

The State of Tausug and Sama-Bajau Linguistics

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Abstract

Studies on the state of Philippine linguistics had been done by McKaughan (1971), Reid (1981), and Gonzales (1986). However, none of these studies concentrate purely on the state of Tausug and Sama-Bajau linguistics. This paper attempts to fill in the gap by centering the discussion on the state of Tausug and Sama-Bajau linguistics. More specifically, it reviews what has been accomplished from the early 1890s to the present as evidenced through academic publications from the University of the Philippines, the Summer Institute of Linguistics, and the web. The first two parts of this paper discuss the main contributions that have been made in Tausug and Sama-Bajau linguistics specifically in the areas of lexicography, phonology, morphology and syntax, discourse, grammar, and literacy materials. The concluding section assesses the significance of these studies for the field, and offers suggestions for future work.

Keywords : Tausug linguistics, Sama-Bajau linguistics, Philippine linguistics

Introduction

The Philippines is home to many languages. Reid (1971), one of the earlier well-documented sources, stated that there were more than 80 languages. McFarland (1980) reported 118, while McFarland (1981) listed only 110. Constantino (2000) claimed that there were about 110, whereas the Ethnologue (2005) reported 175 languages spoken natively in the Philippines (including the Spanish-based creole called Chavacano).

These Philippine languages had been studied by a number of Spanish priests who produced grammars and word lists for the sole purpose of teaching fellow missionaries these languages prior to the 20th century. It must be noted also that during the first half of the 20th century, Otto Dempwolff in Germany laid the foundation for comparative Austronesian studies.

Linguistics as an academic discipline was formally established in the Philippines with the founding of the Department of Linguistics at the University of the Philippines in 1924 under the leadership of Otto Scheerer, a German scholar and the adviser of Cecilio Lopez for his Ph.D. dissertation on contrastive analysis of Ilocano and Tagalog in 1928 at the University of Hamburg. Lopez, the first professional Filipino linguist, devoted his time to the study of Philippine languages.

The interest in linguistics as a field of study was manifested in the founding of the Philippine Center for Language Study in 1957 (which became the Language Study Center of the Philippine Normal College in 1965) and the Linguistic Society of the Philippines, along with its journal, in 1969, the formation of a consortium of universities in Manila which offered a Ph.D. in Linguistics program, and the participation of the Summer Institute of Linguistics in 1953 in doing linguistic studies on the lesser known Philippine language groups.

The state of the Philippine linguistics has been summarized by McKaughan (1971), Reid (1981), and Gonzales (1986). However, none of these studies focus solely on the state of Tausug and Sama-Bajau linguistics. This paper is an attempt to fill in the gap by focusing the discussion on the state of Tausug and Sama-Bajau linguistics. This paper considers the development of Tausug and Sama-Bajau linguistics. More specifically, it reviews what has been accomplished from the early 1890s to the present as evidenced through academic publications and offers suggestions for future work.

The term “Tausug and Sama-Bajau Linguistics” refers to any research on or about the structure and/or use of Tausug and Sama-Bajau languages spoken in the Philippines. This definition includes research done inside or outside the Philippines by Filipino and non-Filipino scholars.

Tausug or Bahasa Sug is a member of the East Mindanao (EM) subgroup of the Central Philippine group of languages (Jubilado, Ingilan, & Dumanig, 2015). EM includes Tausug, Mamanwa, Surigaonun, Butuanun, Kamayo, Davawenyo Monay, Davawenyo Digos, Mandaya Kabasagan, Mandaya Caraga, Mansaka, Mandaya Maragusan, Mandaya Boso, Mandaya Islam, Kalagan Kaagan, and Kalagan Tagakaolo (Pallesen, 1985). Bahasa Sug, the rightful term for the language of people of Sulu (Bangahan, 2015) was, for long time, the means of communication of the Sulu sultanate with varying entities and areas under its rule since the 15th century. Bahasa Sug, spoken by 900,000 people (SIL, 2000), serves as the lingua franca in the Sulu archipelago and neighboring islands.

Sama-Bajau languages are spoken mainly in Sulu archipelago, Sabah, and Indonesia. The original homeland of the Sama is believed to be in the Zamboanga-Basilan area in the southern part of the Philippines (Pallesen, 1985). *Sama* is an autonym, a term *Sama* speakers use to refer to themselves throughout the entire area where varieties of *Sama* are spoken. They call their language varieties *Bahasa Sinama* in the Philippines, *Bahasa Bajau* in Indonesia, and *Bahasa Sama* in Malaysia. *Bajau* is probably a Malay ethnonym (Evans, 1952), and it has gained wide acceptance in Sabah as a cover term for all speakers of Sama languages (Walton and Moody, 1984). In the Philippines, the term *Bajau* or *Bajaw* (also spelled *Badjao*) refers to nomadic Sama-Bajau populations whereas *Samal* or *Siyamal* refers to settled Sama populations (Pallesen, 1985).

