The Pinoy New Version Testament: A Phenomenon in Linguistics

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1. Introduction

The *Pinoy Version New Testament* (PVNT) is the most recent Bible version published by Philippine Bible Society (PBS). But there are other three updated Bible Versions in Tagalog. Many might ask, already so many, why another one? Each one has features that makes them different from the others. For example, the *Ang Biblia* is a formal translation, meaning it mirrors the features of the Hebrew and Greek text. The *Magandang Balita Biblia* (MBB) gives the meaning rather than the form of the source text. The *Filipino Standard Version* is a literary liturgical translation. It is intended for public reading. In effect, we have different audiences in mind.

This is the very character of the Philippine Bible Society. Its mission is to make the Bible known. Because of this advocacy, it is important that the Bible is understood and read. So this has been a continuing challenge. Why so?

Not many people like to read about spiritual matters. In the first place, usually these topics tend to be profound, deep, erudite. And many times, people expect that something profound should be shrouded in mystery. So this is the challenge. Thus, some think that the Bible is written as a holy book, and it should stay that way, a holy book.

Yes, a holy book indeed, but the Bible should be understood. The first hurdle is the translation from Greek into a language known by the receptors, speakers in the National Capital Region. The PBS published the PVNT and launched it on September 13, 2018. And by this PBS is saying it is a faithful translation of the UBS Greek Text 5th edition, it is an accurate translation without any bias to any particular doctrine. Considering its target audience, it is easy to understand.

1.1 What led PBS to do the Pinoy Version?

Some information and events below will help explain the evolution of the concept.

1. The mission of PBS is to make all Filipinos read the Bible. Thus, to make sure all are included, there is now a translation of the Bible in the eight major languages of the Philippines: Tagalog, Cebuano, Hiligaynon, Ilocano, Samarenyo, Bicol, Pangasinan, Kapampangan, and a few minor languages. Various media include print, audio, and digital that can be downloaded. The most popular format is for adults, but there are Bibles for children, the youth, and different sectors such as pastors and women. And PBS makes sure that its Bibles are affordable.

2. One of the PBS leaders, a visionary, holding a meaning-based translation, expressed a need to "simplify" what was generally considered the simplest translation.

3. Especially after I came back from my one-year study in the US in 2002, people talked differently. There was a merging of the spoken and written, English and Tagalog, leading to a convergence of some sort.

4. Ricky Lee (1998), a very popular writer, started to show a different use of language, reflecting spoken language.

5. In cheap love story books, the written text reflects the way people naturally speak.

6. Then, PBS organized a workshop in 2006 to prepare for the translation of the Gospel of Mark using a heterogeneous language.

1.2 Linguistics in Action

Why do Filipinos switch randomly between English and Tagalog when they talk in serious situations (e.g. television interviews, business meetings)?

This is an observation that was posted on the internet. There is switching between English and Tagalog even when discussing serious matters. This is articulating a linguistic behavior that is unusual. The expectation is that there is switching only if the situation is not 'serious'. And if the situation is serious, the practice is to use one language and not switch.

This leads to the very topic of this paper: The PVNT is a phenomenon in Linguistics, and not in theology or biblical studies, as some might expect. The function of linguistics is to capture the generalizations to show how in this apparent 'chaos' of shifting from Tagalog to English, there is an orderly system.

Terms to be used: the switching from English to Filipino and vice versa will be called "Pinoy style" or "Taglish". So, Pinoy here has nothing to do with being a Filipino citizen of the country. This Pinoy style uses heterogeneous language, the use of both English and Tagalog or Filipino.

Words in English transliterated into Filipino are considered Filipino, for example: *Magdaraos ng pampublikong konsultasyon*, but Pinoy style of this is: *Magkakaroon ng public consultation* (written form).

2. Heterogeneous, mixed, contact languages

In linguistics, different terms have been used to refer to the coming together of languages: **heterogeneous language**, **mixed languages** and **contact languages**. Heterogeneous is used here as a general term that can include both mixed and contact languages. In **mixed languages**, according to Matras ang Bakker (2003), one is concerned with varieties that emerged in situation of community bilingualism and whose structures show an etymological split that is not marginal, but dominant, so it is difficult to define the variety's linguistic parentage as involving just one ancestor language. Mixed languages are extraordinary results, not from ordinary processes such as code-switching or borrowing (Bakker, p. 107). Mixed languages are new languages, having emerged from one or two generations and they contain major structural components that can be traced back to more than one single ancestor (Bakker & Matras, 2013, p. 1).

