yap's ideas and to argue for the appropriateness of his (*Yapian*) classification of the Visayan-Cebuano vocabulary. The authors also intend to call the attention of the Visayan-Cebuano dictionary writers to make a scholarly heed on a classification that is naturally grounded on the nature of the Visayan-Cebuano vocabulary, and not merely follow the English classification indiscriminately.

Moreover, the word *Yapian* is used to describe such classification, as found in the title of this article, since it was Bishop Manuel Yap who first formulated it. The authors use the word *Yapian* in his honor.

The Purpose of this Study

The main and sole purpose of this study is to address the question whether or not the classification of the Visayan-Cebuano vocabulary is patterned after that of the English language eight-parts-of-speech, namely: *noun*, *pronoun*, *verb*, *adverb*, *adjective*, *conjunction*, *preposition*, and *interjection* fits in as the model for the classification of the Visayan-Cebuano vocabulary.

2.0 Methodology

This study uses the descriptive design. Descriptive design "describes and interprets what is" (Calderon & Gonzales, 1993). First, it describes/illustrates and interprets the classification of the English vocabulary. Secondly, it presents samples on the classification of the Visayan-Cebuano vocabulary from known dictionaries of this language, using the English eight-parts-of-speech model (indiscriminately). Thirdly, it presents the *Yapian* classification of the Visayan-Cebuano vocabulary, showing this classification to be the one that fits in the vocabulary of this language.

Contextual analysis is not a part of this study, since this paper solely intends to present the *Yapian* type of classification, not how words of this language are used by a specific group of people, in a specific geographical location, and in a specific

period of time (i.e., the *context* of the usage). Thus, sociolinguistics is not pertinent in this paper. Instead, the science of logic may rather be invoked to support the method used in this paper, since logic deals with categorematic and syncategorematic terms or words, which, in itself, is already a form of classification of words.

3.0 Results and Discussion

Classification of the English Vocabulary

English words are classified into eight parts of speech: a) noun, b) pronoun, c) adjective, d) verb, e) adverb, f) conjunction, g) preposition, and h) interjection. Each part has an equal status. Here are some examples from *The World Book Encyclopedia Dictionary* (Barnhart, 1963).

a-ba-ca (a'bə-kä'), *n.* 1. a plant related to the banana, native to the Philippine island but now also grown in Central America.

i (i), *pron.* the person who is speaking or writing.
bril-liant (bril'yənt), *adj.* 1. shining brightly; sparkling: brilliant jewels, brilliant sunshine.

glit-ter (glit'er), *v.i.* 1. to shine with a bright sparkling light; gleam; sparkle.

ca-lan-do (kə lan'dō), *adv.*, Music. gradually diminishing in tone and pace.

and (and; *unstressed* ənd, ən), *conj.*, 1. as well as: nice and cold.

in (in), *prep.*, 1. inside; within: in the box, in the door way.

gosh (gosh), *interj.*, an exclamation of mild oath.

The examples above show the classification that fits in the nature of the English language. By *fit* it means that the eight-parts-of-speech classification fits in the nature of the vocabulary of this language. The affixes do not need to be one of the parts of speech because they are not of major importance as the eight parts are. However, they are included in the dictionary entries. For example,

com-, *prefix*, with; together; in (equal)

combination; altogether: *Commingle* = *mingle with one another*.

-dom, suffix, 1. the position, rank, or realm of a --: *Earldom* = *the rank of an earl*.

Shaw (1980), for instance, only discusses the seven parts of speech (without the interjection) in the second part of his book. This only shows that the affix is not as prominent as the eight parts of speech.

The English language seems to be only lightly taking into account its own affixes. This is understandable, since this language is *inflectional*, not *agglutinative*; or, inflection is the dominant characteristic of this language (Maddox, 2014). Thus, consequently, the affix is not included in the eight parts of speech.

This classification of the English vocabulary shows how the words are *grouped* into *noun*, *pronoun*, *adjective*, *verb*, *adverb*, *conjunction*, *preposition*, and *interjection*; these comprise the *eight-parts-of-speech*. Were the affix included, it would have been *nine-parts-of-speech* classification.

The important thing to point out in this classification is that the affix is not given equal status as any of the eight parts of speech.