Pallesen (1985) classified the Sama languages into 11 major varieties, but Grimes (1999) reduced these to the following nine : Abaknon Sama, Balangingi Sama, Central Sama, Pangutaran Sama, Southern Sama, Yakan, Mapun, West Coast Bajau, and Indonesian Bajau.

As stated earlier, the first two parts of this paper discuss the main contributions that have been made in Tausug and Sama-Bajau linguistics specifically in the areas of lexicography, phonology, morphology and syntax, discourse, grammar, and literacy materials. The concluding section assesses the significance of these studies for the field, and suggests possible responses.

To meet the objectives of this paper, the researchers gathered information from the linguistic materials at the University of the Philippines-Diliman, Summer Institute of Linguistics-Philippines (Manila and Davao offices), and the web .

Contributions to Tausug Linguistics

This section discusses the contributions done on Tausug linguistics specifically in the areas of lexicography, phonology, morphology and syntax, discourse, grammar, and literacy materials. Both studies done by the Filipino and non-Filipino scholars are included in the discussion.

Lexicography

As early as 1893, Andson Cowie, a Scotchman, compiled the dictionary on English-Sulu-Malay vocabulary to assist the Europeans of North Borneo in acquiring knowledge of Sulu to enable them to converse with the Tausugs in their own dialect. This dictionary is found in the Library of Congress and was used by Colonel Williams while serving as the third American Military Governor of the Sulu Archipelago in 1902. But, the first major vocabulary compilation published in the Tausug language in anything other than mimeographed form appeared in 1975. This dictionary titled *Tausug-English Dictionary: Kabtangan iban Maana* is the result of a joint project of the Bureau of Public Schools, the Summer Institute of Linguistics and the Coordinated Investigation of Sulu Culture. Drawn heavily from the work of Captain Francis Link, who produced an excellent unpublished dictionary in the early 1920's and from the work of Father Rene Copet, OMI who produced a much shorter vocabulary in mimeographed form in 1957, the project began in June 1973 with a series of dictionary seminars conducted by Lee Ballard of the SIL in the campus of the Notre Dame of Jolo College and it continued from that time under the supervision of the editors (Irene Hassan, Nurhadan Halud, Seymour Ashley, and Lois Ashley) and Mr. Caesar Taga until May 1974, when the last entries were edited. The first edition was an instant success, but the entire printing of 100 copies was quickly sold out and a reprint was not possible because the original photographic plates were destroyed in a fire at the press in 1976. With this reason, the second edition of the dictionary appeared in 1994 with some of the improvements as follows:

- a. Inaccuracies of the first edition were corrected.
- b. More than 1700 new entries were added, including some important, frequently used words which were previously missing, for example: patay "dead", tubig "water", hambuuk "one", lamud "mix", and tindug "stand."
- c. More regional variations in wording and pronunciation were noted.
- d. The various senses of entries were better differentiated and in certain cases, entries that were separate had been combined.
- e. A larger percentage of entries, which were verbs, contained information about possible affixation.
- f. Missing cross references were added.

Efforts from the Philippine government through the Komisyon sa Wikang Filipino (KWF), a government agency mandated to document, develop, and preserve Philippine languages, were manifested when it published *Bokabularyong Traylingguwal Tausug-Filipino-English* in 1999. This publication was headed by Dr. Norlina P. Mama-Paguio of the Lexicography Division of KWF. For its accuracy, Dr. Mama-Paguio consulted the native speakers of Tausug, scholars, and professors.

In succeeding years, Tausug speakers did their part also in preserving the language. In 2006, Dr. Hamsali S. Jawali, a native of Sulu and a former president of the Sulu State College, prepared the *Ta'u-sug-English-Tagalog Dictionary* and was published by the National Bookstore. The author of this trilingual dictionary approached his task imbued with a deep sense of responsibility for updating the Ta'u-sug language with the inclusion of letters and Qur'anic words which the past authors of Tau'sug-English dictionaries failed to consider. He intended to bring back the original sound, intonation, and syllabication of the native Ta'u-sug speakers. For instance, he explained that the term Ta'u-sug had been miserably misspelled. The term Ta'u-sug is a compound word that must be emphasized by syllabication and stress. The word *Ta'u* means people

and *sug* means current. Then it must be written as Ta'u-sug, which gives a right definition as the people of the current.

