

SOME UNPOPULAR ANALYSES OF SENTENCES AND CONSTRUCTIONS WITH MISSING CONSTITUENTS

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One very obvious fact about any natural language that linguists do not generally give importance to is the disparity between the number of nameable objects and notions in the environment, consciousness and experience of its speakers and the number of readily available words for those objects and notions. At any given time the nameable objects easily outnumber the words. The main reason for the lack of designation for many objects is the fact that there is no reason for people to talk about them. In all Philippine languages that I know there is no reason to be talking about the vertical canal or depression under the nose. Naturally there is no single-word designation for it. People do not carry objects on the back of the hand. There is therefore no word for the action, since there is no need to mention the action in the first place. But there are also many entities involved in our thoughts and actions and therefore worth talking about that are nameless and have been so for centuries. These are the nouns and verbs and possibly other categories that exist only in the semantic consciousness of speakers and are never assigned lexical representation. The resulting gaps in the lexicon have some important connection with the existence of many sentences and constructions with missing surface constituents. Some of these constructions are often considered unique or near-unique characteristics of Philippine languages.

I shall survey in this paper the more important of these constructions and try to show how they can be analyzed in terms of the role played by lexical gaps. I shall dwell at some length on meteorological and temporal sentences because they are most amenable to an analysis that makes use of the notion "unrealized" constituent.¹

Subjectless sentences

The most common of the so-called sentences are those that are descriptive of meteorological and other related phenomena. They are of three kinds, as every student of Philippine languages very well knows: (1) those that consist of a verb phrase (Tagalog *Umuulan* "It is raining"), (2) those that consist of an adjective phrase (Ilocano

Nalam-ek idia Alaska "It is cold in Alaska"), and (3) those that consist of a temporal noun phrase (Tag. *A las dose na* "It is 12 o'clock" and Iloc. *Kalgaw manen* "It is dry season again"). All three kinds may occur with adverbial modifiers.

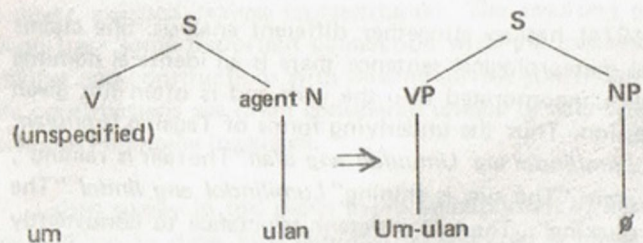
There are no universally accepted analyses of meteorological and temporal sentences. The *Balarila* considers nature as the performer or source of the action. Luzares (1975) simply remarks, almost in passing, that meteorological verbs do not demand obligatory case. There is no explanation why they take the same affixes as these taken by verbs that are not meteorological. Gonzales (1972) gives a more detailed analysis. According to him meteorological verbs and adjectives are ambient V's, that is, they refer to the surroundings, not to any specific nominal entity. As such they are not accompanied by any noun and the sentence is therefore without any source for a subject phrase. Like Luzares, Gonzales seems to attach little significance to the fact that the usual affix of meteorological verbs is often the same as that which indicates some agent in non-meteorological sentences. What is criterial is that a meteorological sentence answers the question "What is happening?". Gonzales accordingly labels the verb as a process verb.

Ramos (1974) has an altogether different analysis. She claims that in a verbal meteorological sentence there is an identical nominal expression that is incorporated into the verb and is often not given linguistic expression. Thus the underlying forms of Tagalog *Umuulan*, *Umaaraw* and *Lumilindol* are *Umuulan ang ulan* "The rain is raining", *Umaaraw ang araw* "The sun is shining", *Lumilindol ang lindol* "The earthquake is quaking". There is a patent reluctance to consistently recognize the integrity of surface signals. Ramos analyzes the suppressed noun phrases *ulan*, *araw*, and *lindol* as instrument and ignores the fact that the affix *um* in these verbs is the same *um* in agent-focus verbs like *tumakbo* "ran" and *umiyak* "cried".

