

Morphological and Semantic Features of Nominatives in Inete Language

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Abstract — This linguistic study aimed to preserve the Inete language of Sitio Nagpana, Barangay Lipata, Barrotac Viejo, Iloilo for future generations through the production and publication of the Inete to Hiligaynon Dictionary and Reference Grammar from the speech community for future generation. This study could be a relevant contribution to the preservation of one of those many Indigenous languages which are dying in an alarming rate. The study used the Memory Banking Epistemology and theoretical perspective underpinning the process in Language Documentation (LD) or Documentary Linguistics in gathering lexemes of Inete language in the corpora. The researcher also utilized the Direct Translation (DT) and Conversational Method (CM) in eliciting the lexemes from Fluent Native Speakers (FNSs) composed of six Fluent Native Elders (FNEs) and one Key Informant (KI). Word lists were at the same time used to elicit Inete lexemes as inputs for Inete to Hiligaynon Dictionary and categorized and analyzed these lexemes into different linguistic features to produce Inete Reference Grammar based on the theoretical frameworks of Philippine languages. Based on the findings of the study, the very rare one to two-vowel semantic words, the words *i* and *e-è*; the inflection of plural marking infix *ma* in nominatives with initial *ta* are distinct to Inete morphological features.

Keywords — *Inete, Morphology, Nominative, Semantics, Lexemes, Indigenous Language*

I. Introduction

Languages around the world are dying at an alarming rate. It is unclear to linguists and historians how many languages have vanished in the past centuries, but some estimate that more than 10,000 languages once existed. Only around 5,000 languages remain today. Even more worrisome is the likelihood that thousands more shall have become extinct by the year 2100. Language death is a problem that affects all language families, from the most powerful (e.g., Indo-European, Sino-Tibetan) to the weaker (e.g., Australian, North American Indian). The twentieth century was a century of great language loss and death; the depressing reality is that the 21st century will continue the trend: dominant languages will devour smaller languages all around the globe (Molina, 2012). The fact that there is no reported comprehensive or even basic study on Inati language as confirmed by Bolante (1986) that a basic linguistic study of this language is yet to be undertaken.

So far, only a limited comparative study of Ati, Kinaray-a/Hiligaynon and English terms of Bolante's (1986) and Pennoyer's (1987). Nothing like the Altan languages, recently, Abreu's (2018) dissertation was designed to address the issue on language documentation and description of Southern Alta language which primarily aimed to make a grammar analysis of the language to

cater to the needs of all its stakeholders: native speakers, language learners, language teachers, linguists, and language planners. Secondly, the output may provide clues on indigenous knowledge and practice and might help to fill in the gaps in the Philippine or Negrito's linguistic history. Thus, a Reference Grammar of Southern Alta (Kabuloan Dumagat) was much warranted. Before the study of Abreu, the only reported study on the Altan languages is Reid (1991, in Abreu, 2018). He examined the degree of lexical relationship that Northern and Southern Alta hold each other; this includes the surrounding languages. He also examined the morphological semantic innovations that may be used to determine their immediate genetic relationships.

The Ete People and their Origin

The Australian Sakai, and the Proto-Malay. Jacob (2016) further stipulated that there are still several theories as to where the Ete originated from. Some anthropologists hypothesize they are descendants of New Guineans or Australian Aborigines, while others suggest that they came in a wave of migration from Ethiopia. What we do know is the Atis are genetically related to other Negrito ethnic groups in the Philippines such as the Aeta of Luzon, the Batak of Palawan, the Agta of the Sierra Madre, and the Mamanwa of Mindanao. The word "Ete" is a corruption of the Visayan word "Agta," which literally means black.

In short, the Panayan Negritos must have been classified as the true Negrito race, as evidenced by the features of their present-day descendants who still roam Panay and Negros.

The Ete Community in Sitio Nagpana

The IP reservation in Sitio Nagpana, Barangay Lipata, is about seven kilometers from the town proper of Barotac Viejo. The 485 individuals belonging to 130 households occupy the 946-hectare reservation area. The IPs of Barotac Viejo are called the Ete. They are the descendants of what has been believed as the first settlers of the Philippine Islands. An originally wandering folk, they began settling in the vicinity of Sitio Nagpana, Barangay Lipata in the years before 1953 (Nagpana Minorities Association, 1986).

The Ete seemed to have intermarriages with the Bisaya and Panay Bukidnon tribe and therefore mixed blood. At times, people said, "it was difficult to even visually tell that they were in an Ete community." They speak a language called Inete, although the youth now prefer to speak the regional dialects of Ilonggo or Hiligaynon, Aklanon or Kinaray-a.

