

Zorc, PREHISTORY OF THE TAGALOG PEOPLE

Table 1: CULTURAL RECONSTRUCTIONS FOR AUSTRONESIANS 8000 YEARS AGO.

MOIETY: *báliw (Tg i-báyo 'opposite site').

KIN: *áma 'father' [with vocatives: *amá', *amáH (Tg amá), *amán, etc.]
 *ína 'mother' [with vocatives: *iná', *inaH (Tg iná), *inan, etc.]
 *áNak 'child' [with vocative: *aNák (Tg anak)]
 *ama'ən 'uncle (probably "father's brother", one who took over the rearing of the children if the father died, Tg ama'in)
 *ápu 'grandchild' [with vocative: *apú', *apúH (Tg apó)]
 *um-aNak-ən 'nephew/niece' ("becoming one's child", Tg pamangkín)

BUILDING: *Gúmaq 'house' (old-Tg gúma' 'sheath (for bolo)'
 *balay 'public building' (Tg bahay 'house')
 *qatəp 'thatch-roof' (Tg atip)
 *bubun 'ridge-beam' (Tg bubon, bubunán)
 *hadíGi 'pillar' (Tg halígi)

HUNTING: *búsuG 'bow' (Tg búsoq)
 *panaq 'arrow' (Tg pana')

GATHERING: *ála 'gather, collect' (Tg ala'ála 'recollection')

AGRICULTURE: *CaNəm 'to plant' (Tg taním)
 *Cubuq 'to grow' (Tg túbo')
 *kaliH 'to dig' (Tg kali)
 *qúbih [yam] (Tg úbi)
 *təbúS 'sugarcane' (Tg tubó)
 *niúG 'coconut' (Tg niyóg)
 *bənSiq 'rice-seedling' (Tg binhi')
 *pəjəy 'rice-plant' (Tg pəlay)
 *bəGəs 'milled-rice' (Tg bigas)
 *Səmay 'cooked-rice'/'set-aside for cooking' (Tg himay 'shelled')
 *taSəp 'to winnow' (Tg tahi)
 *Gi'ək 'to thresh' (Tg gi'ik)
 *ZaRəmi 'rice-straw' (Tg dayami < SLz)

SEAFARING: *lāyaG 'sail' (Tg lāyag)
 *təkən 'punt-pole' (Tg tikin)
 *liməs 'bailer' (Tg limas)
 *Calis 'rope' (Tg tali' < MI)
 *qəniud 'to drift' (Tg anod)
 *quZāN 'rain' (Tg ulan)
 *SabaGat 'NW wind'
 *qamiSan 'N wind'

FISHING: *pukət 'dragnet' (Tg pukot)
 *bubu 'fishtrap' (Tg búbo)
 *tubaH 'fish-poison' (Tg tuba)
 *qiSuH 'shark' (old-Tg iho, Tg hiyó' < MI)
 *paGiH 'stingray' (Tg pági)
 *quDān 'shrimp/crustacean' (Tg ulān)

CULTURAL/MISC: *CaSiq 'to sew' (Tg tahi')
 *ZəGum 'needle' (Tg karayom < SLz)
 *Həsaq 'to whet' (Tg hasa')
 *sulūq 'torch' (Tg suló')
 *sələn 'resin' (Tg sahín)
 *puluq 'ten' (Tg sampó')