Visayan-Cebuano Vocabulary Classified Just As English Language Vocabulary

The English eight-parts-of-speech classification of Visayan-Cebuano vocabulary can be seen in Wolff's (1972) dictionary. Here are some examples.

arindu, n., lease on land that produces an income.

ikaw, you (singular).

bus-uk, a., 1. compact, dense of flesh.

kablit, v., 1. touch, move by curling the fingers.

paspas, a., fast in motion or doing

ug, *short form*: g. particle showing grammatical relation between two forms, 7 *and*. *Lakaw ug ayaw pagbdlik!* Go away, and don't come back!

sa, *short form*: s. particle indicating grammatical

relations. 1 preceding a phrase referring to a place. *Niadtu sa Manila*, Went to Manila.

huy, exclamation used upon greeting with whom one is intimate. *Huy, Abel! Kumusta ka!* Hey, Abel! How are you!

ika-, 2 affix forming ordinal numbers.

Wolff's classification is practically patterned after that of the English language. The word **arindu** (no longer currently used) is classified as *n*, noun. **Bus-uk** is classified as *a*, or adjective. **Kablit** is classified as *v*, or verb. **Paspas** is classified as *a*, or adverb.

The word, **ikaw**, is not indicated as pronoun, *pron*. **Ug** is called a particle, one function of which is the *and*. In this case, *ug* is a connector of two words or groups of words. The grammatical relation is conjunctive by nature. **Sa** is also called a particle, one grammatical function of which is to precede a place or name of a place. Such a grammatical function is by nature prepositional, although it is not explicitly indicated as such. **Huy** is clearly classified as an exclamation or interjection. And **ika-** is entered as an affix.

This classification shows the *groupings* of the Visayan-Cebuano words to be in a more or less the same way as that of English, as shown above.

Another classification patterned after the English eight parts of speech is found in Kilaton's (n.d.) *Visayan (Cebuano) - English Dictionary*. Here are some examples.

abaka, n., tanom (*Musa textilis*) kaamgid sa punoan sa saging, gigikanan sa lanot; lanot sa abaka. (*Plant (Musa testilis) similar to banana plant, source of fiber; fiber of abaca.*)

sila, pron., daghanan nga ludlis sa ikatulong panawo sa pangtawo nga pulingan nga siya -- *plural form of third person of personal pronoun (they)*

bakho, v., pagdanguyngoy -- *moan; mourn; sob; whimper* > pagbakho sa pagbangotan
v. -- *weep*

kapid-an, adj., daghan – *many; multitude; numerous; plenty; several*

karon, adv., panahon nga dihadiha -- *present time; now; forthwith; presently* >karong panahona adv. – nowadays >sa **pagkakaran**

adv. -- presently; at the present time; nowadays **ug, conj.**, panugtongan sa mga pulong o kabihayag;dugang niini; labot pa -- *and; added to; as well as; plus*

sa, prep., panghulip sa mga panugtongan -- *of; by; at; with;to; for; from; on; in; into; over; off* <Dakbayan sa Sugbu – *City of Cebu*;

o, interj., tuaw sa kahingangha, pangamuyo, o pagdayeg – *oh*

uma-, pref., unanggikit pagporma og pungan gikan sa punglihok, sama sa abot (*arrive or reach*) ngadto sa umaabot (*future*) -- *prefix to form a noun from a verb*

In this classification, the English eight-parts-of-speech is used as model in classifying the Visayan-Cebuano words. The *affix* is treated in the same way as in the English language.

Commentary on this Classification

Cebuanos (including the authors of this article), as well as non-Cebuanos, are trained in English since childhood. Thus English has been deeply embedded in the consciousness. As observed and experienced, it appears to be difficult to speak straight in this language without mixture of English words (let alone those few gifted polyglots). Much more difficult is to write correctly in this language. It cannot, however, be blamed on the people. English has been so emphasized to the extent that it appears as if it is the first language while the native tongue is second language. Culturally, this may be viewed as a successful *conquest* of the English language.

The result of the Cebuanos' as well as the non-Cebuanos' being taught in the English language since kindergarten/elementary years is somehow

not good. For the familiarity of the rules of English grammar is far more than a familiarity of even the basic rules of one's own native tongue, the Visayan-Cebuano language. Moreover, the interest to know or to study the English language is far greater than to know or to study (if there could be any) the Visayan-Cebuano language. As observed and experienced, universities and colleges put up laboratories to study the English phonetics.