Why preserve the Inete language?

1. It is vigorous . . .

In 1980, Summer Institute of Linguistics Philippines (SIL Philippines) classified Inati (variant of Inete) of Panay as vigorous, but the gap between 1980 and 2018 is 38 long years and no investigation has been undertaken to determine its language status. According to Jacob (2016) with cultural lines slowly becoming more obsolete, it is easy to see those languages, such as Inati,

will overtime be another unspoken language. As earlier stipulated by Penoyer (1987) and Reid (2013) that as of 1980, the speakers of Inati number at about 1,500. Today few of them know how to speak Inete, Bisaya or Hiligaynon and Kinary-a are commonly used.

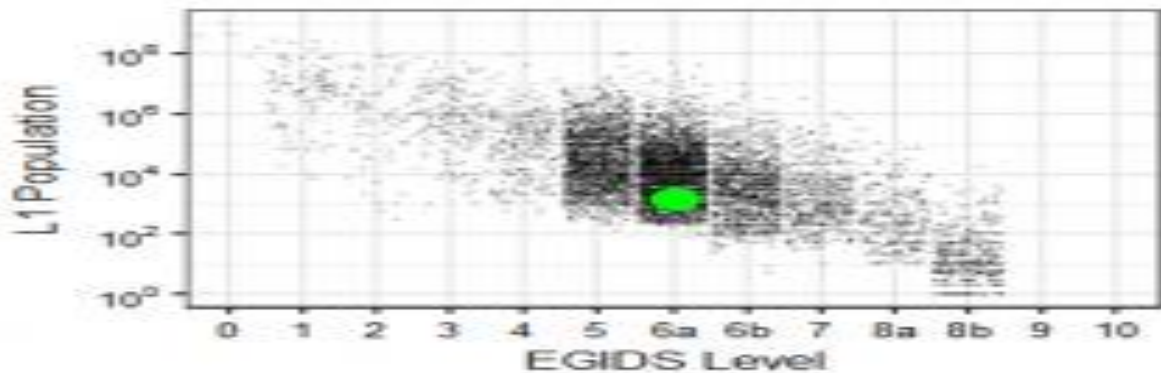


Figure 1. The Expanded Grade Intergenerational Disruption Scale (EGIDS) Level of Inati Language

2. Young IPs show ‘fair’ knowledge of their language.

In the study of Catalan (2005) in Nagpana, 52 young IP participants were pre -tested to determine their level of knowledge of their indigenous socio-cultural practices. Preetest results showed that their level of knowledge is only “Fair” which reflected that they lack familiarity with their indigenous socio-cultural practices, specifically their language, music, songs, and dance. However, the Atis still valued and recognized the importance of preserving their language.

3. Elders burning desire to preserve their language

Socio-cultural practices are expression of their unique Inati culture. Language ensures the transmission of their culture. Thus, interviewees disclosed that the Ete people swore they will do everything to preserve their language because they believed that without it, they will disappear. They stressed that, “dapat indi gid lipatan ang lingwahi . . . gamiton gid pirmi kag itugro sa tamaanak . . . kon ginagamit adlaw adlaw, indi gid malipatan ang lingwahi.” (Language should not be forgotten . . . use it every day and teach them to the children, so that it will not be forgotten).

Epistemological and Theoretical Framework

The study used the Memory Banking Epistemology which involves the collection and documentation of knowledge, social practices, and technologies associated with cultivation, harvesting and uses of traditional “heirloom” seeds. Moreover, this memory banking is developed by Virginia Nazarea, a Filipino and cultural anthropologist, as botanical preservation tool to complement conventional practices of gene banking. Part of these heirloom seeds is the linguistic knowledge stored in the memory of the resource persons which were elicited from and shared by them through the theoretical perspective underpinning the language documentation process of

Klessa (n.d.) and Himmelmann (2006, in Abreu 2018) which involves collecting, processing and storing of linguistic data. However, for specificity, this study adapted the theoretical framework on lexical semantic analysis as described in Hiligaynon Reference Grammar of Wolfenden (1970), Inati: The Hidden Negrito Language of Panay, Philippines of Penoyer (1987). Moreover, the study of morphological and semantic features of Inete language concentrated on the lexical items in found in the corpora in terms of nouns, pronouns, verbs, adjectives, adverbs, prepositions, conjunctions, and particles.

Statement of the Problem

This study aimed to preserve the Inete language of Sitio Nagpana, Barangay Lipata, Barrotac Viejo, Iloilo for future generations through the production and publication of the Inete to Hiligaynon Dictionary and Reference Grammar from the speech community.

