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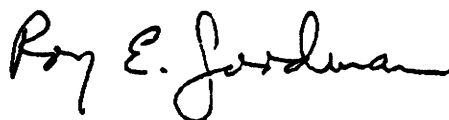
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ON A QUINARY NOTATION AMONG THE ILONGOTS OF NORTHERN LUZON

By OTTO SCHEERER

(Instructor in German, University of the Philippines, Manila, P. I.)

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ON A QUINARY NOTATION AMONG THE ILONGOTS OF NORTHERN LUZON.

By OTTO SCHEERER.

Within the area of Austronesian languages there are represented, in a pure or in a modified form, all those systems of numeration which are designated as quinary, decimal, or vigesimal notations, according as they are based upon the counting of the digits of only one hand, of both hands, or of both hands and feet.

From the Philippines in particular none but decimal systems have hitherto been recorded, not excepting such tribes as the Negritos, Tagbanwas and similar people of low culture.¹

In view of this general use of decimal series of numerals in the Philippines it will be of interest here to make known a case of quinary notation in northern Luzon as found by me some time ago in an old Egongot (i. e., Ilongot) catechism dating from 1792, and declared by its authors, three Spanish missionaries, to be a revision of a still older text.²

As is to be supposed, the catechism does not give the Egongot numerals by way of demonstration. They occur in the text mostly in the form of ordinals in such places as "The ten commandments," "The articles of faith," and the like. Collecting these ordinals I obtain the following list:

| | | | |
|----------------------|------------|--------------------------------|-------------|
| <i>Ta onbucoug</i> | the first | <i>Ta catambiang no. siyet</i> | the sixth |
| <i>Ta cadua</i> | the second | <i>Ta catambiang no dua</i> | the seventh |
| <i>Ta catgo</i> | the third | <i>Ta catambiang notgo</i> | the eighth |
| <i>Ta caapat</i> | the fourth | <i>Ta catambiang no apat</i> | the ninth |
| <i>Ta catambiang</i> | the fifth | <i>Ta catampopoo</i> | the tenth |

¹For a full treatise on the numerals of these systems see the praiseworthy paper of Professor Frank R. Blake in *Journ. Am. Or. Soc.* (1907), 28: Contributions to Comparative Philippine Grammar, Part II.

²"Catecismo de doctrina cristiana en Egongot, escrito por el M. R. P. Fray Francisco de la Zarza, O. S. F. Dado á luz por Fernando Blumentritt, . . . y aumentado por el mismo editor con equivalencias del texto egongot ó ilongote en castellano, tagalog y moro de Maguindanao." (Vienna, 1893). As will be shown, the form "Egongot" for "Ilongot" represents an idiomatic pronunciation of this word among at least that section of the Ilongots whose dialect is used in this catechism. For this reason it is employed by me in this paper as a term distinctive for that dialect.

Ta, appearing before each of these numerals, is an Egongot demonstrative particle acting as article.

Onbucoug is the equivalent, not of "one," but of "first." The word occurs, in this or related forms, in several other passages. There is evidently a typographical confusion between "u" and "n." Compare—

Na mucong toi Dios Ama, ta Dios Anac, at ta Spiritu Santo?

Is first (superior) the God Father to God Son and to Ghost Holy?

Auan-a namucoug, auan-a naonod de, ten sisiet ta enca Dios de.

There is not being first, there is not following behind among them, for only one the Godship their.³

Ca in *cadua*, *catgo*, etc., is a prefix making ordinals from cardinals, not only in Egongot but in several other dialects of Luzon.