The late Bishop Manuel Yap speaks of such phenomenon as early as the 1940s. He warns about the unreasonable use or adaptation of foreign language such as English. He says:

Ang hilabiháng kadasig sa paggamit og mga pulong langyaw, mosangpot sa paghigugma dili lamang sa pinulongan nga langyaw, kondili hangtod gayod sa ilang batasan, hunahuna, ug sa maó pa gayod nga nasod. Ug sa ingón niana, sa hinay-hinay mahibatonán niadtong hilabihán ka maawatón ang gitawág karón sa kabag-o han og inferiority complex bahin sa iyang kaugalingon nga nasod (Yap, 1947).

(Too much enthusiasm in using foreign words will result in loving not only the foreign language but even also the attitudes, thinking, and even the [foreign] nation itself. And in this way, those who are so emulating will gradually acquire what is now in modern times called inferiority complex concerning his/her own country.)

Some people still speak of the Visayan-Cebuano language as having no rules, or no grammatical structures. They call this language simply as *dialect*. Of course, this is a false assertion; for the Visayan-Cebuano language has grammatical structures. In fact, linguists speak of this language as ergative-absolutive (*Cebuano grammar, n.d.*), in contrast to English language as nominative-accusative (*English grammar primer part 1: Nominative-accusative-case, n.d.*).

This reality in the midst of the Visayan-Cebuano speaking regions tends to use the English language as the model in treating the Visayan-Cebuano language. An example of this is the classification of the Visayan-Cebuano vocabulary shown above.

The English language, on one hand, is dominantly *inflectional*. This means that a word is morphologically changed within itself. For example, *see, saw, seen; am, is, was, were*. The Visayan-Cebuano language, on the other hand, is dominantly agglutinative (De Catalina, 2016; Yap, 1947). This means that a word is morphologically changed by affixation. In this case, *affixes play a major important role in its morpho-semantics*. An

example of this is shown in the table below (De Catalina, 2016).

As presented in Table 1 below, the meanings of Visayan-Cebuano words mainly depend on the *affixes*, while the given base-word remains the same. An *affix* agglutinated to the base-word gives a new meaning. This shows that the affixes of this language cannot be relegated to the margins. It is an important major part of its vocabulary. It is the *affix* that governs the changes of the meaning of the words, except for the pronouns and the locatives (De Catalina, 2016, Vol. 2, pp. 35-48) of the Visayan-Cebuano language. This therefore necessarily calls for a different classification of its vocabulary.

Table 1. Sample of Affixation

Given Base Word	Derivatives	Meanings (senses)
Libot	----	go around, surround, orbit
	Palibot	- surrounding
	Nalibot	- <i>being</i> orbited (passive sense)
	Nakalibot	- <i>was able</i> to go around
	Makalibot	- <i>will / can</i> be <i>able</i> to go around (with <i>subject</i> emphasized)
	Naglibot	- is <i>going</i> around
	Milibot	- <i>went</i> around (simple past)
	Molibot	- <i>will</i> go around (future)
	Gilibot	- <i>was being</i> orbited
	Gipalibot	- asking another to go around... or, being asked (by another) to go around... (a causative verb)
	Tiglibot	- the one whose task is to go around
	Maglilibot	- the same as tiglibot
	Linibotan	- result of having gone around (with stress in <i>bo</i>) - manner of going around (with stress in <i>ni</i> , all others <i>short</i>)
	Kalibotan	- <i>world</i> , awareness/consciousness
	Malibotan	- <i>can</i> be surrounded (without reference to a <i>subject</i>)
	Nalibotan	- <i>was being able</i> to surround / or to be surrounded
	Gilibotan	- <i>being</i> surrounded with/by
	Libota	- (you) go around the ... (imperative)
	Libotì	- (You) surround (it) with something or by yourselves (imperative)
	Libotan	- To surround with ...
	Liboton	- To surround, to orbit (future)

The question now is: how then the Visayan-Cebuano vocabulary is supposed to be classified? To answer this question, the authors would like to go to the work – i.e., in more than 100 years: from 1900 up to this day, as far as can be known – that has investigated the Visayan-Cebuano language from the semantic-philosophical point of view by an “insider” or native speaker. This is the work of the late Bishop Manuel Yap – a native from Carcar, Cebu – entitled, *ANG DILA NATONG BISAYA (Our Visayan Tongue)* (Yap, 1947).

Since this learned Cebuano biblical scholar and linguist studied the nature of the Visayan-Cebuano language linguistically and philosophically, his classification of its vocabulary is said to be reliably rooted in the very nature of this language.