Specifically, it sought to answer the question:

1. What are morphological and semantic features of the nominatives in the Inete language found in the corpora?

II. Methodology

Research Design

This study aimed to preserve the Inete language of Sitio Nagpana, Barangay Lipata, Barrotac Viejo, Iloilo for future generations through the production and publication of Inete to Hiligaynon Dictionary and Reference Grammar from the speech community using the process involved in Language Documentation (LD) or documentary linguistics which is qualitative in nature which comprises of collecting (recording, taking pictures, gathering written documents, etc.), processing (analysing, systematizing, transcribing, translating, etc.) and storing (archiving) of linguistic data – such as word lists, and recordings of conversations, and videos.

Resource Persons/Key Informant

The resource persons were selected based on NORM: N – Non mobile people; O – Old/Elderly; R – Rural area residents; and M – Male speakers, but unfortunately there were only two available male speakers, and the rest were females.

Resource Persons: Fluent Native Elders (FNEs)

The Fluent Native Elders (FNEs) as resource persons were selected based on the recommendation of the Tribe Leader. They were active members of the Tribe Council of Elders of Sitio Nagpana Ete tribe. Their age ranges from 49 to 67 years old; all of them were literate in Hiligaynon, Kinaray-a and Inete languages.

Key Informant: The Fluent Native Leader

The Fluent Native Leader (FNL) was considered as a reputable linguist because of his training in indigenous language transcription in UP Diliman and as a retired employee of National Commission for Indigenous Peoples Region VI (NCIP VI) for 27 years.

Instruments**Word Lists**

Word lists are often recommended in field methods classes as an easy way to start gathering lexical data on an unknown language (Lupke, 2009).

Word List in Eliciting the Corpora of Inete Lexemes

The more than 800 Hiligaynon words were taken from Mother Tongue Based – Multilingual Education – Unang Baitang, Ikalawang Baitang at Ikatlong Baitang Kagamitan ng Mag-aaral: Hiligaynon Unang Edisyon 2013 - 2014. Reid's 1,000-word list and the remaining over 1,200 Hiligaynon words to complete the target of 3,000 plus words were taken from Hiligaynon Magazine, December 2, 2012 issue, and Bisayan – English – Tagalog Dictionary (Lopez, 1966) Rosano, et al. (2015) Hiligaynon Parts of Speech and Wolfenden (1973) Hiligaynon Reference Grammar.

Digital Equipment***Audio Recorder/OPPO Audio File Manager***

Audio recorder was used to record all sessions in eliciting and editing the corpora of Inete lexemes from the FNSs. A total of more 150 hours documentation of Inete corpora had been recorded for more that 8 months of research work.

Cellphone Camera

This was used to photo-document the sessions, Inete text posted in classrooms and photo-shots of plants, animals, products, and natural formations, specifically the waterfalls which shall be used as the cover picture of the Inete to Hiligaynon Dictionary as stipulated in the Memorandum of Agreement.

Field Notes

Field notes served as the main medium in inscribing the oral responses of the resource persons and key informant during the eliciting of the corpora of Inete lexemes sessions and recording the grammar sessions with the key informant.

Data Collection Procedure

Having rationalized the need to preserve the Inete language for future generations through the production and publication of *Inete to Hiligaynon Dictionary* and *Reference Grammar of the language of Sitio Nagpana, Barangay Lipata, Barotac Viejo*, the researcher presented a concept paper on “Say It In Inete: Lexical Semantic Compendium. After its approval, the researcher sought permission from the Ete Tribe Chieftain to conduct the pre-trial of the elicitation strategies (CM and DT) and at the same time filed an application to conduct the study to the Regional Office of National Commission for Indigenous Peoples (NCIP) and paid an Indigenous Knowledge Systems and Practices (IKSPs) fee of five hundred pesos (500.00). Permission had been granted by the Ati Chieftain to conduct the pre-trial on April 2, 2018.

Filing of Application and Payment of Fees. In filing an application to study before the Regional Office of NCIP, the researcher was required to submit the research proposal as a basic requirement of the IKSPs/CLs Research and Documentation Guidelines of 2012 which contained the following: identity of the researcher; purpose/rationale of the research; methodologies or methods; materials to be used and data gathering instruments; scope and limitation of the study; source of fund; period of research and chronology of activities involved; and a manifestation agreeing to shoulder the administrative costs incidental to the research activities.

Review and Evaluation of the Application. The TMSD Chief, with the assistance of the Regional Legal Officer reviewed and evaluated the application attachments and other supporting documents to determine the sufficiency of the proposal.

