

## Library donates learning resources to Ampucao NHS

BY ROJAN A. PALENG

**This year's recipient of the extension** service from the University Library is Ampucao National High School, located in Itogon, Benguet. The outreach activity, conducted on August 16, 2024, was part of the library's annual extension service program, which aims to support communities in Baguio and Benguet by sharing valuable learning resources with elementary, high school, and college or university libraries.

The UP Baguio Library team, led by Rojan Paleng, Officer-in-Charge of the University Library, was warmly received by Marites B. Olanos, the Administrative Officer of Ampucao NHS, along with teaching staff represented by Benjamin R.

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*Benjamin R. Sacla handing the certificate of Appreciation to UP Baguio Library OIC Rojan Paleng (Photo by UPB Library)*

## Pista ng mga Wika pinagdiwang

BY FRIEDRICH ANDRES AQUINO AT JOHN REY DAVE AQUINO

**Bilang pakikibahagi sa pagdiriwang ng Buwan ng Wikang Pambansa**, inilunsad ng Kolehiyo ng Sining at Komunikasyon (CAC) ang Pista ng Mga Wika noong Agosto 27-30, 2024 na may temang “Sulong: Wikang Filipino at mga Wika ng Hilagang Luzon sa Malaya at Mapagpalayang Bayan.”

Binubuo ang Pista ng iba't ibang gawain gaya ng mga lektura at talakayan, eksibit ng mga mahuhusay na proyekto sa kursong WIKA 1, quiz bee sa wika at kultura, at pangwakas na palatuntunan.

### Ang estado ng mga wikang katutubo sa Pilipinas

Binuksan ang Pista sa pamamagitan ng dalawang lekturang ibinahagi nina Prop. Jimmy B. Fong, dating Dekano ng CAC at dating Komisioner para

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## UPB greets new faculty, 2K+ students in 1st sem

**UP Baguio welcomed a total of 2,650** students, both old and new, as it began classes for the first semester last August 19, 2024.

The College of Social Sciences (CSS) has the biggest population with 1,020 students from its two undergrad programs and four graduate programs. Its BA Social Sciences alone, caters to 710 students.

The College of Science (CS) has 1,000 students in its four undergrad and three graduate programs.

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# Int'l Cat Day spotlight on Cats of UPB

BY LEIA CASTRO-MARGATE

In her essay on Cats and a UP Campus published in her book “Those who love cats” (2010), retired professor Vickie Rico-Costina wrote: “A university may be perfect without cats in its quarters but how can it prove its name? UP Baguio’s good name is unquestioned. It does not have just scholars, academics, and the usual activists, it also harbors cats.”

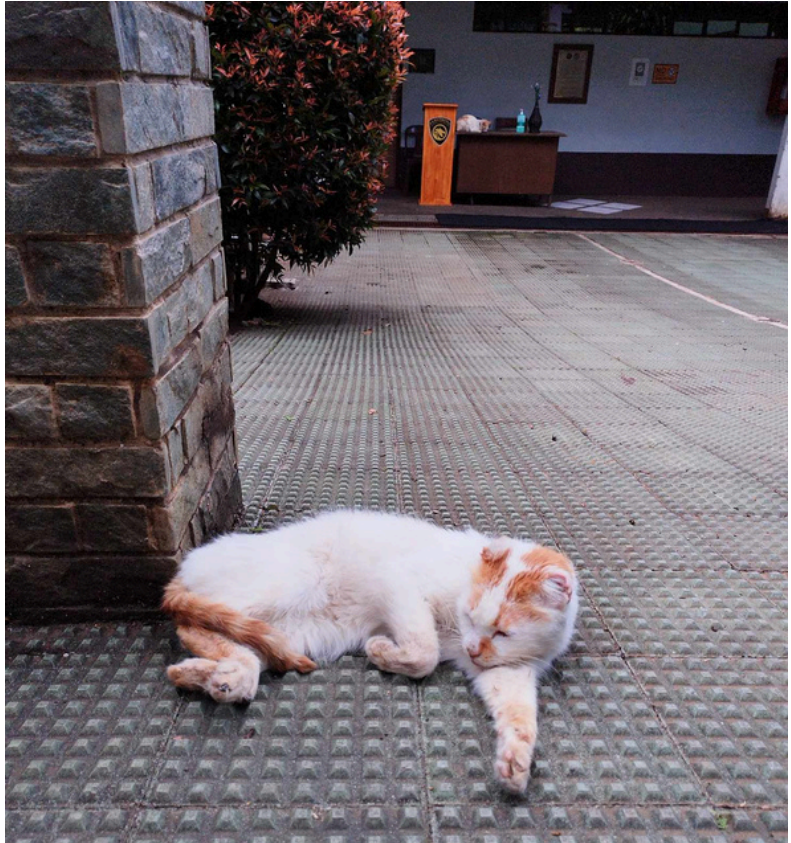
Prof. Vickie, former OPA director, is known as UPB’s “OG cat lady”. In a *Ti Similla* issue published 20 years ago, she wrote: “My first duty at UP Baguio is to feed campus cats. I do this everyday including weekends, holidays, and typhoons. Right now there are seven cats that show up for these meals.”