There is something fuzzy and problematic with the analysis. Ramos talks about some noun being incorporated into the verb. If in *Umuulan* the original verb is *ulan*, then it does not seem to make sense to say that the noun *ulan* (the "identical nominal expression") is incorporated into the verb *ulan* to give the surface verb *ulan*. If the process involved is prolexical, the analysis would probably make some sense. But Ramos seems to have in mind an actual lexical expression when

when she talks about some "identical nominal expression" being suppressed. In effect Ramos seems to be claiming that there is actually a verb *ulan*, a verb *araw*, a verb *lindol*, etc. existing side by side with a noun *ulan*, a noun *araw*, and a noun *lindol*. Since there is also a very productive process of verbalization of non-meteorological nouns (*magkape* "to have some coffee", *magsapatos* "to wear shoes", *magbeer* "to drink beer"), the lexicon would be full of pairs of nouns and verbs sharing the same phonological form. The list, in fact, would be an open one. I believe it should fall on the grammar, not on the lexicon, to account for the productivity of the process.

The analysis proposed here is that a verbal meteorological sentence contains in deep structure a verb and an agent noun. The verb is some incompletely specified or indefinite action for which Philippine languages do not have a word or expression. To fill the lexically empty position for the predicate verb, the agentive noun is incorporated, in the true sense of the term, into the lexically unexpressed verb. The incorporated or transferred noun serves as the surface verb stem and carries the appropriate affix intended for the original verb. The position for the subject phrase is consequently empty. The sentence *Umulan* is generated roughly as follows (irrelevant details are omitted):



A question may be raised here concerning the case assigned to *ulan*. Why agent and not object or instrument, as in Ramos's analysis? The reason is that the original definition of agentive as the *animate* instigator or doer of the action is deemed inadequate. Many inanimate objects in the objective or scientific world are often viewed through language as animate. For instance, we all know that the earth rotates on its axis and that the sun does not move from the eastern horizon up into the sky. Yet the sentence that is descriptive of the situation is *Sumisikat ang araw* "The sun is rising", indicating that the sun is perceived as an agent or doer of an action. The surface signals support this view. The affixes are *um-* in Tagalog and *ag-* (sometimes *um-*) in Ilocano, the same affixes that reflect the agentive status of the chosen

subject in non-meteorological sentences.² It is important that we do not forget that the object of our study is language, not objective reality.

What then is the action that is being attributed to meteorological nouns like rain, lightning, earthquake, thunder, sun, wind, typhoon and drought? It is difficult to find a word in Philippine languages to express it. In the case of *ulan*, it comes very close to the meaning of the English verb *fall*, but it is not quite the same. The Tagalog word *hulog* does not accurately express it, that is why *Humulog ang ulan* or *Nahulog ang ulan* is not natural and certainly does not have the same meaning as *Umulan*. However, if the intention of the speaker is to

describe a more specific act or process, a specific verb is used and the incorporation of the agent does not take place. The sentence that results has a full predicate-plus-subject structure. Thus if the falling is sudden the natural sentence is *Bumagsak ang ulan*. If the rain falls in big sparse drops, the sentence is *Pumatak ang ulan*. If the rain literally pours, the sentence is *Bumuhos ang ulan*. If we symbolize the incompletely specified act of the rain as FALL, the meaning of the three specific verbs *bagsak*, *patak*, and *buhos* may be described very roughly as FALL + SUDDENLY, FALL + IN SPARE DROPS, and FALL + TORRENTIALLY. A similar analysis can be applied to the other meteorological nouns, except that for some of them there may not even be an acceptable specific verb that is decomposable into an abstract incompletely specified verb and some added meaning.

Adjectival meteorological sentences are different from verbal ones. Here it is the entity described by the adjective predicate that is not given a single-word designation. What, for instance, is being described as cold in *Maginaw sa labas* "It is cold outside" and in *Maginaw sa Baguio* "It is cold in Baguio"? It is not *labas* or Baguio, as the sentences *Maginaw ang labas* and *Maginaw ang Baguio* are either ungrammatical or not the same in meaning as the subjectless version. Clearly, it is the totality of the enveloping space and surroundings, which is indefinite in extent and size, that is being described. There is no incorporation in an adjectival meteorological sentence; the subject is missing because the language lacks an appropriate word for it.