Chabacano, a Philippine language that is spoken in Zamboanga is a **mixed language** that resulted from four centuries of colonization of Spain in the southern part of the Philippines. It is a Spanish creole, a mixture of a Visayan language and Spanish. The two languages cannot be distinctly identified.

On the other hand, Pinoy Filipino or Taglish is not a mixed language. It is a language with numerous loanwords especially from English. Before the turn of the century, and even until now, the two languages English and Tagalog can distinctly be identified. However, this current situation could still change many years from now.

Another related term is **contact language**. Change always results when languages come in contact. This can either be viewed from a **historical linguistic perspective**, from the viewpoint of genealogical linguistics, language descent and family tree models; or from a **sociolinguistic perspective**, identifying specific social contexts in which contact languages emerge (Bakker & Matras, 2013). This paper will focus on the initial stage of contact. The relevant question to be considered is the specific social context that leads to the development of languages. It could be business (trade language), education, religion – so many motivations. In any contact, there's a "balancing act" consciously or unconsciously between the two languages. What will prevail? So many possibilities.

Taglish or Pinoy style Filipino is a phenomenon of language contact between English and Filipino in the same way that English is contact-derived from its very beginning – the coming of the three most powerful nations, Germany, Saxons, Angles and Jutes in 449 AD (Schreier & Hundt, 2013). Contact always generates change being the ferment itself resulting in different historical stages of the English language: Old English, Middle, and Modern English.

The extent of historical changes that the English language has undergone in a period of more than a thousand years compared to the changes of the Pinoy Filipino in a period of less than a hundred years is no comparison. In the English language, this is seen in the extent of the linguistic changes from the initial point of contact in 449 AD as Old English to its present stage as Modern English. The hundreds of years in the development of the English language is notable but the diachronic changes in both cases are equally significant in the development of languages.

Interestingly, English has become again a focus of study but in a different way. As a result of these contacts, Edgar Schneider (cited in Schreier & Hundt, 2013, p. 9) uses the term "new Englishes" which are products of prolonged contacts between English speaking settlers and indigenous populations in colonial and post-colonial settings. Conventional view of English or "citadel English" is particularly associated with formal written language in academic English, official papers, laws, and regulations. However, the "new Englishes" have been shaped by the cultural needs of their speakers (Kirkpatrick & Sussex, 2012) The "new English" tends to partake in nativization processes, i.e., they are characterized by distinctive features on the levels of lexis, pronunciation, and grammar – many of which can be accounted for as products of contact with indigenous languages. To make something native or "nativized" is to make a loanword adapt to the phonetic or morphological structure of a native language. Within an extended period, it can refer to the process of developing a pidgin into a creole.

In the Philippine context, nativization is the bulk of the impact of contact between English and Filipino. This will be shown together with the events in history that led the change from the case of diglossia to later favor one language which then developed into a heterogeneous language. The existing condition was diglossia when English was the language of the academe, official function in the government or education, and Filipino was the language of the home.

If there is nativization, has it served the purpose of speakers in communication in general? How is it regarded? How has the mixing served the community of users by providing one option in Bible translation?

Two other sets of terms need to be defined. The approach that considers a language as though it has been sliced through time, ignoring historical antecedents, is referred to as **synchronic**.

But to study the historical development of a language giving attention to the changes that occurred in the language over a period of time is called **diachronic** (Salzmann, 2007, p. 141). A perspective that observes the way speakers naturally use the language is called **descriptive**. But if the speakers are made to use language in a particular way, the perspective is **prescriptive**.

3. Two Stages of Language Shift

There are two stages of language shift before the homogeneous Tagalog or English changed to being mixed or heterogeneous. The first stage covered a period of 20 years, from 1970 to 1990. This was the shift of usage from English to Filipino. The driving force was the political upheaval during the Martial Law regime. The language of the establishment, English, was changed to Tagalog or Filipino, the language of protest.