The latest addition to Tausug lexicography is the work of Dr. Benj S. Bangahan, a retired associate professor at the University of Santo Tomas Faculty of Medicine and a consultant at the University of Santo Tomas Hospital, Manila, Philippines. With the help of a panel of advisers made up of family members, relatives, and a few friends who have a good grasp of the depth of Bahasa Sug, he came up with the dictionary titled *English-Bahasa Sug Dictionary* or in Bahasa Sug, *Anggalis-Bahasa Sug Kitab-Maana* published in 2015 by Vibal Group, Incorporated. In this dictionary, there are almost 15,000 English entries, comprising the basic common conversational words and some technical terms. The words selected were taken from three materials: basically, from the two-volume *Lexicon Webster Dictionary, the English-Tausug Dictionary* of Fr. Leo James English, and *the Random House Thesaurus College Edition*. Four English-Malay dictionaries, one English-Bahasa Indonesia dictionary, and one English-Cebuano Visayan dictionary have served as materials for comparing some Bahasa Sug words that bear similarities to Bahasa Malay, Bahasa Indonesia, and Cebuano, just as Fr. English's dictionary has described similarities between some Tagalog and Bahasa Sug words. Also, efforts have been made to compare some Bahasa Sug entries in these dictionaries with those of the SIL's Tausug-English Dictionary. In this dictionary, Bangahan made a distinction between Bahasa Sug and Tausug. For him, Bahasa Sug, which literally means the "language of Sulu", is the rightful term of the language of *Bangsa Sulu* or *Bangsa Sug*, whereas the term *Tausug* refers to the people. In this paper, the researchers use the terms *Tausug language* and *Bahasa Sug* to refer to the language of the Tausugs since these terms are widely used as shown in the literatures.

In Bangahan's dictionary, the Bahasa Sug alphabet is called *Alipbata* (also shortened as *Alipba*) and is made up of 23 consonants and four vowels. The consonants are categorized into three: (1) basic, 17 : b, (ba), t (ta), j (jim or jiyim), h (ha, as in halaman, not to be used as hamja or glottal stop), d (dal), r (ra), s (siyn or sin), g (ga), p (pa), k (kap), l (lam), m (mim), n (nuwn or nun), ng (nga), ny (nya), w (waw), y (ya), (2) borrowed from Arabic , 5 : dh (dhal, as in ustadh) , f (fa, as in fatiha), kh (kha, as in khaliyfa), gh (ghayn, as in ghayb), q (qawf, as in Qur-an; and (3) borrowed from Malay, 1 : ch (sometimes written as ts (tsa, as in suchi or sutsi). He made it clear also that in Bahasa Sug, there are four vowels, contrary to the three-vowel alphabet that has been so far propagated. The *gimbahanun* (people from the rural areas) pronunciation has been recognized in this dictionary as a basic part of the classical Bahasa Sug, and hence the fourth vowel sound, the schwa sound, has been incorporated in the dictionary. The schwa sound is similar to the sound of *u* in the English word "urn" and is pronounced in the Tausug words *tuud* (certain or real) and *tuwn* (to swallow). He explained that if the three-vowel parianun (town folk or shoreline people) sounds were the only opted for, the former, which is rich and colorful and more often the medium of Tausug literature, would ultimately be unfairly erased from the culture, resulting in the diminution of the richness of Bahasa Sug.

The standard of Bahasa Sug spelling, writing, and pronunciation adopted by Bangahan was based on the output of the committee formed by Ustadh Abdulbaki Abubakar, the mufti, official expounder of the Islamic law, for Region IX and Palawan, but with some relevant additions. With the initial aim of translating the Qur'an to Bahasa Sug, the committee convened at the Institute Islamic Studies Conference Hall, University of the Philippines Diliman, Quezon City on March 6, 2000 and came up with its version of the Bahasa Sug phonetics and orthography. Unfortunately,

the planned Qur'an translation fizzled, but the output was nonetheless considered as a good basis for Bangahan's dictionary.

Presently, an online Tausug-English dictionary is available through the effort of Bansa.org, a group dedicated to furthering the understanding and appreciation of the Filipino people. However, the dictionary has only 1132 entries.

Noticeably, non-Filipino scholars were the first to initiate the dictionary making in Tausug, but as years go by, native speakers of Tausug like Hassan, Halud, Jawali and Bangahan, have been active in the field of lexicography.