The Yapian Classification of the Visayan-Cebuano Vocabulary

The classification into the eight-parts-of-speech is no doubt true and logically correct with respect to the English language. However, it does not necessarily mean that it also fits in the Visayan-Cebuano language.

The Visayan-Cebuano words are being indicated as noun, pronoun, adjective, verb, adverb, conjunction, preposition, or interjection in the dictionaries. Yet, the result of such classification is that the important major part of the Visayan-Cebuano vocabulary remains to be unclassified, i.e., the more or less 3700 affixes in this language (Yap, 1947). The reason is simply that this part of the vocabulary does not belong to any one of the English eight parts of speech. As shown in the succeeding parts of this section, the English eight parts of speech cannot give a comprehensive classification of the Visayan-Cebuano vocabulary. In this case, it does not give justice to this language.

As to Yap’s classification of the Visayan-Cebuano vocabulary, it would be better to let Yap himself speak by quoting him at length here.

The following is a translation by De Catalina into English of Title VIII of Yap’s (1947) book, *ANG DILA NATONG BISAYA (Our Visayan Tongue)*. It has three main parts: A) how to classify, B) number of parts, and C) the systematicity of this classification. Here is Yap’s own text.

The Classification of Our Vocabulary by Bishop Manuel Yap

(This long quotation is taken from Title VIII of Yap’s book, *Ang Dila Natong Bisaya*, 1947, pp. 58-64. Translated into English by E. De Catalina)

A. How to Classify

The grammars of the Europeans would possibly give this classification of their dictionary: article, noun, pronoun, adjective, verb, adverb, preposition, conjunction and interjection. Though there may be a slight difference of the classification in the different languages of the Europeans, all of them carry almost all of the parts mentioned above.

We can give them nearly equivalent words here in our *Binisaya* (Visayan), even though we may use them as they are, for their meaning and usage are already much well-known to our students.

The article, conjunction and preposition, as can be seen below, I call “*associative*” (“*igkukuyog*”), for, indeed, in their usage, they are truly associative. The article, we may call as “*relational*” or “*for relating*” (“*iglalambigit*”) to the noun; the conjunction, [can be called] “*connective*” or “*connector*” (“*igdudugtong*”) between two words or groups of words; and the preposition, [can be called] “*antecedent*” (“*ig-uuna*”) of the words. You might have realized that the usage of the preposition and the article overlaps.

The pronoun is “*noun-alternate*” or (“*puligngalan*”) in ours. The adjective, verb

and adverb – they are modifiers of the noun. Thus, I call them “qualifiers” or “modifiers” or (“*ipanghiyas*”) in Title X. The verb, whose meaning is “word,” is so-called because it is really “the word” that can give a systematic meaning of an “oration” or sentence. Remove the verb, and the orderly meaning of the associative words is lost.

The verb, we can call as “discourser” or “for discourse” or (“*ighihisgot*”) about the “subject or the one being talked about.”

The adjective is a “decorative” or “for description” or (“*ipangdayandayan*”) in our dictionary; and the adverb is a “color-maker” (“*ipangbulok*”) of the action of the verb, or the decorative of the adjective. The interjection is a word that is our “exclamation” or “for exclamation” (“*igtutuaw*”).

There are writers who just immediately used the English, Spanish, or Latin grammar, and accordingly classify our words based on those rules. I don’t disagree with those grammars; on the contrary, I studied and respected them. But we must be careful, for our language is really different from those [e.g. English, Spanish, Latin], and so we have to watch in following them, so that our heads will not be confused.

For according to the second title, one of the major rules in our language emphasizes the thought of the writer or speaker about the performance of our manner of speaking. In this case, this manner of speaking is closely related to Logic which is the knowledge about correct thinking. According to Logic, all words can be grouped into two: the *categorematic* and the *syncategorematic*; our dictionary can also be grouped in this way.

A word is called *categorematic*, when it shows in and by itself the whole or utmost thought or idea. For example: “*carabao, balay, dagan, tawo*,” (buffalo, house, run, person). It

is evident that in those words we have clear and whole idea. Also, we do not need other words in order to make whole our thought about “*carabao, balay, dagan, tawo*,” (buffalo, house, run, person). They are enough words in themselves in giving the whole meaning. We may use other words to “modify” (or “decorate”), but not to make whole the idea about the “*carabao, balay, dagan, tawo*,” (buffalo, house, run, person). They are already whole; we only qualify or modify [them] through other words.