It is sometimes possible to actualize the subject of an adjectival meteorological sentence. In Ilocano and presumably in some other Philippine languages, when the accompanying locative phrase refers to a relatively small space with well-defined limits, the same phrase may be

used to designate the missing subject. Thus we may say *Nalamiis iti uneg ti refrigerator* "It is cold inside the refrigerator" or *Nalamiis ti uneg ti refrigerator* "The inside of the refrigerator is cold."

A temporal sentence is similar to an adjectival meteorological sentence. It is also the lack of designation for the entity that is logically the subject that accounts for the empty subject position. Consider the following sentences:

- (1) Tag. Gabi na.
It is getting late / It is nighttime.
- (2) Iloc. Kalgaw manen.
It is dry season again.
- (3) Tag. Pasko na naman.
It is Christmas again.

Some span of time without a name is being equated to the predicate words *gabi*, *kalgaw* and *Pasko*. Other temporal predicates in Ilocano are *panagani* "rice harvest time", *panagiipon* "season for catching ipon (a tiny fish)", *sibabasa* "wet season", and *panagsasana* "time for salt-making".

There is another group of temporal sentences where the subject may surface optionally. Consider the following pairs of sentences:

- (4) Iloc. Alas dosen.
It is twelve o'clock
Cf. Alas dose *ti oras* idi simmangpet ni Juan.
The hour when Juan arrived was twelve o'clock.
- (5) Iloc. Trenta ti mayo idi kalman.
It was May 30 yesterday.
Cf. Trenta ti Mayo *ti mabilang/pecha* idi kalman.
The date yesterday was May 30.
- (6) Tag. Biyernes sa makalawa.
It will be Friday day after tomorrow.
Cf. Biernes *ang araw* ng aking pagkapanganak.
The day of my birth is Friday.
- (7) Tag. Hunyo na mula bukas.
It will be June beginning tomorrow.
Cf. Hunyo na *ang buwan* mula bukas.
The month will be June beginning tomorrow.
- (8) Iloc. 1941 idi agbettak ti gubat.
It was 1941 when the war broke out.

- Cf. 1941 *ti tawen* idi agbettak ti gubat.
The year when the war broke out was 1941;

The entities to which the temporal predicate nouns are equated are specific and well-defined segments of time, unlike those in (1) – (3). They are borrowed concepts from Spanish where they are given lexical representation.

Sentences with pseudo-verbs

Schachter and Otnes (1972) list some eight words in Tagalog which are incapable of inflection to show variation in aspect and which they call pseudo-verbs.³ They are *ayaw* "does not want to", *kailangan* "needs to", *dapat* "ought to", *gusto* "likes to", *ibig* "likes to", *maaari* "can", *nais* "likes to", and *puwede* "can." In many of the constructions in which pseudo-verbs may occur, there is no overt *ang* phrase, as in:

- (9) Tag. Gusto ko ng lapis.
I want a pencil.

Sometimes an *ang* phrase occurs, as in the following:

- (10) Tag. Gusto ko ang libro.
I want the book.

Schachter and Otnes fail to note that the contrast in definiteness between the object *lapis* in (9) and the object *libro* in (10) may have some connection with a possible missing verb in both sentences. These objects are objects of some unrealized verb rather than of the pseudo-verbs *gusto* and *ayaw*. There seems to be a strong semantic basis for this analysis. It is felt by most informants that one just does not want a thing, one wants to VERB it. Thus the underlying structures of (9) and (10) may be something like (11) and (12):

- (11). Gusto kong VERB ng lapis.
- (12). Gusto kong VERB ang libro.

where the verb in (11) is actor focus and that in (12) is non-goal focus. The exact identity of the missing verb is not easy to determine. The verb may in fact be one of those verbs that do not have lexical representation. Not even the context can be of much help in recovering the missing verb. Thus *Ayaw ko na sa iyo*, when said by one child to another in context of a play situation, most probably would mean

Ayaw ko nang makipaglaro sa iyo. But it could also mean *Ayaw ko nang makipagbatian sa iyo* or *Ayaw ko nang makipagbiruan sa iyo.*