The second language shift covered a period of 15 years, from 1990 to 2005. It was characterized by access to unimaginable amount of information and resources. And it achieved its goal at an incredible speed. These accelerated changes resulted in the evolution of a heterogeneous language.

3.1 Socio-political background

Look or listen to the current way we communicate in Filipino. We see the shifting, seemingly randomly, switching between English and Filipino, with frequent borrowing. To analyse our current heterogeneous language, one has to compare with the linguistic situation some 60 years ago long before the development of a heterogeneous language. Our linguistic situation then always reflected our colonial past. As we approach the contemporary time, fortunately, we have good documentation from video clips of speeches of political leaders like former President Marcos and the succeeding presidents.

With at least one hundred twenty languages in 7,100 islands, the Philippines is rightly described as a multilingual country. On top of this, there is the history of almost four centuries under Spanish rule (1521-1898) and almost fifty years of American rule (1898-1946), with an interruption of four years under the Japanese (1941-1945). Although the Spanish policy was for the religious leaders to learn the Philippine languages rather than teach Spanish to the Filipinos, vestiges of Spanish influence are deeply rooted in both the language and the culture. As mentioned earlier, today there is a Spanish creole spoken in the Philippines, Chabacano and its variant, Ternateño. The Japanese language did not have much impact on the Filipinos.

The Americans brought the public school system to the country and with it the English language. The atrocities committed during the Philippine-American war in 1898 were easily

overlooked in light of the greater advantages seen by Filipinos with the coming of the Americans. These included democracy and the enshrinement of the Bill of Human Rights, but most importantly, American culture.

Almost everything American was considered good by Filipinos. So even with the granting of independence in 1946, the influence of American values, lifestyle, and especially language, continued to dominate Filipino life. The linguistic norm was to speak English in any function of significance, whether in private or public. Knowing how to speak English was the mark of an educated, cultured person. And because English was the language of mass media and also the medium of instruction in all schools, it was not surprising that even primary grade students could speak English. Filipino was the language of the home, but in school and offices English was expected to be used. So diglossia existed in the country, where the two languages were used by the same group of people for different functions or settings. English could rightly be called the second language of the Filipinos.

3.2 The turning point 1970-1990

A turning point in the linguistic history of Filipinos was the turbulent years of the late 1960s leading to the 1970s. Events in the Philippines were like a reaction to the mood of the times, when Americans, especially students, protested against America's deepening involvement in the Vietnam War. Ferdinand Marcos was then the president of the Philippines for two consecutive terms, but he became ambitious and wanted to extend his legitimate rule as president by declaring martial law. The growing militarism that tried to subvert student activism led to the declaration of martial law. The language of protest, the language of resistance was Tagalog or Filipino. It was convenient not only because of the contrast it showed from English, the language of the establishment, but also because the majority of Filipinos could speak Tagalog well. There was social pressure to speak English but it was not any easy language to learn if one were not immersed in it through exposure and prolonged usage. This is not surprising because English and Tagalog belong to two different language families, the former being Indo-European and the latter Austronesian. So, at the point in history when it became an acceptable norm to speak Tagalog, the Filipino person was liberated from the social dictates of an imposed language—such was true freedom.

As the political situation grabbed the whole nation with intensity, Tagalog ceased to be a regional language of specific provinces or cities in the country, and assumed the character of a national lingua franca as it became the medium used to express the sentiment of the nation.

In the years following the end of dictatorship and the exile of Marcos, the newfound freedom to use Filipino took root in society slowly but surely. Gradually, Filipinos overcame the pressure

to speak English, except when it was absolutely required by an institution such as church, school, or government function.

By the late 1990s, the popularity of the Filipino language can be gauged by the shift of local television channels from English to Filipino if they wanted to compete for viewers. Consequently, there was a drop in the quality and usage of English and the government was alarmed. So English was reinstated as the official medium of instruction in 2005. It was clear that English was no longer the second language even of educated Filipinos.

So, this is the situation: English remains a dominant and prestigious language. A complex sociolinguistic situation exists because knowledge of the prestigious language, English, is not as good as the native language. People want to be able to use it well, but this had become more difficult because of decreasing exposure to the language, less used in mass media such as radio and TV. Naturally, people use it less. One can confidently say that Filipinos understand English more than they are able to speak it.