Twenty years hence, the campus is home to a thriving cat community tended to by volunteer faculty members, students, and guards. From 2018 to 2020, the UPB administration provided food, anti rabies vaccines, and deworming for the campus cats. After that it was all left to volunteer work.

As to how many cats we have at present, Ricky Delima, the security guard stationed at CAC and the favorite human of Tonton, the tomcat with half ears, said “*Dati bilang ko pa sila, ngayon nalito na ako.*”

This year, we lost the oldest among them, Mumshie, the CAC cat who was adopted by Prof. Grace Subido almost a year ago. We also lost Bones, the straggly orange tiger looking cat, and the good boy Uno who died in his sleep at the security quarters. Batternut, the tortoise-shell cat, is still missing as of press time.

Fun fact though, there was a cat named UPcat which Prof. Vickie described as “used to humans and attending Prof. Subido’s English classes.”



*Tonton and Carlo (on the table) guarding CAC*

Most of the cats have been spayed or neutered with the help of veterinarians who provide low cost or free services. One side effect of being spayed/neutered is that most of them gain more weight due to a decrease in metabolism. Hence, they often look like fluffy or snuggly plushies lying around the campus.

A strict no dropping off of stray cats in the campus is also being implemented. So, NO you cannot bring additional cats to the campus. You can, however, adopt the existing cats and bring them home as long as you can provide them with the much needed TLC.

August 8, 2024 is celebrated as International Cat Day. Our feline friends would need more help to tide them over especially during the rainy season when they are more prone to colds and other viruses. Donations of Cuties Catz, wet food, or any amount of money are very much welcome. You can visit their official FB page: Cats of UPB for more details. \*\*\*

# Lemlunay ni National Artist Virgilio Almario inilunsad

NI RAI SALVADOR



National Artist Virgilio Almario (Photo by Markneel Balgos)

Inilunsad ang Lemlunay: Pagunita sa Gunita, isang aklat ng mga tula ni National Artist Virgilio Almario o Rio Alma, sa Teatro Amianan noong ika 27 ng Agosto 2024.

Dinaluhan ng mga mag-aaral ng UP Baguio at mga aklatan at institusyon mula sa Lungsod Baguio at kalapitbayan. Naghandog si Almario ng pagbasa ng mga piling tula mula sa kanyang aklat. Namahagi rin siya ng libreng kopya ng aklat sa Alfredo F. Tadiar Library, Baguio City Public Library, Benguet Provincial Library, La Union Provincial Library, University of the Cordilleras, at Springhills Elementary School.

Ayon kay NA Almario, ang salitang “lemlunay” ay salitang T'boli na maaaring mangahulugang ‘paraiso’ at itong konsepto ng lemlunay ang pangunahing ideya na ginagalugad ng makata sa kanyang koleksyon.