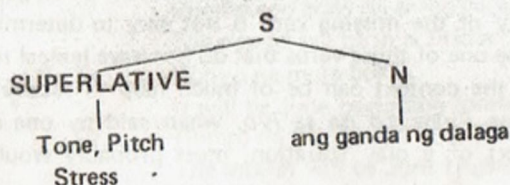
Exclamatory sentence

This section is limited to the discussion of the nominal type of exclamatory sentence like Tag. *ang ganda ng dalaga*, *kay ganda ng dalaga*, and *anong ganda ng dalaga*. Nominal expressions like these are considered by some linguists as one type of a subjectless sentence. Bloomfield, (1917), as a matter of fact, considers them as lacking a subject-predicate structure. Some linguists have noted that the main nominal elements correspond to the predicate adjective and the subject noun phrase of an adjectival sentence. The pair of sentences below show the correspondence:

- (13) *Ang ganda / ng dalaga.*
Maganda / ang dalaga.

Schachter and Otnes believe that there is a systematic transformational relationship between the two. They state the relationship this way: "Any statement that includes a *ma-* adjective as predicate (in normal initial position) is convertible into an exclamation through a replacement of the prefix *ma-* by *ang*, *kay*, *ka-*, or *ano* plus the linker *-ng* and a change of the topic *ang* phrase into a *ng* phrase" (p. 280.). From a purely formal point of view the operation is indeed simple and straightforward. The only problem is that the resulting expression bears a completely different message from the message of the adjectival sentence. *Maganda ang dalaga* is about a particular woman, while *Ang ganda ng dalaga* is about the beauty of a particular woman. I believe that a case can be made for the analysis that *ang ganda ng dalaga* is the subject phrase of a sentence with a missing surface predicate. The speaker is reporting his reaction or judgment concerning the beauty of the woman. The judgment is that it is superlative or unusual or unexpected or worthy of notice, and it comes not in the usual lexical form but in the form of some characteristic combination of pitch, tone and stress and other modifications of the voice. Omitting irrelevant details, the full form of the sentence may be diagrammed as follows:

(14)



where SUPERLATIVE, in capital letters, is a crude representation of the semantic item that the speaker would like to express about the woman's beauty. If the speaker has something more specific to say, there are available words: *Masyado ang ganda ng dalaga*, *Nakakaakit ang ganda ng dalaga*, etc. *Masyado* and *nakakaakit*, however, are not the same as the predicate SUPERLATIVE.⁴

Pseudo-predicates

There are sentences presumably in all Philippine languages consisting of an adverbial phrase, usually a temporal or a locative like *kahapon* "yesterday" and *sa amin* "at our place", and an event noun or a nominalization like *sayawan* "dance" and *dating* or *pagdating* "arrival". The adverbial phrase is called pseudo-predicate for two reasons. The more relevant of the two reasons is that a sentence with a pseudo-predicate is understood as "implying a deleted verbal predicate" (Schachter and Otnes, p. 449). Sentences like:

- (15) *Kahapon ang election.* "The election (took place) yesterday."
 (16) *Sa amin ang prayerr meeting.* "The prayer meeting (will take place) in our place."

are felt to have a deleted verb like *nangyari* "happened" or *ginanap* "was held", or some other similar verb (E.g. *Kahapon ginanap ang prayer meeting*). Schachter and Otnes correctly observe that "a construction involving a time adverb in predicate position opposite a nominalized verb alternates freely with a construction involving an emphatic initial adverb plus an inflected form of a verb" (p. 449). Thus (17) and (18) may be said to be synonymous.

- (17) *Kahapon ang dating / pagdating ni Pedro.*
"Pedro's arrival was yesterday."
 (18) *Kahapon dumating si Pedro.*
"It was yesterday that Pedro arrived."

Assuming that there is a missing verb in (15) and (16), then the four sentences from (15) to (18) all have the same underlying pattern: fronted emphatic adverb plus a verb plus a noun. The postulated transformation deriving (17) from (18) should be easy to accept, since the same verb root is involved. But in (15) and (16) there is nothing in the surface structure that suggests what the specific verb is. There is in fact no way of recovering it. All that is recoverable is the sense that it is a verb of

occurrence. This is one more of the abstract verbs that must be postulated for Tagalog and other Philippine languages. According to convention it will be written in capital letters: *Kahapon OCCUR ang election*, *Sa amin OCCUR ang prayer meeting*.