The great linguistic dilemma was this: Filipinos rejoiced at the chance to express themselves in a Philippine language they know best with ease and confidence, but they wanted the facility to use words and expressions in English they have been exposed to and have used in the past.

3.3 The 2nd language shift characterized by access and speed

At the turn of the century, the pleasant surprise to many was that the millennial bug was not about to wreak havoc. Then, that all systems broke loose. Unprecedented change happened as described in Thomas Friedman's book, *The World is Flat* (2006).

Friedman (2006) describes a whole new world of communication that makes interaction with people, whether privately or corporately, wherever they may be, as easy and accessible as touching the keys on a computer. One does not have to go anywhere to reach anyone as long as one is connected to the internet. Thus, the "world is flat". It is this interaction that has generated unprecedented change. Most, if not all boundaries, have been challenged. The norm now is the coming together of what used to be separate.

There are three major converging shifts in this present age, according to Friedman (2006). The first is greater access to knowledge, which leads to the second shift, the attitude that people's needs can more often be met through their own initiative, thanks to this access to knowledge. The third is a result of the primacy of the individual because of the first two shifts. With almost everything within reach, if only one knew how to search, the challenge to individuals is to perform and accomplish their goals, keeping their own peculiarities, making no excuses, but now competing with anyone out there on Planet Earth.

The result is a convergence of entities because boundaries have been broken, concrete such as the Berlin Wall or language boundaries where the virtual boundary is hardly recognized.

3.4 Is the world really flat?

There has been some criticism against the position held by Friedman in his book, *The World is Flat*. One such is Pankaj Ghemawat of Business School in Barcelona. He says that the world is only about 10-25% globalized which will make predictions unrealistic. John Jullens[1] says that Friedman's thesis reflects collective experience of numerous senior business leaders and is still relevant to the issues these executives grapple with on a daily basis.

My research on the Bolinao New Testament further supports Friedman's hypothesis. I wrote a paper, "Bible Translation Overtaken by Change" and this was published in 2015, *The Bible Translator*, a journal published by the United Bible Societies . I documented my analysis of and findings on the Bolinao New Testament (not published by PBS). It took the translation team 38 years (1974-2012) to finish the project. Take note that the critical stage of accelerated change (1990-2005) is within this period. By the time the NT was finished, only the older people 40 years old and above could still read Bolinao, and the children already spoke in Tagalog, not Bolinao.

3.5 First love not forgotten - English

In the midst of all the technological breakthrough brought about by the accelerated change, it was obvious that Filipinos have not forgotten English as their first love. The Filipino spoke English when he can, unless sanctions are imposed to prevent him from doing so. With exposure to English reduced significantly, the competence in the language declined. But the Filipino can choose words that are easy and available in English, usually shorter. (I compared it with the mundane activity of supermarket shopping). Then, shifting between English and Filipino became easy and natural.

Filipinos who were students or professionals in the 70's until the 90's have an enormous amount of English as stock knowledge. Some continued to maintain it but for others, as the exposure to English declined, the syntax was the first to be dropped. It is the English lexicon that continued to hang on.

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[1] Jullens, J (n.d.). *The Flat World Debate Revisited.* Retrieved from https://www.strategy-business.com/article/00190.

4. Basic Function of Language

The basic function of language, however, has not changed—it is primarily used for communication. One general overarching guideline for conversational interactions is often called the **Cooperative Principle** (Grice 1989). According to this principle, speakers will always try to make sense and not confuse others when they speak. You make the most out of what can be said at a given time. This principle is governed by two maxims, that of Quality and that of Quantity (Grice , p. 26-27). The Maxim of Quality says that speakers try to say things that are true, and the Maxim of Quantity says that speakers do not say more than what is required (O'Grady 1997). In other words, getting the best desired effect falls under quality, the shortest way to make it easier especially for the speaker is under Quantity. Another term for this is **parsimony** or **economy**. This includes the choice between English and Filipino. How does one achieve the best desired quality – say it in English or Filipino? What language will the speaker use so it's easiest and shortest for the speaker?