Phonology

While some Philippine languages have been extensively investigated in terms of their phonological systems, Bahasa Sug remained to be insufficiently explored. The first work on Tausug phonology was done by Seymour and Lois Ashley of the Summer Institute of Linguistics in 1963. According to them, there are 22 phonemes in Tausug : 19 consonants and three vowels. The 19 consonants are /p/, /t/, /k/, /ʔ/, /b/, /d/, /g/, /m/, /n/, /ŋ/, /s/, /l/, /h/, /j/, /ch/, /r/, /w/, /y/, /p/. The three vowels are : /a/, /i/, /u/.

After four years, a native speaker of Tausug attempted to contribute to the field of Tausug linguistics by doing a study on Tausug phonology as her thesis for the degree in Master of Arts in Linguistics at the University of British Columbia in Canada. Evangeline Tan (1967), in her descriptive analysis of Tausug phonology, drew up an inventory of 20 segmental phonemes : three vowels: /a/, /i/, /u/ and 17 consonants : /p/, /t/, /k/, /ʔ/, /b/, /d/, /g/, /j/, /s/, /h/, /m/, /n/, /ŋ/, /l/, /r/, /w/, /y/. Tan concludes that Tausug has two basic syllable patterns : CV and CVC. With permitted combinations of pure vowels and semi-vowels, however, such as the diphthongs, /ia/, /ai/, /ua/, /au/, /iu/, /ui/, and the triphthongs, /iai/, /uau/, /iau/, /uai/, other secondary syllable patterns are added : CSV, CVS, CSVC, CVSC, CSVS, and CSVSC.

Morphology and Syntax

Reid (1981) notes that the morphology and syntax of Philippine languages are complex and notoriously difficult to describe. This can be seen in studies such as the morphology and syntax of Tausug. Anchored on the theory of case grammar as proposed by Fillmore (1968) and later developed by Langendoen (1969), Ashley (1973) in his study titled *A Case Classification of Tausug Verbs*, proposes a Tausug verb stem description based primarily on the semantic case relationships inherent in the verb stem and secondarily on the mapping relations sustained between certain semantic cases and grammatical entities to which they relate in the surface structure. The study of Ashley was published by the Notre Dame of Jolo College.

Constantino (1965) of the University of the Philippines-Diliman studied the sentence patterns of the 26 languages in the Philippines of which Tausug is included. Sentences in Philippine languages are classified into simple, complex, and compound. The simple sentences are divided into situational, equational, and identifying. The situational sentences are divided into predicative and non-predicative. The predicative sentences are divided into verbal and non-verbal. The verbal sentences are divided into active and passive. The non-verbal sentences are divided into nominal, adjectival, prepositional, locational, possessive, adverbial, and quantitative. Finally, the non-predicative sentences are divided into elemental, descriptive, temporal, existential, and

exclamatory. Aside from Constantino, Lois and Seymour Ashley studied also the sentence patterns in Tausug in 1971.

Amatong et al. (2004) analyze the syntactic position and the constituents of the verb phrase in Bahasa Sug using the X-bar Theory of Chomsky. The informants were the Tausugs in the Island Garden City of Samal in Mindanao who were born in Sulu. Their study, an undergraduate thesis from the University of Southeastern Philippines, Obrero, Davao City, shows that the verb phrase could either be in the initial or final position in the sentence. The verb phrase has verb, noun phrase, prepositional phrase, and adverbial phrase as constituents.

Another attempt to study the Tausug syntax was done by Erlyn Manguilimotan in 2007. She studies simple Tausug verbal sentences using a sentence analyzer which makes use of Lexical-Functional Grammar formalism. Her paper provides a foundation for the development of the natural language systems for the Bahasa Sug.

Discourse

As early as 1972, SIL has produced published papers on discourse, e.g., Larson for Ivatan and Reid for Bontok and Keley-i Kallahan, but only in 1984 when the Tausug discourse was examined. Malcolm Samuel Armour, in his thesis titled *A Comparison of Narrative and Hortatory Discourse* in partial fulfillment of the requirements for the degree of Master of Arts in Linguistics at the University of Texas at Arlington, wanted to find out whether the correlation that Hopper and Thompson (1980) found to exist between high transitivity and foregrounding in narrative also exists in hortatory discourse in Tausug. He concluded then that narrative and hortatory discourse in Tausug differ significantly only in the affixation categories of Mode and Volitionality.

Grammar

A substantial number of works on grammars of Philippine languages have appeared in PALI Series of grammars in 1971. These languages were : Tagalog (Ramos 1971a, 1972b), Bikol (Mintz 1971a, 1972b), Cebuano (Bunye and Yap 1971a, 1972b), Hiligaynon (Motus 1971, and Wolfenden 1971), Ilokano (Constantino 1971a, 1972b), Kapampangan (Forman 1971a, 1972b), and Pangasinan (Benton 1971a, 1972b). Studies on grammar of languages in the southern Philippines such as Tausug only appeared in 1972 when Irma Umali-Peneyra of the University of the Philippines-Diliman did a study titled *A Grammatical Sketch of the Tausug Language* for her master's thesis. The language data used in this study were elicited from the dialect of Tausug spoken in the town of Jolo, Sulu. This study concerns itself primarily with describing the constituent structure of the simple sentences of Tausug.

