

for planting and the materials for bow-and-arrow construction were at hand — we assume these conditions — these practices would most certainly have been continued through the centuries of separation from their source. It is possible, on the other hand, that, for lack of metal, any pre-existing knowledge of iron-working and use of the bolo might have been lost over time.

With this in mind, we can reconstruct the origins of the Tasaday very tentatively by starting from a point in time some 1,000 years ago, when the Pre-BT in this and nearby areas of the mountains west of the Allah River Valley were all forest people, like the Tasaday.

Other groups or individuals, who knew how to plant, and who had the bow-and-arrow and spear, and perhaps the bolo, gradually moved into those portions of the Pre-BT territory that were less rugged. Some Pre-BTs joined the newcomers and learned from them, while others retreated into the fastnesses of the rougher and higher terrain. And so the split began, we conjecture. Those who retreated some 27 genera-

tions ago were the forebears of the Tasaday. Those who chose to leave the forest now live on in the B'lit of today.

We are currently gathering additional information on the languages, cultures, and pre-history of other people living in and near the highlands of the Tasaday. When these data have been assembled and analyzed, we shall be in a more knowledgeable position to approach the Tasaday once more, this time in a less artificial situation, hopefully at the rock-shelter home base of which they speak, and at a considerably less frantic pace. If what we have seen and heard so far is confirmed by what we later discover, the Tasaday may well emerge as one of the few known groups in the world who live purely by means of a food-gathering economy.

Reference

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1968 The "hunting" economies of the tropical forest zone of south America: an attempt at historical perspective. *In* Man the hunter. R. B. Lees and I. De Vore, eds. Chicago, Aldine Publishing Co. Pp. 23-29.

A Statement on Language Policy

PREPARED FOR PRESENTATION TO THE CONSTITUTIONAL CONVENTION JULY 31, 1971

Realizing the important role language plays in nation building, The Linguistic Society of the Philippines and The Philippine Association of Language Teachers make the following statement of position:

We accept Tagalog as basis of the National Language, not in the sense of an artificial language but in the sense that loanwords from other Philippine languages should enrich its stock of vocabulary and expressions. We endorse the

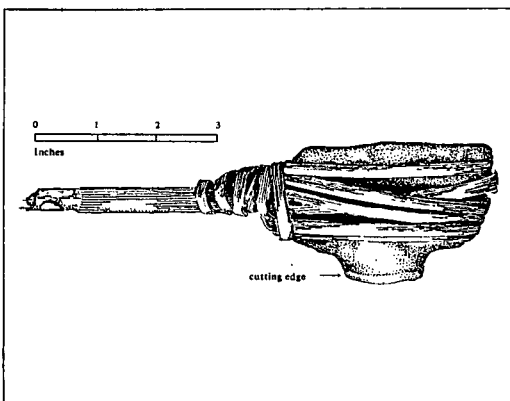
naming of the emerging Tagalog-based National Language "Pilipino." We endorse the policy that as rapidly as is feasible Pilipino be made the medium of instruction of the educational system on all levels except in the early grades where the local vernacular should be used. This endorsement is premised on a realistic program of financial support which will make possible the adequate preparation of teachers and instructional materials. Since language develops through usage and not by legislative fiat, its propagation should

follow a natural process of evolution aided by persuasion rather than coercion. The propagation of Pilipino should not in any way be detrimental to the maintenance, study and cultivation of the vernaculars as the languages of familiar communication among its speakers. The development of Pilipino with elements from the other vernaculars will be better achieved when the speakers of these languages begin to be bilingual in Pilipino and these vernaculars. Because of the present

status of English as the language in which scientific and literary materials are available and as one of the international languages, particularly in Southeast Asia, its teaching as a second language should be continued and upgraded and made available to all to ensure equality of opportunity. Recognizing also its importance in our historical tradition and culture, Spanish should continue to be taught in our schools but as an optional subject.



Tasaday young man (left) uses the edge of his stone axe to shave a piece of bamboo. This is one of several stone tools used by the Tasaday today. The cascading earrings of wire worn by this man probably result from recent contact with neighboring Manobo peoples.



Rattan-hafted axe of hard volcanic rock (andesite) used by the Tasaday. For relative size, see photo (left).