A word is called *syncategorematic*, which in its own form alone cannot give a whole or utmost thought or idea; however, [it] needs other word or words in order to show apparent, clear and whole idea. For example: “*sa, mo, maki, hi*.” The idea [that] they can give seems murky and partial. In order for their meanings to be whole, they need to be associated to or with other words. For example: “*basahon sa tawo; moadto ako sa Sugbo; makihudiyog; hitunan*” (Yap, 1947, pp. 58-60).

B. Number of Parts

Based on the discussion above and on our manner of writing, our dictionary can be and is good to be classified into three: (1) *dugokan* (base), (2) *iglalanggikit* (affix), and (3) *igkukuyog* (associative). The former is equivalent to the *categorematic* [words], and the rest are equivalent to the *syncategorematic* [words]. Examples:

(1) **Dugokan** (Base word): *tawo, klab, pinggan/plato, bata, lingkod*.

(2) **Iglalanggikit** (Affixative word): *ma-, naga-, mo-, -on, -an*.

(3) **Igkukuyog** (Associative word): *sa, kang, ni, si, ang, nga*.

The **base-word** is not the same as the “**origin**” (or, “original”) word. The “origin” [word] is the root from which the “base-word”

comes. For example, our "*huyatid*" is composed of two words "*huyad*" ("raise one's arm for striking"), and "*patid*" ("kick"); and these two may have come from other words with one syllable. The "*huyad*" may be from "*hu*" and "*yad*," as the "*ayad*" seems to be from "*a yad*," the "*bayad*" from "*ba yad*." In the same way, we can say that "*patid*" seems to be from "*pa tid*," as well as "*patak*" [comes] from "*pa tak*," the "*patik*" [comes] from "*pa tik*," and "*patad*" from "*pa tad*."

The "*hu, yad, pa, tid*" are "origin" words. The "*huyad, patid*" are close roots; and the "*huyatid*" is a "base-word." In this case, the "origin" word and the "base-word" are greatly different. We can no more extract that ["origin" word] from other root; it only has one syllable that indicates original *thought form*. But this, the base-word, comes from another. The roots that are close may be also seen as base-words, as in: "*huyad*" and "*patid*" in the example: for a word to be thought of as a base-word, it must need be, and is enough, that the word indicates a whole and clear *thought*. And those roots that are close have such quality.

The *associative* and the *affixative* [words] are easy to determine in writing, for the associative is written separately, and the affixative is agglutinated to the base-word. And [they] are also easy to determine in their meaning. The *associative* only points the subject without changing its state or status, nor describing [or modifying], as in "*si, ang, nga*"; they only point out the subject; or perhaps a bridge between two things or state/status. For example: "*basahon ni Pedro, gapus sa iro, sulat kang Tatoy*" – where we see that the *ni* indicates the relation between "*basahon*" and "*Pedro*"; the *sa* indicates [that of] the "*gapus*" and "*iro*"; and the *kang* indicates [that of] the "*sulat*" and "*Tatoy*."

The *affixative* is different from the *associative*, for it describes (decorates) the

base-word [to which] it is being agglutinated. For example: "*nagdagan, milukso, buhaton*." They indicate that the meaning in itself or thought is being added with the modifiers: with "*nag-*" that brings the thought/idea "*dagan*" (run) into action that is progressive ["*nagdagan*" = "running"]; with "*mi*" which tells that the "*lukso*" (jump) is already done [past tense]; and with "*-on*" which indicates that, in the future, the said "*buhat*" (work) will be accomplished. In this case, they appear to be agglutinated to their base-words, and so they are written agglutinatedly.

This classification is clear, easy, and so they are appropriate to be used in our dictionaries and grammar. This classification is better than the usual "parts of speech" in English, for the following reasons....

For our "*na-, ma-, ga-, mo-, -in, hi-*" cannot be included in the usual parts of speech – where do we place them? The "*sa, nga*," what are they? preposition, conjunction, relative? Investigate and try [it]. Thus, ours [Visayan-Cebuano] is not exactly the same as theirs [i.e., English, Spanish, or Latin].

Also, according to the second title, the base-words can be noun or verb. And we do not have pure adjective. If you don't believe this, try to remember what you believe to be adjectives, and it can be shown that all of them come from base-words which I don't know if [they are] verb or noun. In other words, their [English, Spanish, or Latin] parts of speech do not fit in ours [Visayan-Cebuano], as ours do not fit in theirs. So, why do we have to wear the cloth of the English grammar, Spanish, or Latin, since it does not fit in us?