Sundita (2002) is also a good source for native Tausugs, linguists, and everyone interested in Tausug grammar. Published by Lobel and Tria Partnership, Co. in Naga City, Philippines, the 80-page book includes sections on phonology and pronunciation, vowels, pronouns, demonstrative pronouns, nouns, modifiers, numbers, verbs, existential *awn*, negation, discourse particles, conjunctions, prepositions, word order, and sentence translations.

There is also a publication of Tausug grammar outside the Philippines. Rubino (2006) did a study titled *Intensive Tausug: A Pedagogical Grammar of the Language of Jolo* published by the Dunwoody Press in the United States of America.

Evidently, studies on Tausug grammar were done by Filipino scholars.

Literacy Materials

In the preceding sections, the discussion has been centered on the core areas of linguistics. It is of great importance to note also the literacy materials done on Tausug.

The one organization that probably has been most dedicated in developing literacy materials over the last five decades is the SIL's Philippine branch. The members of this organization are working on Philippine languages, from Ivatan in the north to Sama-Bajau in the south.

Seymour and Lois Ashley pioneered in preparing the literacy materials in Tausug. They prepared *Batabata Bangbang* (The Gingerbread Man) in 1966, *Hinda Itik* (Duck and His Friends) in 1969, *Katakata iban Tarasul* (Legends and Ballads) in 1973. These books were intended to help the Tausugs develop fluency and comprehension in reading.

In 1974, Seymour and Lois Ashley together with Kathie Bosscher, prepared a pre-primer workbook, *Magsakap Kita Magbacha*, to teach some basic pre-reading skills to the Tausugs. It has been designed to help the students to be ready for the primer, *Hinda Itik*.

Few of Tausug scholars recognized also the pedagogical relevance of providing literacy materials. Irene Hassan published two literacy materials namely *Abunnawas* in 1977 and *Pasal Kakaun* (About Food) in 1981, while Hashim Usman edited *Sumayang Galura* ' (The Monster Half Bird and Half Man) in 1979. Their articles were all published by the SIL.

Developing literacy materials has not been the only concern of the SIL. Its primary objective is translation of the New Testament and it can be noticed in their works on translation of selected Bible stories into Tausug namely *Sarsila sing Bayta Makakuyag* (1963), *Kitab Tawrat – Genesis Portions* (1981), *Kissa Kan Nabi Yunus -The Book of Jonah* (2003), and *Kitab Masaalla iban Kitab Jabur – Psalms and Proverbs* (2009).

In the present Mother Tongue Based-Multilingual Education in the Philippines, mother tongue shall be used as a medium of instruction and as a subject from Grades 1 to 3 (DepEd Order 31, s.2012). There is only one available learner's material for Grade 1 in Tausug which can be accessed online through the Learning Resource Portal of the Department of Education. The learner's material consists of activity sheets to develop reading, writing, and comprehension skills of Grade 1 pupils in the Tausug language. No learner's materials for Grades 2 to 3 were available in the portal of the DepEd.

Contributions to Sama-Bajau Linguistics

This section deals on the contributions done on Sama-Bajau linguistics specifically in the areas of lexicography, phonology, morphology and syntax, discourse, grammar, and literacy materials. Studies done by Filipino and non-Filipino scholars on the members of the Sama-Bajau languages such as Sama Inabaknon, Sama Balangingi, Central Sama, Sama Pangutaran, Southern Sama, Yakan, and Mapun are presented.

Lexicography

The Sama-Bajau dictionaries appeared in 1970s specifically for the Yakan language, e.g. *The First Yakan-English, English-Yakan Dictionary* of Sherfan (1973) published in Basilan City and *Dictionary Yakan-Pilipino-English* of Pack and Behrens (1978) published in Manila by the SIL. Yakan, a member of Sama-Bajau group of language, is spoken by 106, 000 people (1990 census) of the same name who live in Basilan, some coastal areas of the Zamboanga peninsula, and some smaller islands in the southern Philippines.

The drive to enrich and preserve the Yakan language has continued in 2000s as evidently seen in the publications of *Yakan-English Dictionary* in 2002 compiled by Dietlinde Behrens of the SIL and published by the Linguistic Society of the Philippines and *Bokabularyong Yakan-Filipino- English* in 2003 by the Komisyon sa Wikang Filipino. The data used in the work of Behrens (2002) reflect the culture of the people in Badja and Lamitan, both in the eastern part of Basilan.