Kasabay na ipinagdiriwang sa Agosto bilang Buwan ng Wikang Pambansa ang Buwan ng mga Akdang Pinoy kaya napapanahon din sa okasyon ang pakikipagtalakayan ng mga mag-aaral ng UP Baguio at mga dumalong

librarian. Kabilang sa natalakay ang bisa ng mga akdang nasulat sa mga wika ng Pilipinas bilang mater-yalisasyon ng kaluluwa ng mga wika, kultura, at kasaysayan ng bayan.

Inihalintulad naman ng Baguio journalist at makatang si Frank Cimatú ang paggalugad na ito ni Almario sa Divina Comedia ng Italyanong makatang si Dante Alighieri. Ayon kay Cimatú, “Sa simula ng Impyerno ni Dante kung saan ay nakasulat ang ‘lasciate ogne speranza, voi ch’intrate’ at kay Rio Alma naman ay ‘Papanawan ka ng pag-asa/ pagbababa mo ng natigatig na tingin, sasalubong/ Ang mga pader at marurusing na dingding.’

Dagdag dito ni Cimatú, “Nasabi ni Rio Alma na para siyang si Dante na naging tour guide sa Pilipinas. At dahil Pilipinas nga ito, nagsama ang sagrado sa bastos, ang Impyerno sa Paraiso. May dahilan kung bakit sinimulan niya ang tula tungkol sa barumbarong.” Tinignan din ni Cimatú ang kahalagahan ng Lemlunay sa sariling bayan. Aniya, “Tagpi-tagping sasalubong ang mga tula sa Lemlunay. Ang gubat ni Baudelaire. Spoliarium. Ang mural ni Botong. Ang banga ng Calatagan. Si Gabriela sa Makati Avenue. Si Lolong. Ang guho ng Galban. Ang banig kung saan kanyang nasabi: Nagsasalimbay ang talas ng mata’t daliri/ Sa sauladong sinaunang balangkas;/ Walang patnubay kundi ang gunitang/ Isinalin sa kanya ng lupang tinubuan.”

Higit sa sining at estetika ng anyo, mahalagang bahagi ng patuloy na pag-unlad ng wika at kulturang Pilipino ang paglilimbag, pamamahagi, at pagbabasa ng mga akdang tumatalakay sa nagkakaisang bayan. Ang paglulunsad ng Lemlunay ay bahagi ng mga serye ng programa sa nakaraang pagdiriwang ng Pista ng mga Wika sa UP Baguio na naglalayong magtampok ng mga wika ng Pilipinas sa mga akademiko, kultural, at panlipunang espasyo. \*\*\*

# Visiting Cervantes

BY PRISCILLA MACANSANTOS

I have always thought of Ilocos Sur – my parents’ home province – as a strip of land mostly close to the sea. My mother and father spent their youth in Narvacan, and though their barrio was not exactly located along the coast, the land was flat, and was still more lowland plain than rolling hill. As it turns out, in all the years I had been to places in the Ilocos, I had not seen enough of the interior municipalities, in the eastern part of the province, sitting on higher ground.

And so, when I was extended the invitation to join a “research reconnaissance” trip to Cervantes by UP Baguio History Professor Nela Florendo, I grabbed the chance to see how it was to travel to the remote yet historic town of Cervantes. In mid-January, just as Baguio was gearing up for its annual February festivities, our hardy group of six – four faculty members teaching History, one Research Assistant with an Anthropology BA and an abiding interest in History, and one Mathematics person (me) – took a van that drove through Halsema Highway, towards Lepanto and Mankayan in Benguet, and down to Cervantes. The ride itself was fascinating; I had taken this road more than a decade ago, on my way to Mount Data, or further north to Sagada, and the towns along the way were not as burgeoning with commercial activity as they appeared, as we passed on this year’s trip. Still, the scenery was often awesome, particularly outside the town centers, the sight of mountain peaks in the distance bringing one close to enchantment. Past Mankayan, the road was well-paved, gently winding downward. In the van, the historians spoke of the old Spanish Trail, likely not easily located now, nor traversed. As we took the winding road past Lepanto, I wondered how much damage the mine tailings wreaked on the farms downstream.