4.1 Examples to show the overriding motives for mixing languages among Filipinos (del Corro, 2015).

1. To achieve Maxims of Quality and Quantity

From *Trip to Quiapo* by Ricky Lee (2003, p. 4), an essay about writing

Brineak [-in- + break] *ka ng girlfriend? Damdamin mo. Nadi-depress* [na-+reduplication +depress] *ka sa mga nakikita sa kalsada? Namnamin mo. Hwag kang umiwas sa emosyon.*

Brineak [-in- + break] *ka ng girlfriend?*	'Your girlfriend broke up with you?"
Damdamin mo.	'Feel it.'
Nadi-depress [na- + reduplication + depress] ka sa mga nakikita sa kalsada?	
	'Are you feeling depressed with what you see on the road?'
Namnamin mo.	'Experience it with pleasure.'
Hwag kang umiwas sa emosyon.	'Don't resist feeling/expressing your emotion'.

Brineak is shorter than the Tagalog '*nakipagkalas*' (Quantity); it also has a dramatic effect (Quality) to both the speaker and hearer because it is a borrowed word from English.

Nadi-depress borrows the English word *depress* which includes meaning of sadness, psychological and relational problem.

2. Shifting to avoid difficulty

From Written prayer request list from my church (October 2007)

> *We pray for your protective hand para sa kanyang anak na si Lorna, who is working in Dubai right now. Give her good health and wisdom para sa trabaho nya. We pray that she will be a vessel of evangelism sa maraming tao sa Dubai.*

> *Para sa kanyang anak na si Lorna*   'for her child Lorna'

> *Para sa trabaho nya*   'for job'

> *Sa maraming tao sa Dubai*   'to many people in Dubai'

Take note that the shift to Tagalog happens when there is a need to use a preposition in English. A shift to Tagalog avoids the difficulty of choosing the correct preposition. If the English sentences were completed, the series of sentences might go this way:

> *We pray for your protective hand for her child Lorna, who is working in Dubai right now. Give her good health and wisdom for her job. We pray that she will be a vessel of evangelism to many people in Dubai.*

The **English prepositions are difficult for Filipinos** because there are only around five prepositions in Tagalog, compared to around 100 single word plus 50 compound word prepositions in English. It is not surprising, the correct choice is difficult.

3. To avoid difficult prepositions, use of relative pronoun

> *We pray that you, Lord, sustain the rest of the family and strengthen them, bind them with your Godly love (1) para malagpasan nila prayerfully ang trial (2) na ito sa kanilang pamilya.*

> *Para malagpasan nila*   'in order that they overcome'

> *ang*   'the'

> *na ito sa kanilang pamilya*   'which is in their family'

Note the first point of shift (1) **is at the boundary of a preposition**. Another shift (2) **is at the relative pronoun where the speaker needs to choose between** *which* **or** *that*. In Tagalog, there is only one relative pronoun, *na*.

That point of convergence from a great desire to use English, but equipped with the local language Tagalog results in the mingling or mixing of the two languages in all possible ways they will fit.

4.2 Nativization, Filipino grammar in English words

2 Timothy 3.6-7

Yung iba sa kanila, pumupunta sa mga bahay at binibiktima ang mga babaeng madaling mapaniwala. Ang mga babaeng ito ay nagi-guilty sa mga kasalanan nila at nakokontrol ng ibat-ibang pagnanasa, 7 tina-try nilang matuto pero hindi nila maintindihan ang katotohanan.

As a product of contact with the indigenous language, here English and Filipino, the English words *guilty* and *try* are nativized retaining the same form of the word but incorporating the morphological process of verbal inflection in Filipino. This is one type of nativization, different from nativization of English in relation with Indian languages.[2]

Table 1. Examples of nativization in the morpho-syntactic level

Example	Verse	Morphological Process
1. *reding-ready*	2 Tim 3.16-17	*ready* is reduplicated to signal intensified meaning, plus linker
2. *crineate*	Heb 9.11	*create* is inflected by adding the infix –in-
3. *ine-expect*	Matt 9.15	*expect* is inflected by prefixing in- plus reduplication
4. *prineach*	2 Cor 1.19	*preach* is inflected for past tense by in infix -in-
5. *idi-deny*	2 Tim 2.12	*deny* is inflected for future tense with prefix i- plus reduplication
6. *nagshe-share*	Mark 4.14	*share* is inflected for future with prefix nag- plus reduplication
7. *niri-reject*	John 2.23	*reject* is inflected for future plus reduplication

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[2] Annamalai, E. (n.d.). *Nativization of English in India and its Effect on Multilingualism.* Retrieved from https://benjamins.com/catalog/jlp.3.1.10ann.