Other languages under the Sama-Bajau group were given attention to by the SIL.

In 1992, the SIL published the *English-Pangutaran Sama Dictionary* which was compiled by Janice and Charles Walton. The primary aim of the publication of the bilingual dictionary is to help the Pangutaran speaking people, who are found in Sulu archipelago and on Sabah's east coast, in their study of the English language. This simplified dictionary has more than 3000 English words translated into Sama Pangutaran language and if these basic words are learned, they should provide for the Pangutaran people's further advancement in the study of English language.

The journey of the SIL continued as it published another dictionary for the member of the Sama-Bajau group of languages. In 2001, the SIL published the *Mapun-English Dictionary* which was compiled by Millard and Virginia Collins . The Mapun language is the language of the Jama Mapun, or People of Mapun whose origins are said to have been somewhere on the island of Borneo. This language is spoken in the southern and coastal areas of Palawan as well as the islands of Balabac and Mapun. Primarily, the dictionary aims to assist the Jama Mapuns in their education as well as in enhancing their economic opportunities. More importantly, it may serve as a bridge for the outsiders to learn more about the rich Mapun culture and language. It is emphasized also in this dictionary that unlike the Bahasa Sug which has only three vowels, Mapun has five contrastive vowels. Bahasa Sug has no *o* or *e* sounds.

Among the languages under the Sama-Bajau group, Yakan has a number of extensive dictionaries. It can be noticed also that most of the dictionaries in Sama-Bajau were done by non-Filipinos.

At present, there have been efforts to put up an online dictionary. Bansa.org has Southern Sama-English dictionary with 461 entries, while Sinama.org has Sinama-English Dictionary but it is still a work in progress of the SIL.

Phonology

Only two studies have been done on Sama-Bajau phonology. The first one is Piseskul (1966) which identifies the Sama phonemes, describes their allophones, and states their distribution in words and syllables. As part of his thesis for Master of Arts in Linguistics degree

in UP Diliman, Piseskul, a Thailander, focuses on the dialect of Samal spoken in the sitio of Bakong, on the island-municipality of Simunul which is part of the Tawi-tawi group of islands. The second one is Walton (1979) which describes the phonology of Sama Pangutaran. This was published in the Philippine Journal of Linguistics.

Both studies on Sama-Bajau phonology were done by non-Filipino scholars.

Morphology and Syntax

Only two studies on morphology and syntax were done on Sama-Bajau languages which were both done by non-Filipino scholars. Anchored on verb semantics theory of Dowty (1979) and role and reference grammar developed by Foley and Valin in Functional Syntax and Universal Grammar (1984), Walton (1986) provides a system of classification for Sama verbs that will account for the grammatical relations between a verb and its related phrases in a clause, as well as for the thematic relations that exist between a predicate and its arguments (i.e. agent, effector, patient, theme, etc.). The particular variety of Sama studied by Walton for his thesis for the degree in Master of Arts in Linguistics at Temple University in USA, is spoken on Pangutaran Island, which is located 40 miles northwest of Jolo, Sulu.

The second one is of Gault (1999) of SIL which presents some preliminary thoughts on the relationships between focus, ergativity, and subject in Sama Bangingi' (also called Balangingi'). Sama Bangingi' is spoken principally by 80,000 people (Ethnologue, 2007) from the Samales Island Group south of Basilan north to the coastal areas and islands of Basilan and the southern Zamboanga peninsula including Zamboanga City and the coastal areas of Zamboanga del Sur. It is an ergative language which also shares many of the features of voice orientation, or "focus", which are characteristic of Philippine languages.

Discourse

As for Sama-Bajau, only one study has been found and that is of Allison (1977). The study is a discourse analysis of a Southern Sama text titled *Abunawas and the beautiful widow*. This was published in the Studies in Philippine Linguistics.

Grammar

The first study on Sama-Bajau grammar appeared in 1992 when Eliseo Merin of UP Diliman did a study titled *A Grammatical Description of Inabaknon*. Inabaknon, also called as Kinapul, Abaknon or Sama-Abaknon, is a unique language spoken by the 26,400 inhabitants (Jacobson, 2000) of Capul Island, an island municipality 16 miles away from the province of Samar. For data elicitation purposes, Dr. Ernesto Constantino's Lexicostatistics List for Philippine Languages and Test Sentences for Philippine Language were utilized. Collection of raw data through actual field work was done for three weeks in Tacloban City and two weeks in Capul Island. Personal interviews and direct tapings of Inabaknon songs and folk stories were done to collect texts in the language. In his study, Merin gives emphasis on Inabaknon verb morphology and observes that Inabaknon verbs have two unique features : (1) they can have the same affix for different aspects, (2) they can have two different affixes for one aspect. For syntactic analysis, it was patterned after Dr. E. Constantino's analysis of the "Patterns of the 26 Philippine Languages".