Eliminating these three factors from the above list, and observing the composition of the numerals from "six" to "ten," we have all the necessary material for establishing the following list of Egongot cardinals:

| Eng-lish. | Egongot. | Pangasinan. | Eng-lish. | Egongot. | Pangasinan. |
|-----------|---------------------|-------------|-----------|--------------------------|------------------------|
| one | <i>siyet (siet)</i> | <i>isa</i> | six | <i>tambiang no siyet</i> | <i>anem</i> |
| two | <i>dua</i> | <i>dua</i> | seven | <i>tambiang no dua</i> | <i>pilo</i> |
| three | <i>tego</i> | <i>talo</i> | eight | <i>tambiang notgo</i> | <i>ualo</i> |
| four | <i>apat</i> | <i>apat</i> | nine | <i>tambiang no apat</i> | <i>siam</i> |
| five | <i>tambiang</i> | <i>lima</i> | ten | <i>tampo (tampoo)</i> | <i>sampolo (sampo)</i> |

The cardinals *tego*, *tambiang*, and *tampo (tampoo)* occur as such repeatedly in the text; *siet* was quoted above in its restrictive form *sisiet*. For comparison with a series of typical Philippine numerals the corresponding Pangasinan cardinals have been added.

"One" is expressed in Egongot by a word, *siet* or *siyet*, which, compared with Pangasinan as well as with any other Philippine dialect, shows hardly any affinity, at least not *prima facie*.

From "two" to "four" Egongot uses numerals which, though varying in form, are the common property of all these dialects. The characteristic variation in the case of the numeral "three" in Egongot is the change from general Philippine *l* or *d* to *g*. The same change, typical for Egongot, is seen in such other words as *gema*, "hand" (Tagalog *lima*), *gake*, "male" (Tag. *lalaki*), *uge*, "again," "anew" (Tag. *uli*), etc. It is this sound-change which accounts also for the form "Egongot" instead of "Ilongot," the change from *i* to *e* being the ordinary fluctuation of these vowels.

"Five" is expressed, not by *lima*, in which all Philippine dialects agree, and which, as we have just seen, would be here *gema*, but by the idiomatic term *tambiang*, formed of a prefix *tam* (cf. *tampo*) before a stem, *biang*.

³ *Op. cit.*, p. 19.

From "six" to "nine" the Egongot numerals are clearly seen to express "five and one," "five and two," "five and three," and "five and four," which shows that, once "five" is reached by counting the fingers of one hand, the count is begun anew. That the particle *no* is the equivalent of "and," is proved by a phrase of the text: *dit bucolot no nauquin bininiaguen*, "the pagans and bad Christians."⁴