We arrived in Cervantes past noon, and quickly found our dwelling for the night – a family-run



***Bessang Pass traversed by Route 4 or the Tagudin-Cervantes-Sabangan Road***

inn owned by a retired schoolteacher. Baguio mornings had been chilly in January, and so the noontime heat in Cervantes provided a welcome break from the cold temperatures of Baguio. Still, Cervantes IS Ilocos Sur’s summer capital, with its relatively cooler weather, compared to that of towns closer to the sea. Still located in the uplands, albeit of considerably lower elevation than Baguio, the town is blessed with mountain springs in its hillside barangays. Our visit coincided with the Feast of the Santo Niño – the town’s patron saints being both the child Jesus, as well as St. Agnes – and so in the early morning, a religious procession wound around the streets near the church, and the poblacion. There was little time to go around, but we visited the Catholic church and its spacious grounds, as well as the local elementary school. To one who has gotten used to finding the familiar fast food joint

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invading even sleepy towns, the absence of these signs of creeping urbanization was pleasant and reassuring. Our younger companions explored the town market for local produce and rice cakes, before we left the next day.

A high point – literally and figuratively – of this journey was the visit to Bessang Pass, still part of Cervantes town. The drive took long – over an hour’s travel from the poblacion – even with well-paved mountain roads. One could not help but marvel at the skill of the road builders: the road wound around mountainsides, with stretches on a steep grade. I thought of Kennon Road, but the vegetation was that of a lower elevation, and there were seemingly bare mountainsides in some portions. Close to Bessang Pass, we stopped to look down the valley below, a wide swathe of flatland, cut across by the dried-up riverbed of the Amburayan. On the other side of Bessang Pass, one saw more hills, many with hardly any trees, only brush. This vantage point was almost nondescript, save for the cleft between two crests, now more pronounced because of the road to the other side. The view from the pass is expansive, and so it is not difficult to see why Bessang was vital for those Filipino and American soldiers who vanquished Japanese

during World War II. Now declared a national park, Bessang Pass has a view deck for visitors, and a monument depicting soldiers in various poses, some with Igorot garb. Professor Florendo mentioned that it was the Igorot guides who led the Fil-Am contingent to this clearly strategic place, and to victory.

From Bessang Pass, the drive down to the Ilocos was through small sparsely populated towns like Suyo, until we hit Tagudin. It was an exhilarating ride, bringing one a sense of how the mountains are painstakingly reached from the lowlands, even the coast. In Tagudin, the Amburayan flows into the sea, reminding one that the mountains somehow find their way into the plain, and the sea.

In the month following that first trip to Cervantes, our History researcher friend wanted to travel to that other peak in the Ilocos, site of an earlier battle – Tirad Pass. Again, we joined her, this time travelling from Baguio down Naguilian Road, through La Union and into the Ilocos, until we reached Candon. From Candon, we drove eastward, again toward Cervantes, where we would spend the night, before making an approach to Tirad Peak. This time, the road to Cervantes took us through Lidlidda town, San Emilio, and Quirino. At a mountain peak in Quirino town, one could chance on a “sea of

clouds” on a good day, from a deck purposely constructed for such a viewing. When we stopped by this high place in Quirino, there were just a few clouds, but the view of the plain below was still breathtaking. There is something about wide open spaces viewed from higher ground. Wonder, even astonishment may come close to what one feels, an almost visceral feeling of power and vulnerability. Perhaps this is what fighters at Bessang Pass



*Near Bessang Pass with History faculty looking at Cervantes valley downhill*

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and Tirad Pass felt.

In Cervantes, we were taken to our host's new resort in Aluling, a barangay reached after crossing the bridge the locals call "the longest bridge," not for its physical length, but for the length of time it took to complete. It took several presidential terms to finally be operational, from the late dictator's to that of Noynoy. Meantime, the locals crossed over to the other side on the dry riverbed on dry months. The following day, we visited the public school and an old abandoned building that used to house Cervantes Central School, when Cervantes was still part of Mountain Province. Back on the road, we returned to Quirino before taking a long road down to Gregorio del Pilar town, hoping to approach Tirad Pass through the town, named clearly after the most famous character of the battle at Tirad. What we found after that long descent to Del Pilar was the town center where young people garbed in Cordilleran costumes rehearsed a presentation they would perform at an event somewhere in Vigan or Candon. I persuaded one of these teens to guide me to some vantage point where I could get a view of the peak. Where we got to was still quite far below what he pointed to, THE mountain peak. It appeared that one would have to take a long and arduous climb to get anywhere close. A cousin of our driver guided us further down, to some fields planted to tobacco, where we could get a clearer view. Still, the peak appeared distant and hard to reach. We were told we could have gotten closer through Salcedo town, but that detour would have taken hours, and so it was one that we all thought would take another foray to the Ilocos.