The UP Diliman really has the passion for studying Philippine languages specifically the Sama-Bajau languages. This was manifested when another graduate student did a paper titled *A Grammatical Analysis of Manuk Mangkaw Sinama* in 1996. Akamine, a Japanese scholar who is now teaching at Nagoya City University, presents his grammatical analysis of Manuk Mangkaw Sinama, a Southern Sinama language, from the descriptive or structural linguistic viewpoint and the data were collected during the fieldwork in the islands of Tawi-tawi. This dissertation concludes that Sinama language shares similarities with other Philippine languages namely (1) they have a productive verbal affix system, (2) they have three basic sentence patterns, (3) sentences are verb initial and the inversion of the subject and object is commonly observed. The analysis remains in the framework of Philippine linguistics.

The SIL did their part also in studying the grammar of one of the Sama-Bajau languages. Behrens and Brainard (2002) study the Yakan language spoken in Basilan City. Published by the Linguistic Society of the Philippines, the study was undertaken to provide a systematic description of the basic structures of Yakan grammar and their functions.

Literacy Materials

Majority of the literacy materials in Sama-Bajau language were prepared by the SIL. Kemp and Anne Pallesen (1969) prepared the first Sinama primer titled *Panganaran Magbassa* (Learning to Read). This primer includes four books namely (1) *Buk Dakayu*, (2) *Ondeonde Bangbang*, (3) *Helling Ta Bi*, and (4) *Buk T'Llu*. The main goal of the primer is to teach Samals to read their own language. The teaching method used is a synthesis of the phonics and syllable method, adapted to the requirements of the Samal language. The materials in this book have been based on the widely spoken Sinama Dilaut dialect, but are suitable for teaching speakers of all Samal dialects to read.

After six years, a primer was also prepared for the Sama Bangingi speakers. Titled *Panganaran Magbassa*, it aims to teach reading to speakers of Samal language with eclectic, utilizing phonics, syllable method, and sight word as teaching methods. Members of the SIL like Eunice Diment and Jo Ann Gaults edited also two literacy materials for Sama Bangingi namely *Manga Bissara Sama Bangingi-Filipino-English* in 1980 and 1990, and *Sual Maka Jawab* (Mga Pangungusap) in 1982. These books are primarily intended for speakers of Sama Bangingi' and other northern Sama languages.

There are some books published to help the Sama Sibutu' converse with Tagalog and English people. These are *Sama Sibutu'-Pilipino-English Magbissala* (Mga Pag-uusap) and *English-Pilipino-Sama Sibutu' Basic Vocabulary* (Bissala Maka Maanahan-Na), both compiled by Allison (1979) and published by the SIL. The Sama Sibutu' language herein is as spoken in Sibutu Island, a southern most municipality of Tawi-tawi.

A Yakan primer titled *Undang-Undang Yakan* (1993) was also prepared by the SIL to teach Yakans to read their own language. The teaching method used is a combination of the keyword and syllable method.

Literacy materials for the most northern representative of the Sama-Bajau family, the Sama Abaknon language, were prepared also by the SIL. Suzanne and Marc Jacobson (1980) compiled useful phrases in Sama Abaknon, while Bandal et al. (1980) prepared a storybook.

To reach the widest possible public and to stimulate interest among Sama-Bajau speakers in reading their own language and valuing their cultural heritage, the SIL published storybooks in Sama-Bajau languages namely *Abunnawas* (1972), *Kissa Yakan- Yakan Folk Tales* (1973,1987), *Dunya Duk Langit –Earth and Sky* (1973,1987), *Datu' Kalun* (1987), *Me' Delilian Si Aesop Sinduwehin -Some of Aesop's Fables* (1990), *Ya Duwa Magbagey Sama ma Tawi-Tawi* (1993, 1995).

Developing literacy materials has not been the sole mission of the non- Filipino members of the SIL. Some native Sama-Bajau speakers, who participated in a Writer's Workshop in Nasuli, Bukidnon on July-August 1977, also recognized the pedagogical relevance of the literacy materials as manifested in the works of Amerin (1977), Batuhasan (1977), Etong (1977), and Sakinal and Amerin (1977).

In connection to the MTB-MLE, no learner's materials for Sinama are available in the Learning Resource Portal of the DepEd.