IKSP Team. Upon the recommendation of the TMSD Chief that the application was sufficient and meritorious, the Regional Director immediately issued on March 22, 2018 Memorandum Order No. RVI/011-0320-2018 to the IKSP Team, Ms. Emma B. Barba, Community Development Officer (CDO) III Iloilo/Guimaras Community Service Center (CSC) – Team Leader, Atty. Mary Genevieve Tingson, Attorney IV, Provincial Legal Officer – Member, Mr. Jay Ardiente, Tribal Affairs Assistant (AA1), Iloilo/Guimaras CSC – Member, as members of the IKSP Team that facilitated and shall further facilitate the proceedings provided in the Guidelines.

Transmittal. After the issuance of the memorandum for the composition of the IKSP Team, the Regional Director then sent a notice of the sufficiency of the proposed research application to the researcher/applicant and to the community through their elders/leaders.

Work and Financial Plan. Thereafter, On August 2, 2018, a meeting was called by the IKSP Team for the purpose of orienting the researcher on the content of the Guidelines and preparing a Work and Financial Plan (WFP) by the applicant and the IKSP Team in consultation with the ICC/IP elders/leaders.

Conference or Disclosure Meeting. After the approval and signing of WFP, on August 3, 2018, the Disclosure Meeting with the Ete community of Nagpana Minority Tribe and NCIP IKSP Team was conducted. The Legal Council presented the IKSPs and CLs Research and Documentation Guidelines of 2012, and after which the researcher was allowed to present the proposed study, its purpose, parameters, methodologies, materials, cost, and source of fund of the research, related information on the intended research, the benefits that the community may derive from the research activity, data gathering tools, and research work plan.

Community Decision Making. After the disclosure meeting, on August 5, 2018, the Council of Elders of Nagpana Indigenous Culutral Community passed Resolution No. 05 Series of 2018 approving the immediate conduct of the study.

Identification of Select Resource Persons and Key Informant. After the issuance of the resolution and the IKSP Team acknowledgment of such, on August 7, 2018, the Tribe Chieftain designated himself as the key informant and six Fluent Native Elders (FNEs) as resource persons.

Collecting

Onset of Data Gathering. Subsequently, on August 8, 2018, the elicitation

sessions to gather Inete lexemes from the Resource Persons and Key Informant using Direct Transaltion Method (DT) and Conversational Method (DM) started. The six fluent native elders were alternatively scheduled, having two (2) FNEs and one (1) key informant every session. These were on August 8, 9, 13, 14, 16, 17, 22, 2018; September 3, 2018. On September 7, 2018, the Chieftain, the key informant, suggested to have a one-on-one session with him since most of the Hiligaynon words had been translated into Inete lexemes, and he alone has the full authority and expertise in terms of grammar of their language. These sessions including grammar sketch were on September 7, 10, 11, 13, 17, 18, 19, 20, 21, 24, 25, 27, 28; October 1, 2, 8, 12, 2018.

Eliciting the Corpora of Inete Lexemes from Fluent Native Speakers. During the elicitation sessions with the FNSs, a complete list of more than 2,500 Hiligaynon words compiled from Grades 1 to 3 Hiligaynon Books, Reid's word list, Hiligaynon Magazine, December 2, 2012, issue, and Bisayan – English – Tagalog Dictionary (Lopez, 1966), Rosano, et. al. (2015) Parts of Speech, Wolfenden (1973) Hiligaynon Reference Grammar were ready for the resource persons and key informant to translate into Inete lexemes using two methods, conversational and direct translation.

Direct Translation Method

Using the word lists, the researcher directly asked the FNSs of the equivalent lexemes of these words into their language.

The Conversational Method

During the conduct of the study, conversational method which was found to be casual and relaxing type of method along side with direct translation was further used. It allowed the researcher to elicit the Inete lexemes mentioned by the FNSs that were not included in the word lists.

Processing

Categorizing the Corpora of Inete Lexemes

With the help of the key informant, the compiled corpora of Inete lexemes were categorized according to:

1. The morphological and semantic features of the nominatives in the Inete language found in the corpora.

These categories of the corpora of the lexemes were used as entries in the *Reference Grammar*.

Encoding the Dictionary and Grammar Sketch. After more than two (2) months of data gathering, on October 13, 2018, the researcher started the inscription of the dictionary of Inete lexemes from the fieldnotes and it ended on November 23, 2018. The inscription in the dictionary included stress mark, lexical category, meaning, clause using the Inete lexeme, and translation of these lexemes and clauses into Hiligaynon. Likewise, on December 8, 2018 encoding of Inete Grammar Sketch started and it ended on March 12, 2019.