On the way back, we stopped to take in a view, still of the distant Tirad peak from a view deck at Lidlidda. So many mountains, straddling the land between lowland Ilocos and the high places of the Cordilleras. This time, we hit the main road artery in Candon,



### **Cervantes Central School**

where we bought kalamay and tupig and sukanag Ilokano. Further south, we made a brief stop in Bauang, where the San Pedro bell was recently returned and installed in front of the church. The church bell, like the Balangiga bells, were taken by the Americans during the Philippine American war.

Cervantes itself is a quiet, unpretentious town not easy to reach. Getting there, one is rewarded with cool mornings, with a view of hills and mountains close by. At Bessang Pass and near Tirad Peak, the view is a reminder of victories won and defeats suffered by mostly young fighters, finding both courage and fear in high places. These days, we struggle to remember. That road back may be long, but then again, worth the trouble, for the many things the journey could reveal to us. \*\*\*

# Full Plate in Life's Feast

BY SHANE LIWAY ELIGADO

**I have never been a heavy eater, nor someone** who enjoys bingeing on different foods all at once. I never mix rice meals with pastries in just one serving or have my fried chicken drenched in menudo sauce. I prefer my chop suey separate from the adobo. I even despise combo meals that cram the appetizer, main course, and dessert together. It confuses me and leaves me uncertain about where to start — I don't like it when there's too much happening on my plate.

Suddenly, I found myself at life's feast, completely unprepared. I sat at my table and got served a meal so enormous that my tiny body couldn't possibly handle it. I'm just a girl, after all. What do you mean I have to finish a plate that seems like a lion's share? What do you mean I have to embody my father, who grins over his adobo, while at the same time act like my mother who beams at the sight of

mixed vegetables topped with liver and quail eggs? How can I be two people at once to enjoy these dishes, especially when they don't even complement each other?

Then, there's the menudo, its sauce spreading across my plate. It seems everyone at the feast has it too, but just because everyone likes it, does that mean I also have to? Even if it doesn't blend perfectly with everything else on my plate? Even if its sauce ruins the crunchiness of my chicken? Despite the chaos on my plate, spot the fried chicken in the corner, and the child in me rejoices. Finally, something I want — something that feels like me. I don't have to act like someone else to enjoy this, nor have to act older

than my age.

But right in the center is the cup of rice, the part I almost forgot while trying to navigate everything else on my plate. I know I can't skip it though, or else I would be mocked as a deviant for loathing the food that is a staple in every Filipino's table. But why do I have to conform? Why do I have to please everyone at the table? In the first place, I don't like it when there's too

much happening on my plate. I should have told the server from the start: I can't handle a ten-course meal, nor a plate so full it overwhelms me.

Worse yet are the eyes focused on me, as though leaving my plate unfinished would be a crime I'll be screwed for doing. I can feel the pressure of their gaze — observing, judging, almost waiting I'll puke and fail. Everyone's nearly done with their plates while I'm not even halfway through

mine. Why must I finish at the same pace as everyone else? Is eating a race?

If only I'd known that life's feast would serve me a plate so full, or that the spotlight would land on me, I would have prepared. I wouldn't want to fall short, to leave food uneaten, or struggle through it under everyone's gazes. But in the hustle and bustle of life's feast, what separates the overwhelmed and the empowered is the ability to find beauty in the balancing act — to orchestrate the symphony of flavors, and learn how to savor each bite, no matter how overflowing the plate may be.

This isn't really about my meal.\*\*\*



Canva.com AI Photo created by Magic Media

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PISTA NG MGA WIKA...