The verbs that come to mind that are possible candidates for the deleted verbs in occurrence sentences do not give sentences with the same meaning as the verbless sentence.

The so-called headless noun phrases

The markers *ang*, *sa*, and *ng* in Tagalog and their equivalents in other Philippine languages always give the phrase they introduce a nominal reading. The referent is usually made clear by the presence of a head word. But there is a class of phrases introduced by these markers where the referent is not expressed by a noun head. The following Tagalog phrases are typical examples:

- | | |
|---------------------------------------|--|
| (19) <i>ang umiiyak</i> | the (one who is) crying |
| <i>sa tabi ng matangkad</i> | by the side of the (one who is) tall |
| <i>Nawala ang para sa iyo</i> | the (one that is) reserved for you |
| <i>Sumama siya sa isang mayaman</i> | with one (one who is) rich |
| <i>Ang tumatawa ang may kasalanan</i> | the (one who is) laughing the (one who is) at fault |

These phrases are as nominal as *ang bata*, *ang aso*, *ang taxi*. They clearly refer to some nominal entity.⁵ They may be analyzed as consisting of an unspecified or indefinite noun and a relative clause:

ang N na umiiyak
sa tabi ng N na matangkad
ang N na para sa iyo
sa isang N na mayaman
ang N na tumatawa
ang N na may kasalanan

Like all abstract or unspecified entities, the N is not given any lexical representation.

The absence of a name for incompletely specified entities is not the only reason why a noun head fails to surface. If there is already

a word for a particular noun in the language, the speaker may not be in a position to apply it. Either the word is not yet part of his vocabulary or he may not have the perceptual basis for applying it. For instance, if one does not know the term for a paper puncher, he may refer to it as *ang pinaglalaruan ng bata* "the (thing that) the child is playing with" or some other apt definite expression. If something is moving or making some sound in a closed box, one is likely to refer to it as *ang gumagalaw* "the moving (thing)", or *ang umuugong sa loob ng karton* "the (thing) making noise in the box". A second reason is that the speaker may deliberately omit the noun head because the context already makes it unmistakable. At a cockfight, for instance, *ang pula* "the red (one)" would be sufficient and *ang pulangandang* "the red rooster" would be redundant.

The use of headless noun phrases is a very convenient device for designating nameless and newly introduced objects and notions in Philippine languages. All one has to do is to attach the appropriate marker to any descriptive word or phrase that is sufficient to identify a nameless object and he will have a referring expression.

Noun plus complement clause.

There is a closely related construction to the one just discussed. It consists of a noun plus a complement clause, as in the Tagalog phrases

- (21) *ang balita na nagtanan sina Jose at Carla*
 "the news that Jose and Carla eloped"
ang tsismis na nakunan si Emilia
 "the gossip that Emilia had a miscarriage"
ang hinala na siya ang kumain ng durian
 "the suspicion that it was he who ate durian"

The noun head is often missing as in

- (22) *Nabasa ko na nagtanan sina Jose at Carla.*
Narinig ko na nakunan si Emilia.

Since there is a very clear and regular structural relation between a complement clause with a noun head and a clause without a noun head, it is probably correct to postulate a noun head even where none occurs in the surface structure. This noun head must be abstract. It is the semantic component common to such words as *balita*, *ulat*, *hinala*, *tsismis*,

paniniwala, bulungbulungan, sumbong, patalastas, pahayag, kuwento, and many other similar words that pertain to the content of a statement rather than to the text as a physical object. The language does not have a single-word designation for such a nominal entity. Unless it is further specified, it will not surface as an actual lexical item. It must be observed however that when the noun head does not imply a fact its omission will give the resulting headless noun clause the interpretation that it is a fact. Thus when the third item in (21) occurs without a head, as in *May nagsabi sa akin na siya ang kumain ng durian*, the strong nonfactual interpretation of the clause is lost.⁶

Verbalizations (non-meteorological)

As mentioned earlier the use of nouns as verbs is a very productive process in Philippine languages. The easiest way to account for this phenomenon would be to assign it to the lexicon: simply label all verbalizable nouns also as verbs. Some linguists have in effect suggested such a solution in their claim that the fuller form of *Umaaraw* is *Umaaraw ang araw*. Such notions like incorporation and lexicalization are potentially useful but there is need to reexamine the implied claim that the suppressed items are actual lexical items.