Father Manuel Arellano, the well-known writer of *Gramatica Griega*, in page 26, said: "By means of their meaning, the words can be classified into three kinds: *Noun*, word that gives meaning of "being" in itself and as well

as its qualities. *Verb*, word that gives meaning of "being" in its action; and *Particle*, word that gives meaning of "being" in its different relations."

This classification that is made by this knowledgeable Dominican is akin to mine; the only difference is that he classified the categorematic into two: *Noun and Verb*; and he did not classify the syncategorematic; while mine does not classify the former, but rather the latter. He has reason, for in Greek the noun and verb are really different; while in Visayan, it is not, according to Title II and below. I classify our syncategorematic into two, because of our manner of writing; others are agglutinated to the base-word, and others are not (Yap, 1947, pp. 60-63).

C. The Systematicity of this Classification

Those three kinds being discussed are orderly/systematic, for it is fitting to our language; it is not messy, but rather clear. The affixative and the associative are very easy to determine. Our dictionaries and grammars may allot space for giving explanation of their meanings, and for teaching how to use them. They are not many; but since our language is agglutinative, good understanding of them is needed. Is this done by our writers of dictionaries and grammars?

Then the base-words have to be the next. I would like to say again that we cannot call them noun, verb, or adjective; for the truth is that they are merely base-words or *thought forms*. This form, in terms of thinking, sometimes we equate with a thing in itself, and then it takes the character of a noun [of that] of the Europeans; sometimes, we equate it with a thing in its action/movement, and then it takes the character of a verb or adverb or adjective instead.

Here are examples: the base-word "*mananap*" ("animal"), if we equate it with a thing in nature, it is a noun; but if we use it in terms of action/movement, we can have "*minananap*" (animally) which is an adverb, or "*nagminananap*" (animalizing) [which is a] verb, or "*mananapnon*" (animalistic) [which is an] adjective. Another base-word: "*unod*" ("flesh"). From it we can have "*undanon* (fleshy), *unodnon* (carnal)" [which are] adjectives, or "*unoran*" [which is a] noun, or "*naunod*, *gipang-undan*" [which are] verbs, or "*pagpang-unod*" [which is] verb or adverb. From another base-word: "*tuig*" (year), there is "*mituig na*" (it already reached one year), "*gitinuig*" (year by year), "*tuignon*" (yearly), "*matuiganon*" (annual). Here are some [that are] thought by others as adjectives: "*anindot*" (nice), *tahum* (beautiful)." But if you let them agglutinated with the affixes, we have this: "*minindot*" (became nice), "*mitahum*" (became beautiful) [which are now] verbs; "*inanindot*"; "*tinahum*" [which are] adverbial ways; "*kamaanindoton*", *katahum*" [which are] nouns. Thus, it is better to call them as base-words or *thought forms*, for after being agglutinated with the affixes, they can have the different qualities of the European [languages] (Yap, 1947, pp. 63-64).

The *Yapian* classification is just drawn from the very nature of the Visayan-Cebuano language. It is the result of the semantic-philosophical investigation of this language. Thus, what the late Bishop Manuel Yap saw, said, and expressed is simply what this language essentially is.

From the point of view of the philosophy of realism, Yap's classification is rooted in the objective reality of this language. Yap allowed this language to show its very own nature, and then he confirmed and conformed with it. He did not invent something and imposed on this language.

Tabulation of Yap's Classification

The table below shows the outline of the *Yapian* classification of the Visayan-Cebuano vocabulary, with the classification according to Logic (De Catalina, 2016).

In table 2, Yap's three main groupings are clear: 1) the **Base Word**, 2) the **Associative Word**, and 3) the **Affixative Word**. Under the Base Word, six of the English eight parts of speech – a) noun, b) pronoun, c) adjective, d) verb, e) adverb, and f) interjection – belong. Under the *Associative Word*, there are four parts, namely, a) article, b) particle, c) preposition, and d) conjunction. And, under *Affixative Word*, there are three main kinds,

namely: a) prefix, b) infix, and c) suffix.