*Lektura ni Prof. Jimmy Fong sa Teatro Amianan (Mga larawang kuha ni Markneel Balgos)*

sa mga Pamayanang Kultural sa Hilaga ng Komisyon sa Wikang Filipino (KWF), at Virgilio S. Almario, Pambansang Alagad ng Sining (NA) at dating Tagapangulo ng KWF.

Sinimulan ni Fong ang kanyang lektura sa pamamagitan ng pagsarbey sa maraming wikang katutubo ng Kordilyera:

Kankanaey, Ibaloy, Kalanguya, Ikarao, at Iowak sa Benguet; Kankanaey, Finontok, Finallig, Liniyas, Kinachacran, Saklit, Sadangga, Natonin, at Ga-dang sa Mountain Province; Tuwali, Ayangan, Iyattuka, at Kalanguya sa Ifugao; Butbut, Limos, Lubuagan, Mabaka, Majukayang, Southern Kalinga, Tanudan, at Vanaw sa Kalinga; Adasen, Balatok, Banao, Belwang, Binongan, Gobang, Inlaud, Mabaka, Maeng, Masadiit, at Moyadan sa Abra; at Isnag sa Apayao.

Binanggit din ni Fong ang mga nabuong pananaliksik at rekurso tungkol sa mga wika ng Kordilyera at Hilagang Luzon, gaya ng mga diksiyonaryo sa Ibaloy, Kankanaey, at Isinay; mga salin ng Bibliya sa Ibaloy at Kankanaey; at mga saliksik ng mga

institusyong pangwika gaya ng Summer Institute of Linguistics at Linguistic Society of the Philippines. Sinalungguhitan din niya ang pagbuo ng mga alituntunin sa panulat o ortograpiya bilang isa sa mahahalagang usapin para sa mga katutubong wika ng Kordilyera.

Sa kanyang lektura, binigyang-diin ang halaga ng mga wikang katutubo ng Kordilyera, halimbawa sa pangalan ng lungsod. Aniya, nagmula ang ngalang Baguio sa wikang Ibaloy na “bagiw” na nangangahulugang “lumot.” Tanda ito ng pagiging residente ng mga Ibaloy ng lungsod, bagaman nabanggit din niyang 4% na lamang ng populasyon ng Baguio ang mga Ibaloy.

Samantala, ikinuwento naman ni Almario ang mga kondisyong nag-anak sa wikang Filipino bilang wikang pambansa. Sa kanyang pagtalunton sa kasaysayan ng wikang pambansa, ipinakita niya ang mga tunggalian at ugnayang nabuo dahil sa masalimuot na usapin ng wikang

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pambansa.

Binigyang-tuon ni Almario ang halaga ng isang wikang pambansa sa panahong binubuo ang bayan na Pilipinas sa ilalim ng kolonyalismong Amerikano. Nagsimula ito sa talumpating ibinigay ni Felipe R. Jose, delegado mula sa Lungsod Baguio sa 1934 Kumbensiyong Konstitusyonal, sa wikang Tagalog na nagsilbing impetus ng pagpili ng isang wikang katutubo bilang batayan ng isang bubuoing wikang pambansa.

Idiniin din niya ang konsepto ng “kaluluwa ng bayan” kaugnay ng pagbuo ng isang wikang pambansa. Para sa kanya, mahirap sabihing malaya ang Pilipinas dahil wala pa rin itong “wika ng ating kaluluwa” dahil sa patuloy na pagtatanggi sa wikang Filipino.

Dagdag pa niya, kulang ang pagsisikap sa pagpapaunlad ng wikang pambansa:

“Kailangan pa natin ng pagbabago.

Kailangan pa natin ng pagsisikap hindi lamang upang mabuo ang ating wikang pambansa, kundi para magkaroon tayo ng isang kaluluwang Pilipino.”

**Mga wikang katutubo sa iba’t ibang larang** Samantala, nagtipon-tipon naman sa isang talakayan ang apat na tagapagsalita mula sa iba’t ibang sektor at larang upang himayin ang halaga ng wikang Filipino at ang iba pang mga katutubong wika lagpas sa mga takda ng akademya.