Conclusion

Works presented in the preceding section revealed that majority of the studies in Tausug linguistics were done by Filipinos while studies on Bajau linguistics were done by non-Filipino scholars. As such, this concluding section presents the suggestions for future work in Tausug and Sama-Bajau linguistics particularly in the areas of lexicography, phonology, morphology and syntax, discourse, grammar, and literacy materials.

Lexicography

There have been a substantial number of bilingual Tausug dictionaries done by the international scholars and even the native Tausug speakers. What is needed this time is the preparation of a major monolingual Tausug dictionary. Writing a monolingual dictionary is a difficult task, yet its cause that is strengthening the rich culture of Tausug is quite rewarding.

For the Sama-Bajau languages, Yakan has a number of extensive bilingual dictionaries. The SIL prepared also bilingual dictionaries for Sama Pangutaran and Mapun. What is urgently needed now is the preparation of dictionaries for other Sama-Bajau languages such as Sama Inabaknon, Sama Balangingi, Central Sama, and Southern Sama. After the publication of these bilingual dictionaries, the next task is the preparation of monolingual dictionary for each member of the Sama-Bajau group of languages.

Leading universities in the Philippines such as the University of the Philippines and the professional organizations like the Summer Institute of Linguistics and Linguistic Society of the Philippines could include in their outreach programs the conducting of seminars and workshops to students, teachers, and native speakers to properly guide and train them on the basics of dictionary-making. Furthermore, courses in lexicography should be developed in the linguistics programs of all the colleges and universities in the Philippines especially in Mindanao. The government, through the Komisyon sa Wikang Filipino, should revisit their programs on lexicography and give emphasis on the development of the languages in Mindanao such as Tausug and Sama-Bajau. Lastly, it would be great if online dictionaries with extensive entries for the Tausug and Sama-Bajau languages be available for easy access for the younger generations.

Phonology

Philippine languages have been considered to have relatively simple phonological systems. Tausug, for example, has three vowels, but it is quite interesting to note the claim of Bangahan (2015) that the Tausug has a fourth vowel, the schwa sound. This finding calls for a further study.

Studies reveal some Sama-Bajau languages are underexplored which are a gold mine for aspiring phonologist. Only two studies have been done on the phonology of Sama-Bajau languages, both are spoken in Tawi-tawi. Thus, the study of phonological systems of the Sama Inabaknun in Capul Island, Yakan in Basilan, Mapun in Palawan and Mapun Island, Sama Bangingi' in Basilan and Zamboanga and other Sama-Bajau languages is an urgent task to do both for Filipino and non-Filipino speakers whose passion is to document, develop, and preserve Philippine languages.

Contributions done on Tausug and Sama-Bajau linguistics show that the phonological process in these languages have not been accounted for.

Morphology and Syntax

Various studies concerned with the verbal affixation and associated syntax have been done on Tausug, Sama Bangingi and Sama Pangutaran languages. What is needed is to study the verbal affixation and associated syntax and basic sentence patterns of other Sama-Bajau languages such as Sama Inabaknon, Mapun, Yakan, Central Sama, Southern Sama, and Sama Balangingi.

Further studies can be done also on the syntax of Sama-Bajau languages using the Generative School including the Minimalist Program of Chomsky, and the Lexico-Functional Grammar.

Discourse

The volumes of literacy materials in Tausug and Sama-Bajau languages produced by the SIL, the government, and private individuals are excellent data for discourse analysis. Studies on various grammatical devices which provide cohesion within discourse, characteristics of narrative or hortatory discourse, and discourse functions of honorifics are topics that need to be written.

Grammar

The Tausug grammar has been described by non-Tausugs. It is now a challenge for a Tausug speaker to study the grammar of his own language since he knows the nuances of the language.

The reference grammars for Sama Inabaknon, Southern Sama, and Yakan languages exist but these require further description. Moreover, Sama-Bajau languages which should be given attention since no reference grammar prepared for them are Sama Balangingi, Central Sama, Pangutaran Sama, and Mapun. These grammars would be of great help in the implementation of the MTB-MLE in the Philippines.

Literacy Materials

The literacy materials for the current MTB-MLE in the country are poor. Thus, there is an urgent need for the government, through the Department of Education, and of course, with the help of the native speakers, to prepare adequate, culturally sensitive, comprehensive, linguistically correct, and informative literacy materials in order to achieve the ultimate aim of the said program.

It is hoped that this paper will encourage scholars especially Filipinos to do researches on Tausug and Sama-Bajau linguistics. Just like any other Philippine languages, Tausug and Sama-Bajau languages deserve attention in the field of Philippine linguistics.

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