4.3 Discourse markers

When producing a discourse, the language user uses certain strategies for effective communication. The question in the mind of the speaker or writer is: What can I do to make my point understood? Discourse analysis attempts to uncover the strategies employed by the writer which will enable him to communicate a message clearly.

To accomplish this, the writer uses devices which serve as markers or signposts to signal a significant element or development in the discourse. These elements may include a new turn of events, a new character introduced, a denouement, or the end of the story. Some useful discourse markers are expressed in English and because of their brevity, they are used rather than the longer word in Filipino. Some examples:

1. **Matt 6.23**

   *Pero pag malabo ang paningin mo, mapupuno ng kadiliman ang buong katawan mo. **So** kung ang ilaw mo ay madilim, talagang nasa kadiliman ka nga!"*

2. **2 Cor 12.5**

   So, ibibida ko ang taong ito, pero hindi ko ibibida ang sarili ko, except yung mga kahinaan ko.

3. **Phm 1.14**

   Pero, ayokong pilitin ka na tulungan ako. Instead, gusto kong tulungan mo ako kasi gusto mo talaga. Kaya wala akong gagawin na hindi ka pumapayag.

4. **Eph5.29-30**

   *Walang taong hindi nagmamahal sa sarili nyang katawan. **In fact**, pinapakain nya ito at inaalagaan, gaya ng ginagawa ni Christ sa church, \v 30 kasi mga parte tayo ng katawan nya.*

The following discourse marker is in Filipino but in their shortened form:

5. **John 19.1-3**

   Pinakuha ni Pilate si Jesus at pinahagupit. \v 2 Gumawa ang mga sundalo ng korona na gawa sa mga matitinik na sanga at nilagay to sa ulo ni Jesus. Sinuotan sya ng robe na kulay violet, \v 3 at sinabi nila sa kanya, "Mabuhay ang Hari ng mga Jews!" Tapos, pinagsasampal nila si Jesus.

5. Pinoy Gospel of Mark, a Hit in 2008

The Philippine Bible Society launched the *Pinoy Mark* in 2008 during *Youth Explode*, an event to celebrate the role of the youth in determining the direction of a population's spiritual journey towards the transformation of society. There were mixed reactions to *Pinoy Mark*, the first Bible translation in the Philippines that uses heterogeneous language. Many loved it, many enjoyed the novelty of reading such a translation. The people who liked it appreciated the informality while staying within the bounds of reverent language.

However, some people needed getting used to the informal language especially those who have long used the Bible in their life. So PBS commissioned a research outfit to get an objective reading of the acceptability of the new approach. The results show the following: 13.04% – excellent, 26.09% – good, average – 23.19%, fair – .8%, needs improvement – 1.45%, no answer – 13.04%. The figures show that more than 39.13% ranked is as 'good' or 'excellent'. This can be compared with 30.43% that considered it 'average'.

5.1 Seven-year gap between *Pinoy Mark* and the other Gospels

Pinoy Mark was published in 2008. And Matthew was finished in 2015, followed by Luke and John. There was a gap of seven years between the first Gospel and the remaining gospels of Matthew, Luke and John. Galatians which was published in 2012 shared similarity with the latter three Gospels, quite distinct from Mark which was published in 2008. With the accelerated change within seven years, touching on almost every aspect of life, inevitably, the language has changed.

5.2 Pinoy, a Moving Target

It is a target because in any translation, one has a goal to produce a translation that uses a cohesive language, not necessarily homogeneous. It can still be heterogeneous because of the socio-historical context that naturally led to the development of the Pinoy variety of Filipino. Why is the Pinoy/Taglish translation a moving target?