Editing. For more than a month of inscription, finally the researcher printed a copy of the first Inete to Hiligaynon Dictionary. It was given to the key informant as his personal copy in the editing sessions. During the editing, each entry was religiously read and analyzed as to its correctness in terms of stress, spelling, lexical category, syntax of both Inete and Hiligaynon clauses.

Storing

Finally, storing, to avoid redundancy and for safe keeping of the corpora of Inete lexemes as linguistic data of Inete lexical compendium and Inete Reference Grammar; the data were inscribed in the recordbooks as fieldnotes, encoded in Laptop and stored in OPPO Cellphone Audio File Manager and later after the validation of the outputs by the NCIP and ICC/IP in 3NS Corpora Project.

MOA Preparation, Negotiation and Signing. The MOA preparation, negotiation, and signing was done on February 26, 2019. Before the preparation, negotiation and signing of the MOA, the Council of Elders passed Resolution No. 06 Series 2019 authorizing the Tribal

Chieftain, the Public Information Officer and two (2) Research Resource Persons (Elders) as representatives of the FIRST PARTY, the Researcher as the SECOND PARTY, and the NATIONAL COMMISSION ON INDIGENOUS PEOPLES (NCIP) Region 6/7 duly represented by its Regional Director, ANA N. BURGOS, hereinafter to as the THIRD PARTY as parties involved in signing the MOA.

Submission of Report. Within ten (10) days from the conduct of the MOA negotiation and signing, the IKSP Team submitted to the Regional Director their report and recommendation, together with the resolution of consent issued by the ICCs/IPs and the MOA signed by the parties for his/her appropriate action.

Issuance of the Certificate of Precondition. Within ten (10) days from the submission by the IKSP Team of their report and favorable recommendation, the Regional Director must issue the Certificate of Precondition as prescribed in the Guidelines.

Output Validation. Within ten (10) days from the presentation of the research to dissertation panel, the researcher shall present the output to the community for validation. The IKSP Team shall facilitate the conduct of validation. A Certificate of Validation shall also be issued by the ICCs/IPs immediately after the conduct of the validation process.

Submission of Output. A copy of the validated and approved research output shall be submitted to the community registry, Regional Office, Central Office, through the OPPR, and the NCIP Central Office Library through the OECH.

Publication. The community shall have the sole and exclusive right to determine the extent, content, or manner of presentation of the information or knowledge that may be published or communicated if the research output pertains to their religious, cultural beliefs, ceremonial paraphernalia, or sites.

Data Analysis Procedure

These gathered data were subjected to linguistic data analyses of the linguistic features present in the corpora in terms of morphological-semantic features of nouns, pronouns, verbs, adjectives, adverbs, prepositions, conjunctions, and particles.

III. Results and Discussion

The Morphological and Semantic Features of the Nominatives in Inete Language Found in the Corpora

There are similarities among Inete, Hiligaynon and Southern Alta in terms of classification of common nouns, proper nouns, count nouns, mass nouns, abstract nouns, borrowed words, and morphological formation of nouns.

Phrase Introdurers

The definite phrase type functions as topic or focus complement of clauses and as phrase markers of the noun heads. Kay (ang) marks the singular non-personal noun phrase, and kay ma- for plural. The other kay (si), the polysemy of kay (ang) and i (si) mark the singular personal noun phrase and kaydi (sanday) for the plural.

In the introducer of singular personal definite phrase, the dialectical variants kay and i (si) are used interchangeably, Kay Pidro (Si Pedro), I Pidro (Si Pedro).

The plural personal introducer of the definite phrase kaydi is somewhat an innovation from the Hiligaynon sanday and influences the inflection of prefix and infix plural markings nominative and verbal, Kaydi Maria (Sanday Maria. . . ma-bogto (mga utod) nagdorogok (nagkaladto).

The singular non-personal introducer of the definite phrase kay (ang) is a polysemy of kay (si) which is a pure Inete lexeme and part of the complexity in syntactical structure and meaning in the corpora. Hence, the meaning of kay is determined by the kind of nominative introduced in the clause, personal or non-personal, Kay kapi (Ang kape).

The plural non-personal introducer of the definite phrase kay ma- (ang mga), ma is cognate of mga in Hiligaynon which undergoes deletion of the medial consonant 'g' and clipped into ma. It also influences the form of the predicate in the clause, Kay ma-dahonan (Ang mga saging) . . . igparamonga (nagapalamunga).

