

THE SANSKRIT LOAN-WORDS
IN THE
CEBUANO-BISAYAN LANGUAGE
AND THE
INDIAN ELEMENTS IN CEBUANO-BISAYAN
CULTURE

A Thesis
Presented to
the Faculty of the Graduate School
University of San Carlos

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts in Anthropology

by
JOSE G. KUIZON

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The Thesis attached hereto, entitled
THE SANSKRIT LOAN-WORDS IN THE CEBUANO-BISAYAN LANGUAGE
AND THE INDIAN ELEMENTS IN CEBUANO-BISAYAN CULTURE
in partial fulfillment of the degree of
MASTER OF ARTS IN ANTHROPOLOGY
is hereby accepted.

Adviser

Prof. Rahmasari, S.V.D.

Censor

Prof. Rahmasari, S.V.D.

Dean

APPROVAL SHEET

IN PARTIAL FULFILLMENT of the requirements for the degree of Master of Arts in Anthropology, this thesis entitled: "THE SANSKRIT LOAN-WORDS IN THE CEBUANO-BISAYAN LANGUAGE AND THE INDIAN ELEMENTS IN CEBUANO-BISAYAN CULTURE," has been prepared and submitted by Mr. Jose G. Kuizon who is hereby recommended for Oral Examination.

EUGENE VERSTRAELEN, S.V.D.
Adviser

ACCEPTED, as Partial Fulfillment of the requirements for the degree of Master of Arts in Anthropology.

Rud Rahmann, S.V.D.
RUDOLF RAHMANN, S.V.D.
Dean, Graduate School

APPROVED by the Tribunal at the Oral Examination with the grade of CUM LAUDE

Rud Rahmann, S.V.D.
Chairman

Stephen Fuchs SVA
Member

Member

Representative, Bureau of Private Schools

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JOSÉ G. KUIZON

Cebu City
Philippines

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CHAPTER I

INTRODUCTION

During the decade and a half following the end of the last global war the world underwent great political changes the likes of which have been hardly seen before in its long history. Most of these changes have been effected by the rise of two conflicting ideological systems; namely, democracy and communism. While the growth of the former has precipitated the independence of many nations, the spread of the latter has caused the enslavement of several countries and the loss of their political liberties.

Among the more fortunate nations of the world was the Philippines which gained her independence in 1946 after more than three centuries of foreign domination.

The glorious attainment of sovereignty by our people has given rise to greater national consciousness which, in turn, has aroused a lively interest in native culture and the preservation of our cultural legacy. It is only fitting, proper, and expedient that we essay to analyze our culture now that our country is in her infant stage, for such an endeavor is highly conducive to national growth, progress, and welfare. The awareness of what is our own enhances greater national dignity. It promotes a more profound appreciation of the patrimony of our people, as well

as goodwill among nations because we shall come to realize how much they have contributed in the enrichment of our culture. Above all, the objective study of native culture serves as a basis in the building of programs, especially those of a moral, social, educational, and technical nature.

A moral or social program, for example, needs to be built around our beliefs, traditions, and customs. It must place emphasis on the preservation of our customs which are, without doubt, worth preserving.

In the building of educational programs, the culture of the community whose welfare they are to promote must be taken into consideration; in fact, it must be their basis. On this important role of culture in education, Arthur Moehlmann notes:

The character, purposes, extent and control of education are determined by the culture of which it is a part. This education structure should grow out of cultural purpose and practice.¹

Education is expressed through teaching and learning. It derives its method and form from the larger cultural patterns of which it is always an integral part. Therefore, an intelligent understanding of the education process is conditioned by an understanding of the culture in which it exists.²

¹Arthur Moehlmann, School Administration, 2d ed. (Cambridge: Riverside Press, 1951), p. 1.

²Ibid., p. 3.