Zorc, PREHISTORY OF THE TAGALOG PEOPLE

Table 2: BRIEF HISTORICAL SUMMARY

- 2000 B.P. Settlement of southern Luzon region by Sambal, Kapampangan, Sinauna, with expansion into Mindoro.
- 1000 B.P. Arrival of Tagalogs from Eastern Visayas or Northeastern Mindanao (compare Tausug settlement of Jolo from Butuan, Kagayanen settlement of Cagayancillo around the same period)
Primarily cooperative interaction with Southern Luzon linguistic groups (trade, agriculture, inter-marriage), with ultimate displacement or re-location (to the north) of Kapampangan, Sambal, Pangasinan.
- 800 B.P. Establishment of a Malay community in or near Tondo from Brunei; gradual and limited expansion of Islam into southern Luzon, with much greater activity in Mindanao.
Continued expansion of the Tagalog community across southern Luzon, and into Marinduque, resulting in the extinction of several "Sinauna" speech varieties, but numerous Tagalog dialects begin to differentiate themselves (borrowing from "Sinauna", but also through normal/natural linguistic changes arising from isolation).
- 600 B.P. Brunei-Malay communities in Manila-area and on Jolo begin to thrive. Malay briefly becomes the "lingua-franca" and wields strong influences on Tagalog and Kapampangan. Tagalogs emulate the practices of the Malay traders, with influences in the social-political structure and increased contacts in the entire archipelago. Malay, via Tagalog, makes its mark on many Philippine languages.
- 500 B.P. The Spanish arrive in the Philippines, and introduce Christianity to the Luzon lowlands and the Visayas. The political, sociological, and economic center becomes Manila (now primarily controlled by the Tagalogs). The process of linguistic differentiation is changed in favor of Spanish, and later of Manila-Tagalog.

Table 3: THE SOUNDS OF TAGALOG 1000 YEARS AGO.

Voiced stops:	b	d ¹	g	
Voiceless stops:	p	t	k	'
Nasals:	m	n	ŋ	
Fricatives:		s		h
Lateral:		l ²		
Semivowels:	w	y		
Vowels:	u	i	ə ³	a

¹ Possibly had [r] as an allophone in some dialects, cf: bakoor; this later changed to [l], cf: ulán 'rain', lánaw 'lake'.

² Possibly had a weak or slightly fricative pronunciation, witness shift to Ø, cf: buwán 'moon', puwín 'blinded', ta'ina, tēna 'ear'; some dialects then inserted [h] in the position of *Ø, cf: bahay 'house', sahiŋ 'resin', sahiŋ 'floor'.

³ Witness independent shift to [i] found only in Tagalog, cf: ka'in 'eat', bituwín 'star', but only after contact with SLz, witness pawis (Kpm pawas < *pawəs) 'sweat', bahid (Kpm balad < *baləd) 'stain'.

Zorc, PREHISTORY OF THE TAGALOG PEOPLE

Table 4. THE IMPRINT OF SOUTHERN LUZON ON TAGALOG

táyo	'we (inclusive, plural)'
kayo	'you (plural)'
laman	'meat, flesh contents'
'ilán	'how many?'
ka'ilán	'when?'
ka'ilánan	'need'
lo'ób	'inside'
búkas	'tomorrow'
'ayos	'arrange'
dayami	'rice-straw'
karayom	'needle'
bahaghári	'rainbow'
baynat	'relapse'
bángy	'mountain-eagle'
bayani	'hero; cooperative effort'
bi'ík	'suckling-pig'
butó	'bone'

Table 5. THE IMPRINT OF KAPAMPANGAN ON TAGALOG

bakit	'why?'
akyát	'climb'
at	'and'
alimukan	'dove'
bába	'chin'
kapatíd	'brother/sister' (early loan of *kapatéd)
pawis	'perspiration' (early loan of *pawes)
íbon	'bird' (with independent semantic change in Tg)
kapwá	'both, co-' (with independent sound change in Tg < kadwa')

Table 6. THE IMPRINT OF BRUNEI-MALAY ON TAGALOG

bíni-bíni	'woman'
tanháli	'noon'
dalamhati	'deep sorrow'
la'ot	'sea'
kánan	'right(side)'
alak	'liquor' (< Persian)
akála	'opinion' (< Arabic)
ása	'hope' (< Sanskrit)
baríl	'gun'
báro	'shirt' (< Persian)
bása	'read' (< Sanskrit)
sulat	'write'
bihása	'accustomed' (< Sanskrit)
bilangó	'prison' (< Tamil)
buntót	'tail'
kalan	'stove'
kaya	'can, able'
kalabaw	'water-buffalo'