Introdurers of the Attributive Phrase

In the personal introducer of the attributive phrase, the singular particle (ni) is also a polysemy of i (si) which the former acts as possessor in the attributive phrase and plural personal introducer of the attributive phrase di (nanday), and ki (sang) as singular non-personal attributive phrase are another manifestations of the uniqueness of the language where there is somewhat limited chances that these lexemes are borrowed or may have cognates from any Bisayan languages except for 'ma' in ki ma-. These are pure Inete lexemes used by the native speakers in their clause structures.

Introducers of the Locative Phrase

The same conclusive statement from personal and non personal attributive phrase is mostly likely true that the singular personal locative phrase particle *ki* (*kay*), plural personal locative phrase particle *kidi* (*kanday*), and singular non-personal locative phrase particle *ki* (*sa*) are genuine Inete lexemes except again for ‘*ma*’ in *ki ma*-.

Common Nouns

In common nouns, the generic terms like, *sapiw*, *gibok*, *sapa*, *ereden*, *kayo*, *heremengenin*, *dognit*, *kalasan* and *kalasánin*, are Inete lexemes only a few, *sura*, *dapli*, *lingwahi*, and *ngaran*, are cognates and borrowed from Hiligaynon and Kinaray-a languages. The same is true with gender terms, it is noted that Inete has original terms for immediate members of the family, *amos*, *aliwas*, *ibo*, *kaka*, *amos-amos*, and *kaibo-an* for male and *binohat*, *obayi*, *bubuy*, for female, and borrowed terms for relatives, *tiyo*, *bayaw*, and *maistro* for male and *tiya maistra* for female. This statement may also be true to neuter, *taanak*, *ete*, *taropoy*, *ari*, and *otah* as pure Inete and *balo*, *apo*, and *hinablus* are borrowed from Hiligaynon.

The descriptive, relational (dual), and vocative lexemes are heavily borrowed from Hiligaynon and Kinaray-a, *magbogto*, *mag-asawa*, *magbiras*, and others except for *lopsanay* (*nobyahanay*) which is an Inete lexeme. However, in vocative the use of *ma* is in contrast with the Hiligaynon, in Hiligaynon *ma* is a term used to address a mother-in-law, but in Inete it is culturally used for respectfully addressing a father-in-law. In titular terms all titles of political entities, *prisidinti*, *tsiptin*, *gobinador*, *miyor*, and *konsyal*, are borrowed from Hiligaynon with a vowel shift from *e* to *i*.

For animate non-human, only one term, ‘*kanding*,’ is borrowed from Hiligaynon and ‘*balabiw*’ is cognate from Kinaray-a. It seems that all remaining terms are all original Inete lexemes, *gibok*, *lotong elesyew*, *tito*, *koti*, *narognes* and *iro*.

However, even Inete is in danger of a language shift, the Ete still remained close contact with their surroundings and preserve their culture. One of which is the message of warning when a specific bird tweets, these birds are *kahaw* (*manugpukaw*), *dikol* (*kon maghuni, nagapatimaan nga maayo ang panahon*), *sagoksok* (*gahatag paandam kon mag-ulan*), *nanoyos* (*kon magalabay nagapahibalo nga may pala-abuton nga bagyo*) *piriwpiriw* (*gapahibalo kon may napatay nga himata*), *bayong tobig* (*kon mgahuni gapahibalo nga maabot ang tig-ilinit*), and *sawi* (*kon maghuni gapahibalo nga mariit ang lugar*).

Almost all terms for fish and other aquatic animals are certainly borrowed from Hiligaynon and Kinaray-a languages, *tilapia*, *bangros*, *isda*, *poyo*, *orang*, *haro-an*. But, most likely not true to reptiles and amphibians, *anipi pangka*, *biyó-ô*, *boaye itók* or *ekéw* and *agwasun*. In insects and pests, some terms like *subay*, *subay ini itum hamluk*, *atatarô*, *alibangbang*, *ipót-ípot*, *labóg-lábog*, *alingayo*, and *langaw* are borrowed from Hiligaynon. Some, *lasga*, *serem*, *bádà*, *bayud*, *udum*,

sitsiritan, torbidtorbid, kanin, atodlen, and menenég, are genuine Inete lexemes with three having pronounced usefulness to the Ete. Bayud, udum and meneneng are used as medicine (ang ihi ginabulong sa pilas), spell (ginapanapat nga kon may kaso indi kasabat ang kontra) and source of honey (nagahimo dugos sa gu-ab sang kahoy).

