

ON THE  
T A G A L O G  
L A N G U A G E

by

F R A N Z C A R L A L T E R

DOCTOR OF PHILOSOPHY

CURATOR OF THE ROYAL IMPERIAL UNIVERSITY LIBRARY



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V I E N N A

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## P R E F A C E



The reason for the present article on the Tagalog language is this. Mr. Fabera, private tutor of the young Count Wrbna showed me in April 1799 in the Imperial Court Library a Spanish-Tagalog dictionary in manuscript form; it is in quarto and two inches thick. In this manuscript are entered at the end Adverbios de lengua Tagala on 5 pages. He asked me what the Tagalog language was. I could

not answer his question at once  
 and admitted that I did not know it and  
 had never read or heard anything about it.  
 After that time I found by chance Tagalog  
 also mentioned in P. Sim. Pallas'  
 comparative dictionary of 200 languages  
 spoken in Europe and Asia, published in  
 St. Petersburg in 1787 and 1789, in quarto,  
 and I also read in Joh. Chrph. Gatterer's  
 Outline of Diplomacy, Göttingen 1789, large 8<sup>o</sup>,  
 p. 41, Tagalog writing: popular writing in the  
 Philippine Islands. Mr. Fabera had the  
 kindness to lend me in February 1800  
 for a short time this Spanish-Tagalog  
 dictionary which is the property  
 of the library of Count Wrba,  
 and I have compared the Tagalog words which  
 Pallas quotes with the words of other Asian  
 languages, for example those of Malay, Ma-  
 gindanao, Pampango, and so on.

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Pallas can be supplemented very much from this dictionary since the number 187 (po Ta-  
galansky) in Pallas is rather incomplete. It is a pity that this excellent manuscript is defective at the beginning. It contains a very short mutilated Tagalog-Spanish vocabulary up to Tayo, nosotros, on 7 pages. Then follows the Spanish-Tagalog Vocabulary on 335 pages. At the beginning of the Tagalog-Spanish Vocabulary which was written by a younger hand than the Spanish-Tagalog vocabulary, one finds an annotation: Este Vo-  
cabulario tiene a uso con licencia del Prelado M. Diego Denar W. This manuscript is very important for linguistics and it would be desirable if Fabera, who is a good philologist and linguist, would make up his mind to copy it completely and to publish it. I found out that this unpublished Vocabulario de lengua Tagala refers

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often to a Tagalog grammar. But where does this Tagalog grammar exist? It could be that the author of the Vocabulario de lengua Tagala has also written a Tagalog grammar. But who will tell us the name? Strangely enough, I found in Hervas' Aritmetica delle Nazioni, published in Cesena in 1786, in quarto, in the Tavole de' nomi del sei, sette, e tre in parecchie lingue after p. 40, under the article Lingue del mare Orientale the numeral three, Tagalog, tatlo. From what source may Mr. Hervas have gotten this? The Vocabulario de lengua Tagala has precisely tatlo. The names of 1 - 100 and of 1000 are also found in Hervas' above-mentioned book on pp. 140, 141. For the numerals I have shown only the deviations from Hervas. And thus I have occasionally indicated Tagalog words which I found in Hervas' Idea del Universo, Vol. XVIII,

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published in Cesena in 1785, 76 p.,  
 in quarto. To put philologists in a position  
 where they can have an idea of the grammar  
 of the Tagalog language, I will add the  
 Ave Maria in three editions, those of 1593,  
 1640, and 1747. In the edition of 1593, the  
 formula is as follows: Aba guinoo Maria matoua  
 ca na napapono ca nang gracia ang panginoon  
 Dios a naraiyo, bucor cang pinag-pala sa ba-  
 baying lahat: pinag pala naman ang iyong  
 anac si Jesus. Santa Maria ina nang Dios ipa-  
 nalangin mo camima casalan ngaion, at cun  
 mamatai cami. Amen. The second formula in  
 the edition of 1640 is thus: Abà guinoo  
 Maria matoa ca na naponon ca nam gracia, an  
 panguinoon Dios na saio, bucor can pinagpala  
 sa babain lahat: pinagpalà naman ang iong anac  
 si Jesus. Santa Maria ina nang Dios ipana-  
 languin mo cami macasalanan ngayon, at cum  
 mamatai cami. Amen. The third formula

the edition of 1747 sounds thus: Aba guinoong Maria: napoponò ca nang gracia; an panguinon Dios ai sungmasayo: bocod cang pinagpala, pinagpala naman ang iyong anac si Hesus, Santa Maria, ina nang Dios, ipanangin mo caming macasalanan ngayon, at cum mamatai cami. Amen. The Italian translation in Hervas is thus: Signora Maria allegra tu gia piena tu di grazia; il Signore Dio e teco, singolare ta benedetta fra donne tutte benedetto ancora il tuo figliuolo Gesu. Santa Maria madre di Dio, fiamo interceduti da te noi peccatori adesso, e quando muojamo noi. Amen. Mr. Hervas got the Angelic greeting in the Tagalog language of 1593 from the Dottrina Cristiana Tagalo-Spagnuola printed in Tagalog and Roman letters in the printing press of the Dominicans in Manila in 1593. That of 1640, Mr. Hervas got from the work of Pedro Chi-

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rino: relacion de las islas Filipinas dirigida al P. Claudio Aquaviva General de los Jesuitas, Rome, 1640. The third formula of 1747 was borrowed by Mr. Hervas from the catechism of P. Hieronimus Ripalda which was translated by the Augustinian Aloysius de Amesquita and printed in 1747 in the printing press of the Jesuits in Manila. I have the honor to exchange letters with Hervas, this active and learned philologist. The learned English woman Miss Knight visited me with Chevalier and Milady Hamilton and Milord Nelson at the Imperial Court Library in 1800. In my absence, since it was during the autumn vacation, she wrote this note in the Imperial Court Library, which was given to me on my first visit: "Miss Knight, who is in Vienna with Chevalier and Milady Hamilton and Milord Nelson, has been asked by Father Hervas to in-



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quire about the state of health of Mr. Alter,  
and to give him his compliments. Father  
Hervas is in Spain, in the neighbourhood of  
Madrid."