Two other notions connected with the widespread verbalization in Philippine languages have gained popularity with some linguists. The first notion — that of abstract verb — has been partly discussed. The other is the notion of replaceable verb. Abstract verbs exist only in the semantic consciousness of the speaker and never surface as actual lexical items. They are very limited in number. Luzares (1975), for instance, lists only four out of 1,400 Cebuano words she studied. They are BEAR, as in *nanganak* "bore a child", *mamunga* "to bear fruit", *manahun* "bear leaves"; CONSIDER, as in *gigwapahan* "to consider gwapa", *gigamyan* "consider little"; FEEL, as in *gisakit* "feel sick", *gihapdusan* "feel pain"; and OFFER, as in *nagsirmun* "give a sermon" and *magmisa* "offer a mass." If the notion of abstract verb is now well established, the individual verbs that are postulated as abstract are by no means universally acceptable to linguists.

A replaceable verb, unlike an abstract verb, is a fully specified verb that allows itself to be replaced by one of the role-marked nouns accompanying it. Luzares in the same work cited lists 12 of them: ADTU "go" as in *maimpyimu* "to go to hell", APLAY "apply" as in

magplurwaks "to apply floorwax", BUTANG "put" as in *bitsini!* "put some bitsin", DULAQ "play" as in *magbowling* "to bowl", GAMIT "use" as in *guntingun* "to cut with scissors", HIMUQ "make" as in *magbalay* "to build a house". Other so-called replaceable verbs are KUHAQ "to remove", MAHIMUQ "to become", MANGAYUD "to ask", PUNUQ "to be full of", SAKAY "ride", and USAR "use". The trouble with replaceable verbs is that there are often two or more possible verbs for a single verbalized noun. For instance, is the replaced verb in *magradio* in Tagalog MAKINIG, GUMAMIT, MAGPADALA NG MESSAGE SA PAMAMAGITAN? Is the replaced verb in *magkatre* GAMIT or HIGA? How about *magtenidor*? Is it the verb that means to use, to pierce or stab with, to eat with, to pick up food with? There must be several of them.

The difficulty of recovering the correct verb with certainty is a major weakness of the analysis using the notion of replaceable verb. The solution I would like to propose is to extract common semantic components among related replaceable verbs and posit them as abstract or atomic verbs. Such posited abstract verbs must match some broad categories of action as perceived by human beings. Eliminating replaceable verbs should increase the number of abstract verbs.

Take for example the noun-based verbs *magsinangag*, *magkape*, *magkutsara*, *mag-eroplano*, *magsapatos*, *magsigarilyo* and *magkatre*. One would say at first glance that the fuller forms are *kumain ng sinangag*, *uminum ng kape*, *gumamit ng kutsara*, *sumakay sa eroplano*, *magsuot ng sapatos*, *humitit ng sigarilyo* and *humiga sa katre*. It is suggested that there is a single underlying abstract verb for these verbalizations. I suggest that it is USE. The specific interpretation as "eat", "drink", "ride", "wear", etc. are not part of the interpretation of the original or "replaced" verb but are contributed by the noun that is verbalized; that is, part of the meaning of *sinangag* is that it is eatable, part of the meaning of coffee is that it is to be drunk, part of the meaning of shoes is that they are to be worn, etc. But they are all *used* (for eating, for drinking, for riding, etc.).

Other abstract verbs, all underlying seemingly different instances of verbalization, are the following.

| | | |
|-------|-------------|-----------------|
| HAVE | magbulaklak | to bear flowers |
| Iloc. | aganak | to bear a child |
| Iloc. | agtrangkaso | to have the flu |

| | | |
|----------------------------|-------------|--------------------------------|
| | mag-ugat | to have/develop roots |
| | magbahay | to build a house |
| MAKE INTO (factive) | | |
| Iloc. | pandilingen | to make into a skirt |
| Iloc. | sumanen | to make into suman |
| Iloc. | manongen | to figuratively make someone |
| | | one's elder brother by calling |
| | | him "manong" |
| | adubuhin | to make into adobo |
| BECOME | mag-abogado | to become a lawyer |
| | magnars | to become a nurse |
| | magsenador | to become a senator |

For *magsenador* and other similar words like *mag-alkalde*, *magkonsehal* and *maggobernador*, the replaceable verb would be *silbi*. This specific meaning, however, is derived from the verbalized nouns, which are all public offices. BECOME as used here is a deliberate purposive act and must be distinguished from the actual lexical verb *maging*, which is normally non-purposive or accidental.