In inanimate nouns, some of Inete lexemes body parts, lawas, palad, abaga, todlo, agtang, tohod, komalagku, kalitung-an, komalingking, tangkugu, koko, likod, balikawang, liug, paa, dila, and bag-ang with vowel shift from u to o and o to u, are borrowed from Hiligaynon. Some such as begen, welê, tolen, limpò, erengkeb, seleng, seled, betken o aliwatan, peres, angas, órong, bitis, dosok, lubut, ororwan, ponók, kamermer, and tabon, are pure Inete, and a few, kiray, boel, amimirok are borrowed from Kinaray-a.

Lexemes in natural entities are names of forest products that can be found in the wild. Most of them are pure Inete, sap-ang, ilos, kulyat, dahonan, perengosin, tignanam, ba-ong, taras, bahoyon, loye, and bika. Likewise, in natural formation, sápa, liboo, sangatin, logta, daran-as, kalasan, lalao, alihid, darangkalan, and man-made artifacts, sapiw, tonod, ataybid, buga-ot, sombirin, tolakup, tal-ong, sapiw-sapiw, pirang, obád, dognit, bosog, gara-gara, etep, polot, elet, and tighorakan, are all pure Inete. In contrast to natural formation and man-made artifacts, most of the lexemes in meteorological terms, langit, balangaw, linog, amihan, kanaway, katondan, aminhan, bito-on, gal-um, bolan, hangin, baha, bagyo, habagat, and bagatnan, are borrowed from Hiligaynon except for gunum, da-it or odjen, ámog, and kelep.

Proper Nouns

In proper nouns, there seems no native Inete proper nouns in terms of registered and nicknames. This is in contrast with Keley-i. Keley-i has traditional name for female, Bugan and Kabbigat for male. Names in the corpora are common names used also by non-Ete people. This is also true to Divine entities or spirits, but for spirits, the Ete people have their own environmental categories of spirits like ‘ispirito ki sapa, ispirito ki sapat, ispirito ki hangin, ispirito ki kalasan, and ispirito ki himpon’ as of being animistic before.

The days of the week, Lonis, Martis, Mirkolis, months of the year Iniro, Pibriro, Marso, and social title terms, tsiptin, pastor, are all borrowed from Hiligaynon words with vowel shift from e to i and u to o. Except for tsiptin which may come from chieftain in English.

Count Nouns

Almost all the count nouns are borrowed and cognates from Hiligaynon except for teese and derwe.

Mass Nouns

Some of the mass nouns, ‘onaw, logta, sapa, lala-o, omay, and heremengenin’ are Inete lexemes. Some of them like buga, kalamay, abó, and bolbol are borrowed from Hiligaynon and ‘baras and lamigas’ are Kinaray-a.

Abstract Nouns

As for abstract nouns, concepts, or ideas, ‘aram, pangako, disiplina, gogma, hiwit, and balaan’ are expressed by the Etes using the borrowed lexemes from Hiligaynon and Kinaray-a except for sobok and isig which maybe are Inete lexemes. For human qualities and values, more than a half of the lexemes, ogrit, ese, para-agil, risgo, royog, and girok o gerok, are Inete while the rest, batasan, pagkatawo and lipay, are borrowed from Hiligaynon and mayad from Kinaray-a. Most of the lexemes in traditions, pabagti, pakagon, panghuray, panegde o po-on, and bono-bono ki tonod, are pure Inete.

Borrowed Words

Inete is beyond lexicostatistical solution owing many innovations and heavy loan overlays from Bisayan, Tagalog, Spanish and even some English (Pennoyer, 1987). Many Hiligaynon words are found in Inete with orthographic innovations. These borrowed words, to mention a few, are from Tagalog, gamitin, ispirito, hari, palopadin, and bángon, English, ipbi, plaslayt, silpon, tiks, and solar, Spanish, lamisa pwirta, tinidor, maistra, and dos, Kiniray-a, mayad, wara, barí, bóhay, and dar-a, and Cebuano, lakaw, igsoon, sába, íbog, lábang and ilub.

Morphological Formation of Nouns

In morphological formation of nouns, the borrowed prefix ‘manog’ from Hiligaynon with vowel shift from u to o is inflected to the Inete stems to denote local Inete professions, manogpangayo, manogpilos, manogyemot, and manoglopos. While in locative nouns, the suffix an or en and circumfix ka, an or en are attached to the Inete stems to indicate fixed point or area and wider area periphery respectively, kitorod + an = kitorodan, dogok + or + an = dorogokan, heremengen + er + an = heremengenan, adi + ra + en = arade-en, sedsed + er + en = seredseden; biyó-ô + circumfix ka, an = kabiyo-o-an, kayo + ka, an = kakayohan, itok + ka, an = kaitokan, and lotong + ka, an = kalotongan.

