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## Spanish Elements in Iloko

Review Author: Marcelino A. Foronda, Jr.

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witnessed himself the various eras from the coming of Dewey through more contemporary developments. In doing so, he has given a social and political portrait of his own times. Many segments of that portrait were culled from his rich reservoir of experience as a many-faceted man, and throw some light, albeit nothing *really* new, on the country's historical developments.

A sense of drama and a subtle humor characterize the narration of some episodes of this book, and a readable, easy style (thanks, no doubt, to Baldomero T. Olivera, the editor) makes this book delightful reading.

*Marcelino A. Foronda, Jr.*

SPANISH ELEMENTS IN ILOKO. By Henry Geeroms and Mariano Balmadres. Benguet: Catholic Missions, 1976. 165 pages.

This book is not the first attempt to study the Spanish elements in a Philippine language. In 1951 appeared Consuelo T. Panganiban's "Spanish Elements in the Tagalog Language" (*Unitas* 24 [1951]: 600-73), which was actually the author's M.A. thesis, presented at the University of Santo Tomas Graduate School.

The authors of the book under review state that most of the materials were gathered in Tagudin, Ilocos Sur; Tubao, La Union; Baguio City; and La Trinidad, Benguet for periods covering 1950-1953 and 1958-1965, or a total of ten years.

In the one-page foreword, the authors further add that aside from the Spanish loans in Iloko, other terms brought in by the Spaniards from Latin, "French (?), or other Philippine dialects," and English, as well as Philippine terms which have a Spanish morphological element, were the basis of this present listing.

The entries are arranged according to what the authors consider to be the Iloko alphabet, which is in this book derivative of the English alphabet with the letter c, f, j, q, u, v, x, z omitted. Spanish loan words beginning with letters c (e.g., cemento), f (e.g., familia), j (e.g., jefe), for instance, appear under letters s, p, and h, respectively. Their "Ilocanization" of proper names like Jesus (into Hesus) and Judas (into Hudás), many will find questionable.

While many are one line entries giving the Spanish loan (i.e., Konsul) and its English equivalent, some are quite long [cf. Debosyn (devocion), devotion, p. 33], which includes the various usages of the word.

The Iloko language studied here, however, refers only to the Iloko variants of La Union, Tagudin (the southernmost town in Ilocos Sur), Baguio City, and Benguet, which, many hold, is less pure Ilokano than the language spoken in Ilocos Sur and Ilocos Norte. One also wonders if the two authors ever looked into the Iloko version of the Bible or the popular Ilokano

magazine, *Bannawag*. This reviewer is inclined to believe that they did not. If they did, their work would have included many more entries than are included here.

*Spanish Elements in Iloko*, therefore, is what may be considered a preliminary study; a more comprehensive work on the subject still awaits the efforts of equally dedicated scholars.

*Marcelino A. Foronda, Jr.*

**HUMAN SEXUALITY, NEW DIRECTIONS IN AMERICAN CATHOLIC THOUGHT.** By Anthony Kosnik, William Carroll, Agnes Cunningham, Ronald Modras, and James Schulte. New York: Paulist Press, 1977. 322 pages.

If anyone doubts that the Catholic teaching on sexuality is in a state of crisis, a sampling of post-Vatican II writings should quickly eliminate the doubt. The volume of *Concilium* (10/10): *Sexuality in Contemporary Catholicism*, highlights the current malaise which has bred uncertainty, confusion, and not a little scepticism. The multiple cultural influences, especially TV, cinema and youth cults have been affecting the moral judgments of the young in a way that has yet to be fully appreciated. The young are often in revolt against elders and tradition. The negative image of the magisterial Church insofar as sexual matters are concerned does not help. This attitude is due to many factors, including, in particular, the reaction to *Humanae Vitae*.

The growing acceptance of couples living together and openly rejecting marriage has been singled out by Fr. Richard A. McCormick (*Theological Studies* 34 [1973]) as a proof that marriage itself is in crisis. "If men and women in increasing numbers are abandoning the desirability of a permanent relationship of exclusive fidelity, then clearly the meaning of sexuality before marriage is bound to be affected" (p. 92). He concludes that it is "the man-woman relationship and the condition for growth in intimacy that we ought to be discussing" (*ibid.*).

Admitting that youth and young adults are not going to make their decision in terms of the judgment of their elders since "we disappointed them too often and too long" (p. 90), McCormick adds that "education by edict has probably had its day" (*ibid.*). In its place a new form of communication is needed. One form that he suggests is "the open, patient, nonjudgmental exploration with young adults of the meaning of marriage and human sexuality" (*ibid.*).

If we appreciate the opinions and suggestions of these writers, then we should welcome *Human Sexuality* as an effort to come to grips with the problem. This does not mean that the book deserves a blanket endorsement, anymore than it deserves a total condemnation. It should be taken as a tentative, probing study, as the authors explicitly affirm it to be in their "Preface."

The authors treat of human sexuality in the Bible (25 pages), in the