Mark was first produced in 2008. In 2015 Matthew was completed. Luke and John were subsequently finished with a four-month interval for Luke and three months for John.

Below is a chart to include a few examples of what was changed in Mark 2008 to be in line with Pinoy Matthew especially.

Table 2. Changes in 2008 Mark and 2015 Mark

	Verse	2008 Mark	2015 Mark	English
1.	1.4	*magpa-binyag*	*magpa-baptize*	to be baptized
2.	6.10	*magpatuloy*	*winelcome*	to be welcomed
3.	12.9	*ipapaupa*	*ipapa-rent*	to have it rented out
4.	14.32	*magdadasal*	*magpe-pray*	will pray
5.	1.2	*sugo*	*messenger*	messenger

These are five examples that show a Tagalog term used in Mark 2008 but this was changed to use a borrowed term in 2015. But it is important to mention that in the example '*magpabinyag*' and the now preferred '*magpabaptize*', both are still understood and used. Nevertheless, there is preference for '*magpabaptize*'. And both have the same number of syllables so avoiding difficulty cannot be used as the reason for favoring the latter. It is to be noted that there is informality in the use of *magpabaptize*. Casualness or informality seems to be preferred because it is easier to use. The use of borrowed terms adds to the informality. This is also the reason in examples 2-5. What this is showing is that after a period of seven years, '*magpabinyag*' and '*magpatuloy*', two of the five examples, have undergone a change in how users view them. They have developed a tone of archaicness which was not there 8 years back.

5.3 Four categories of mixing found in the Gospel of Mark

1) Borrowed words are separate words: *apostles, Lake Galilee, scribes, wilderness, divorce, adultery, boss, prophet, donkey, fig tree, money changer, VIP, parable, teacher, nine o'clock.*

2) The second type uses a Tagalog prefix. A hyphen is used to show the boundary. *nag-decide* (past tense decided), *ni-reject* (past tense was rejected), *i-test* (to put to a test, infinitive or future tense), *mai-proclaim* (to have something proclaimed), *mag-passover* (to celebrate Passover), *nai-deny* (past tense passive denied).

3) The third group uses a prefix plus reduplication of one syllable to indicate the present or future tense as in: *ire-reject* (i-redup will reject), *magdi-divorce* (mag- redup will divorce), *magse-celebrate* (mag-redup will celebrate).

4) The fourth involves the addition of an infix, and sometimes coupled with the doubling of the syllable. The rule in Tagalog is to put the infix after the first consonant or after the first consonant cluster: *bliness* (-in- bless to bless someone), *dineny* (-in- deny he/she).

6. How to deal with a Moving Target in the Pinoy Version New Testament?

The PVNT was published in September 2018. The biblical text is fixed for now until the Bible Society decides that it is time to revise it. But this does not prevent the Pinoy variety to continue to change. And this change will be recorded as part of the future books to be translated such as the Psalms and Proverbs. How different will the language be compared to that used in the NT?

6.1 Higher frequency of heterogeneous words

The change was obvious after the 7-year gap between Mark 2008 and Mark 2015. In the same way that the number of heterogeneous words increased in Mark 2015, compared to Mark 2008, the same is expected in the forthcoming books in the Old Testament. There will be more occurrences of Taglish words.

6.2 Increasing complexity in affixation

Most of the affixes that became part of the heterogeneous combination were prefixes and infixes, such as Philippians 1.30 *na-eencourage* 'is being encouraged' and Philippians 2.7 *ginive-up* 'gave up'. There are more words now with suffixes that may be used in the Pinoy Bible. Examples are: *replyan* or **replayan** 'to reply to someone' and *applyan* or *aplayan* 'to apply to something'. Note that there is an option to use English spelling as in *applyan* or phonetic spelling of the English word.

6.3 Increasing phonetic spelling

An English word that is likely to become part of the Pinoy variety because of their popularity like *promise*, will likely be written based on how it is pronounced. A word like *winarningan* 'was warned' (Matthew 2.12) is easy to incorporate because its spelling is close to how it is pronounced. But in *promise*, a person not familiar with the English word could pronounce it phonetically. I think it is for this reason, that *pramis* has been used in one TV program.

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