The abbreviations in the parentheses refer to the Cebuano words. *DUG* for *Dugokan* (base); *IGK* for *Igkukuyog* (associative); *IGL* for *Iglalanggikit* (affix); *PUN* for *Pungan* (noun); *PUL* for *Pulingan* (pronoun); *PUY* for *Pungway* (adjective); *PUK* for *Punglihok* (verb); *PYN* for *Pungwayon* (adverb); *PAW* for *Pangtuaw* (interjection); *PAK* for *Panumbok* (article); *PAR* for *partikulo* (particle); *PAD* for *Pangdugtongan* (preposition); *PAN* for *Panugtong* (conjunction); *UNA* for *Unanggikit* (prefix); *TAL* for *Talinggikit* (infix); and *ULA/TAP* for *Ulahinggikit/Taponggikit* (suffix).

Table 2. *The Yapian Classification*

The Yapian Classification of the Binisaya-Sinugboanon Vocabulary	The Classification According to Logic
1. Dugokang Pulong (Base-Word) (DUG) 2. Igkukuyog (Associative Word) (IGK) 3. Iglalanggikit (Affixative Word) (IGL)	1. Categorematic words 1.1 Noun 1.2 Pronoun 1.3 Adjective 1.4 Verb 1.5 Adverb 1.6 Preposition 1.7 Conjunction 1.8 Interjection
1. Ang Dugokan nga Pulong (DUG) (The Base-word) 1.1 Pungan (Noun) (PUN) 1.2 Pulingan (Pronoun) (PUL) 1.3 Pungway (Adjective) (PUY) 1.4 Punglihok (Verb) (PUK) 1.5 Pungwayon (Adverb) (PYN) 1.6 Pangtuaw (Interjection) (PAW) 2. Ang Igkukuyog nga Pulong (IGK) (The Associative Word) 2.1 Panumbok (Article) (PAK) (si, ang, sa) 2.2 Partikulo (Particle) (PAR) (nga, mga, og, ka, ra, ba, man, ubp.) 2.3 Pangdugtongan (Preposition) (PAD) (sa, ni, para, ngadto, ubos, kang, diha, kada, atol, gikan, ubp.) 2.4 Panugtong (Conjunction) (PAN) (ug, kun, pero, apan, kay, samtang, kaysa, hinuon, imbis, ubp.) 3. Ang iglalanggikit nga Pulong (IGL) (The Affixative Word) 3.1 Unanggikit (Prefix) (UNA) 3.2 Talinggikit (Infix) (TAL) 3.3 Ulahinggikit/Taponggikit (Suffix) (ULA/TAP)	2. Synkategorematic Words 2.1 Affixative Word 2.2 Associative Word 2.2.1 Articles 2.2.2 Particles

In comparison to the English eight parts of speech, the *Yapian* classification is more *comprehensive* with respect to the Visayan-Cebuano vocabulary. While the classification of the vocabulary of the English language, on one hand, emphasizes the eight parts of speech, the *Yapian* classification of the vocabulary of the Visayan-Cebuano language, on the other hand, emphasizes three main parts, with thirteen sub-parts, i.e., noun, pronoun, adjective, verb, adverb, preposition, conjunction, and interjection, article, particle, prefix, infix, and suffix. The comprehensive character of the *Yapian* classification lies in the fact

that it includes not only the parts of speech found in English but also the *important major part* of the Visayan-Cebuano vocabulary, i.e., the affixes, the governor/ruler of the changes of the meaning of the words of this language. The knowledge of the *affixes* is a *sine qua non* to the understanding of the Visayan-Cebuano *morpho-semantics*.

To show how the *Yapian* classification of the Visayan-Cebuano words is supposed to be used in dictionaries, based on these samples (Table 3) taken from Kilaton's (n.d.) dictionary, but using the *Yapian* classification.