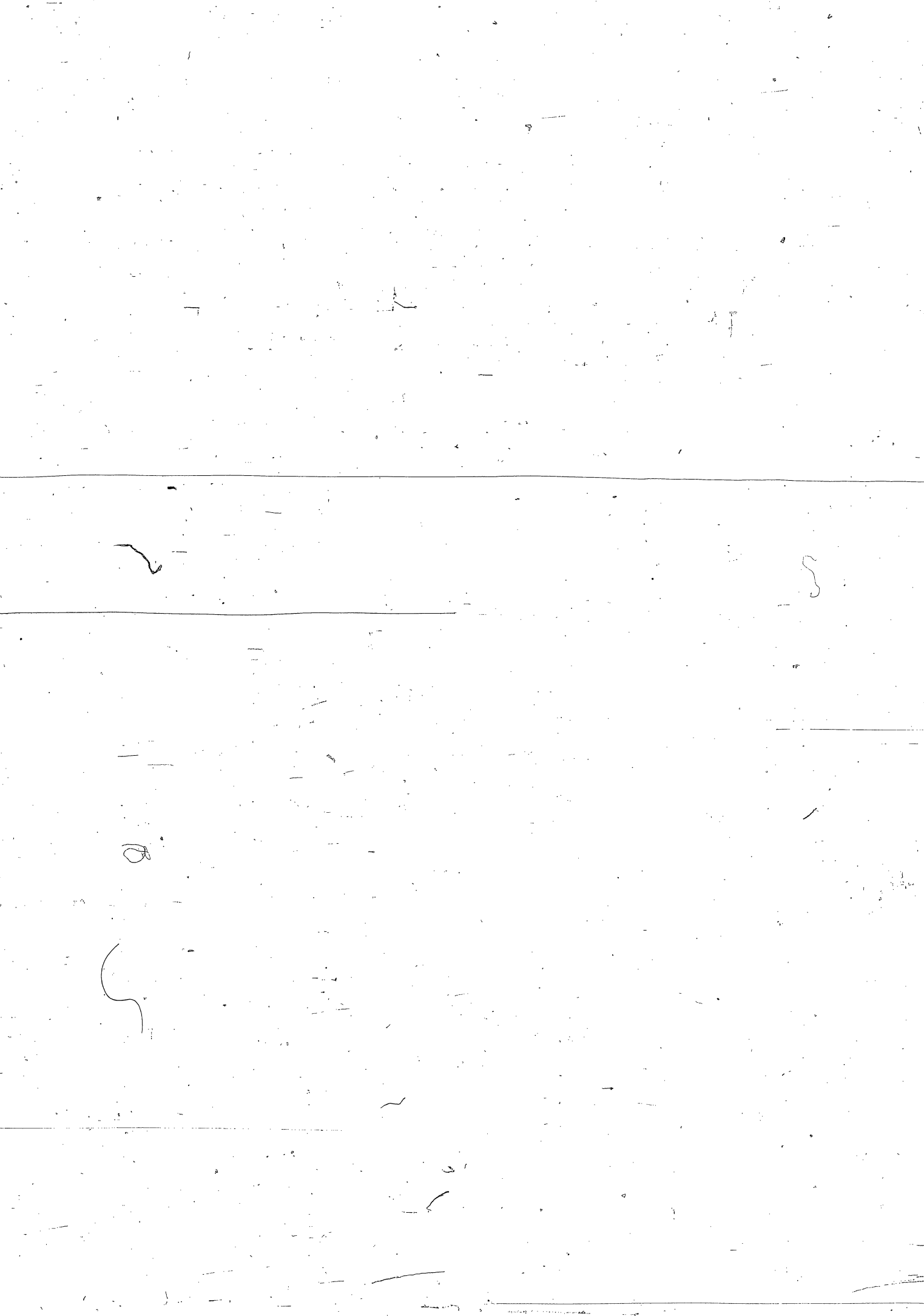
The numeral for "ten" is *tampo*, evidently with long *o* (compare the variant *tampoo*). It consists of the prefix *tang*, which also appears in *tambiang*, changed to *tam-* by the influence of the labial that follows, and stem *po* or *pod*, which is the common Philippine *polo* or *pulo* with elision of *l*.

For the two numerals "one" and "five," in Egongot we find no immediate correspondent among the forms of the equivalent numerals in the generality of the other dialects. But apart from these two words we have as characteristic of this series of Egongot numerals that it is based on a clearly quinary plan, and that the words used are for the greater part the common property of a family of languages which, as far as it is represented in the Philippines, uses none but decimal systems. Similar cases of quinary series we find in Formosa.⁵

It remains to be pointed out that, although the Egongot plan is quinary, as far as I have been able to illustrate it above, it is only imperfectly so. If it were purely quinary the numeral for "ten," instead of being expressed by a distinct word, would be given by such a term as "five-five" or "two-fives." Again, beyond "ten," the advance would be by fives, not by tens. But this is a question not to be decided from the text before me, which lacks examples of higher numerals. I may, however, add that there exists a variant of the Egongot speech here illustrated, the speakers of which use a purely decimal series from "one" to "ten," and it may be believed that this will ultimately supersede the quinary series. For the present it must suffice that evidence has been given here of the existence in the Philippines of a representative of the quinary notation which is generally assumed to be a more primitive form of counting than the decimal system.

⁴ *Op. cit.*, p. 27.

⁵ Cf. the numerals given under 'Pep. Paz.' and 'Shek. T.' in Table I of The Batan Dialect as a Member of the Philippine Group of Languages. *Division of Ethnology Publications*, Manila (1908), 5, pt. I.



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