CAUSE partially realized on the surface as the prefix *pa-* in many Philippine languages: *magpaiyak*, *paraanin*. It includes at least two more specific verbs: active causation (*magpaiyak*) and allowing (*paraanin*).

| | | |
|---|-------------|---------------------------------------|
| REMOVE (away from a source) | magbalat | to remove the skin |
| | magbalbas | to shave (the beard and moustache) |
| | Iloc. agiit | to remove the midribs |
| PUT/PLACE (towards a destination) | | |
| | mag-atip | to put a roof |
| | magtakip | to cover |
| | mag-asin | to put salt |
| | magsabon | to soap |
| | ibulsa | to pocket |
| | isaulo | to memorize (put into the head) |

A single higher abstract verb may even be postulated to include both REMOVE and PUT MOVE might do. The movement "away from" and "toward" are predictable.

| | |
|----|-------------------|
| DO | magswimming |
| | mountain-climbing |
| | maghiking |

These are not accurately translated by the existing verbs *langoy*, *akyat ng bundok*, and *lakad*. They are borrowed concepts which include the idea of leisure. The idea of leisure is lacking in the native words. Possibly all nouns referring to sports (magbowling, magskating, magbasketball, etc.) should be included here. The verb *laro* whose Cebuano equivalent is listed by Luzares as a replaceable verb is obviously part of the meaning of the noun. The abstract DO can enter into many combinations: DO something by means of, DO something at a specific time, DO something at a particular place. In Ilocano *parbangonen* means "do something at dawn", *aldawen* means "do something in broad daylight"; *balconien* means "to do something to someone in the balcony".

These few abstract verbs can account for most of the types of verbalizations that have been listed down for Ilocano. A few more are probably needed and some important refinements have to be made in order to eliminate most if not all the so-called replaceable verbs and to avoid having to list or label in the dictionary so many entries as both nouns and verbs.

As it has been shown in some of the more recent works on Philippine languages, not all role-marked nouns can be verbalized. There is some general agreement that at least three are verbalizable: agent, object (both neutral and object of motion), and instrument. The list of abstract verbs shows that in Ilocano certain locative and temporal adverbs may also be verbalized.

I hope I have given some indication of how some unique and near-unique syntactic structures in Philippine languages may be more adequately analyzed if unrealized constituents are posited as part of them. These constituents are not arbitrarily set up, for they pattern exactly like the constituents in sentences without missing constituents.

NOTES

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¹ See E. Cubar 1975 and 1977 for further discussion

² There are numerous sentences indicating the agentive role of meteorological nouns. e.g., Tag. *Tumigil na ang ulan* 'The rain has stopped,' Ilocano *Innala ti kimat ti ubing* 'A lightning took away (killed) the child'

³ It is probably more accurate to simply call them nouns, just as all roots may be properly interpreted as nominal. Thus, *Gusto kong umuwi* should be translated 'To go home is my desire' rather than 'I desire/want to go home.'

⁴ There is some difficulty of applying this analysis to *anong ganda ng dalaga*.

⁵ Even the much criticized *Balarila* of the Institute of National Language recognizes the nominal nature of phrases marked by *sa*, *ng*, and *ang*. Constantino (1965, 1970-1971), on the other hand, would call phrases like *ang tumatawa* and *ang matangkad* verb phrase and adjective phrase, respectively, because according to him the head words *tumatawa* and *matangkad* are verb and adjective respectively. See E. Cubar 1975 for a detailed criticism of Constantino's analysis.

⁶ For a full discussion of noun-plus-complement clause constructions, see N. Cubar 1972 and 1974

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