Table 3. Sample of Dictionary Entries Using *Yapian* Classification

Word	<i>Yapian</i> Classification	Meaning
abaga	<i>dug-pun</i>	bahin sa lawas sa tawo o mananap nga nagsumpay sa bukton o pangunahang tiil; punoan sa bukton ibabaw sa ilok; igpapas-an nga bahin sa lawas – <i>shoulder</i>
kami	<i>dug-pul</i>	daghanan sa unang panawo sa mailin-ilinon nga pangtawong pulingan sa panghingalang kahis -- <i>plural of first person of (exclusive) personal pronoun in the nominative case -- we <kamipulos magsusulat -- we are both writers></i>
day-o	<i>dug-puy</i>	langyaw; dilumad – <i>alien; outlandish; strange; stranger</i>
banhig	<i>dug-puk</i>	pag-atang nga adunay daotang tuyo; pagbuyong; paghab-on; pag-ambus – <i>ambush</i>
ambas	<i>dug-pyn</i>	sa buyon nga paagi – <i>parallel</i>
da	<i>dug-paw</i>	tuaw sa nahitabo nga pasidaan o panagna -- <i>expression of warning or prediction fulfilled <tinuod gayod imong gisulti, da!></i>
si	<i>igk-pak</i>	pulinganong punumbok nga adunay labot sa tawo -- <i>pronominal article</i>
og	<i>igk-par</i>	usa -- <i>indefinite article a or an</i>
sa	<i>igk-pad</i>	panghulip sa mga panugtongan -- <i>of; by; at; with; to; for; from; on; in; into; over; off</i>
pero	<i>igk-pan</i>	apan – <i>but</i>
mi	<i>igl-una</i>	unanggikit nga nagpasabot nga milabayng panahon sa punglihok, sama sa kaon (<i>eat</i>) ngadto sa mikaon (<i>ate</i>) -- <i>prefix indicative of past tense of a verb</i>
-in-	<i>igl-tal</i>	talinggikit pagpormag pungway gikan sa punglihok, sama sa inabis (<i>sliced</i>) gikan sa abis (<i>slice</i>) -- <i>infix to form an adjective from a verb</i>
-han	<i>igl-ula/tap</i>	taponggikit nga nagapasabot og dapit, sama sa baka (<i>cattle</i>) ngadto sa bakahan (<i>ranch</i>) – <i>suffix indicative of a place</i>

4.0 Conclusion

The English eight-parts-of-speech classification, on the one hand, *does not* include the *affix* as a major part of speech. For this reason, and as shown by Yap himself, it *does not* fit in the Visayan-Cebuano language. However, Yap did not of course reject the eight parts of speech in the Visayan-Cebuano language. The eight parts of speech in English are still found in Yap's classification. In his classification, he places *noun, pronoun, adjective, verb, adverb, and interjection* in the group, *Dugukan* (base-words); he places *conjunction and preposition* in the group, *Igkukuyog* (associative words); and he places all the affixes in one group, *Iglalangikit* (affixative terms). Thus, he acknowledges the eight parts of speech found in English. But the important thing here is that he places the *affixes* at par with the *base-words* and *associative* words. Therefore, this classification *fits* in because it gives the *affixes* equal status with the other two groups. Also, this classification is *comprehensive* in that it includes the *affixes as important as the base-words and associative words*.

This is the reason why Yap says: "This classification is clear, easy, and so they are appropriate to be used in our dictionaries and grammar. This classification is better than the usual "parts of speech" in English. In other words, their [English, Spanish, or Latin] parts of speech do not fit in ours [Visayan-Cebuanon], as ours do not fit in theirs. So, why do we have to wear the cloth of the English grammar, Spanish, or Latin, since it does not fit in us?" (Yap, 1947, p. 62).

Therefore, the English language cannot be used as the basis for laying down the rules of the Visayan-Cebuano language, such as, for example, in the case of the classification of the latter's vocabulary. The Visayan-Cebuano language has its own naturally embedded rules. They only need to be discovered and then codified.

The *Yapian* classification, buried for about 75 years now, on the other hand, is what *fits* in,

or is the most *appropriate* classification of, the Visayan-Cebuano vocabulary. This classification is appropriate in a way that it places the *affixes* of the Visayan-Cebuano vocabulary with equal status as the *base-words* and *associative words* (which are the eight parts of speech in English). It is necessary for the reason that the *affixes govern or rule the changes in the meanings of the words* in the Visayan-Cebuano language. Linguistically speaking, therefore, the *affixes* have the important major necessary role in the *morpho-semantics* of this language. It follows that to linguistically understand this language is to understand its affixes, whose number is about 3700 (Yap, 1947, p. 92). So, it has to be uncovered again, recognized, conformed with, and used. Visayan-Cebuano dictionary writers should pay a scholarly attention on such a classification that is naturally rooted in the nature of the Visayan-Cebuano vocabulary, and not merely follow the English eight-parts-of-speech classification indiscriminately.

The *Yapian* classification is an important major step in the *intellectualization* of the Visayan-Cebuano language. By intellectualization it means that the *rationalization and systematization* of the Visayan-Cebuano language in general, or the Visayan-Cebuano vocabulary in particular. It is an important intellectual step, not only for the Visayan-Cebuano language itself in particular but also for Philippine linguistics in general, the study of which has ever been emphasized by the Linguistic Society of the Philippines (LSP).

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