In pluralization of nouns, as stated earlier the clipped prefix plural marking ‘ma’ plus hyphen (-) from Hiligaynon mga is inflected to Inete nominatives to make these nominatives plural in number, ma-aliwas, ma-báto, ma-binohat, ma-dahonan and ma-ekew.

Another distinct pluralization process in Inete copora is the inflection of infix ‘ma’ to singular nominatives with initial ta like in tamaanak, tamabon, tama-isiw, tamaropoy, and tamasapiw.

IV. Conclusion

There are similarities on the morphological and semantic features of between Hiligaynon and Inete in terms of nominatives:

The phrase introducers in Inete perform functions like those of the Hiligaynon language. They differ only in word forms which Inete has its own lexemes in singular and plural personal and non-personal markers in definite, attributive, and locative phrases.

There are also similarities that exist among Inete, Hiligaynon, Kinaray-a, Southern Alta, and Tagalog in terms of classes of nouns. It cannot be denied in Inete lexicon that there are borrowings and cognates from Hiligaynon, Kinaray-a, Tagalog, Cebuano, Spanish, and even from English vocabulary. This phenomenon is possible due to language contact of the Ete people with the neighboring non-Inete speaking communities and perhaps with the influence of social media.

However, this may not be true to the pluralization of the nominatives, Inete has its own distinct plural inflectional morpheme in the copora; it is the inflection of infix *ma* to singular nominatives with initial *ta*. This grammatical pluralization rule is most likely not employed in Philippine languages, including Filipino.

V. Recommendations

This study is probably the first comprehensive attempt to document the indigenous Inete language of Ete community in Sitio Nagpana, Barangay Lipata, Barotac Viejo, Iloilo. However, this is still somewhat limited as to the bulk of lexemes elicited in *Inete to Hiligaynon Dictionary* and the linguistics features covered in *Inete Reference Grammar*. There are still more lexemes to elicit and more linguistics features to study to unlock and discover the complexities of this indigenous and other indigenous languages within the contexts of Panay and Negros.

The numerous recommendations are for the future Filipino linguistic researchers who want to be involved in the preservation of the minority languages in the Philipinies. To those who love to do challenging works in unveiling the linguistic intricacies of an indigenous language . . . without considering the cost, effort, time and even health.

In morphology and semantics, since the morphological description was anchored in Hiligaynon grammar and orthography, there may be some affixes in all lexical categories which were not included in the study as well as categorizations of verb prefixes into transitivity and intransitivity and other prefixes semantic categorizations.

In addition, the following recommendations are intended to the Ete community, the neighboring Inete speaking communities, National Commission for Indigenous Peoples (NCIP), the academic community, specifically the indigenous teachers and pupils, language teachers, curriculum planners, policy makers and DepEd officials.

There is maybe a need for the Ete community, especially some members of the Council of Elders to understand better the concept of language preservation, so that they would accept the idea of publishing the outputs, *Inete to Hiligaynon Dictionary* and *Reference Grammar*, as part of the language preservation and revitalization process.

The neighboring Inete speaking communities may also open their doors to researchers who would like to unveil the beauty of their knowledge, systems, practices, and even customary laws. They may change their negative notion that doing such investigation would unveil and jeopardize the remaining secret aspects of their culture. They must realize that they are blessed to have somebody spending time, effort, and money to preserve their culture.

In the academic community, the main problem of indigenous teachers is the lack of indigenous teaching materials which could be used to deliver the lessons in Mother Tongue-Based Multi-Lingual Education (MTB-MLE) subjects in Grades 1 to 3. It is suggested to the indigenous teachers in Sitio Nagpana to consider using these materials as resources in the construction of indigenous learning materials that can cater to the needs of the learners.

They can utilize the *Inete to Hiligaynon Dictionary* and *Reference Grammar* if they have problems with the meaning of the terms and their grammatical features.

The language teachers of any field of specialization may consider doing a language documentation of any of the minor and major languages which have not been investigated by a language researcher.

The curriculum planners may design and implement an indigenous curriculum intended solely for indigenous pupils for all grade levels to guarantee the teaching and learning of the language. They may use the Reference Grammar as resource material in developing curriculum for Grades 4 to 6.

The DepEd officials as the governing body of the department have the full authority to consider implementing the recommendations for each specific entity, policy makers and curriculum planners, to ensure the realization of the DepEd philosophy in teaching the mother tongue to learners.

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