Sinimulan ni Marren Araña Adan ang kanyang pagbabahagi buhat ng kanyang karanasan bilang kabahagi ng Tanod Baybayin ng Pilipinas (Philippine Coast Guard). Aniya, sa pagtataguyod ng kapanatagang pangkaragatan, mahalaga ang ambag ng bernakularisasyon sa pagpapaunawa ng mga konsepto nito. Subalit hindi ito natatapos sa pagsasalin lamang kundi binibigyang pansin din ang pag-aangkop ayon sa wika at danas ng mga pamayanan. Halimbawa, sa pagbabalita

ukol sa mga sakuna, ginagamit ng mga Bisaya ang portmanteau na “tsu-balod” upang higit na malinaw na tukuyin ang “storm surge.”

Sumunod na nagbahagi ang manunulat at aktibista na si Luchie Maranan na nagdiing dapat “hayaang gamitin ng iba’t ibang etnolinggwistikong grupo rito sa Hilagang Luzon ang kanilang sariling wika o katutubong salita upang malinaw at lubusan nilang maipahayag ang kanilang identidad, mga danas, pananaw, adhikain, hinaing, at iba pa.”

Si Prop. Analyn Muñoz ang ikatlong nagbahagi, at pinatotohanan niyang mas mauunawaan ng lahat ang kasaysayan ng Pilipinas sa paggamit ng sariling wika. Bilang pagtanaw kay Zeus Salazar, iginiit ni Muñoz na ang paggamit ng salitang ‘kasaysayan’ sa halip na ‘history’ ay nagtatampok ng halaga ng “mga salaysay na hindi kinakailangang nakasulat lamang,” tulad ng mga epiko, alamat, at iba pang pasalitang salaysay.

Bilang pangwakas, nagbahagi si Rosalinda Suyam-Gallowen ng ilang karanasan at gawain ng Community Health Education, Services, and Training in the Cordillera Region o CHESTCORE. Aniya, mayroong tatlong pangunahing programa ang CHESTCORE: mga programang pangkalusugan, mga serbisyong medikal, at pagpapalawak ng network at adbokasiya. Kabilang sa mga programang ito ang pagsasanay ng mga tao sa komunidad tungkol sa pangangalaga ng kalusugan, gayundin sa tradisyonal na paraan ng panggagamot kung saan mayroong acupuncture, ventosa, at halamang gamot. Nagsusumikap din ang CHESTCORE sa pagbuo ng mga materyal panturo na nakasulat sa Ilokano, gaya ng mga librong nagtatampok ng mga halamang gamot na matatagpuan sa bawat pamayanan sa Kordilyera.

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## Pagtatampok ng mga wikang katutubo

Bilang pagsasara, inilunsad ang WIKAalaman: Quiz Bee sa Wika, Kultura at Lipunan na nilahukan ng 19 na pangkat ng mga estudyanteng nagmula sa iba't ibang programa. Nagwagi rito sina Christian Ned Mejia, Krencynne Eirene T. Velasco, at Von Eric S. Tagarino, pawang mag-aaral ng BS Biology bilang Kampeon; sina Khristine Daguro, Klarc Padawag, at Ma. Sophia Gayle Timbol, pawang mag-aaral ng BA Language and Literature para sa Ikalawang Gantimpala; at sina Angela Therese Soliven, Kysha Marie Bayquen, at Kyla Ricci Sibulo, pawang mag-aaral ng BA Communication para sa Ikatlong Gantimpala.

Nagkaroon din ng pangwakas na palatuntunan upang gunitain ang alaala ni Dr. Rosalina A. Mendigo†, dating katuwang na propesor ng Filipino, isa sa mga nagpakadalubhasa at nagtaguyod ng pagtuturo at pananaliksik sa Filipino sa UP Baguio. Nagturo siya ng wika, panitikan, pagsasalin at araling Rizal ng Unibersidad ng Pilipinas Baguio nang halos tatlung taon. Itinanghal ng Dulaang UPB sa palatuntunan ang maikling sipi mula sa isinalin na dula ni Dr. Mendigo, samantalang nag-alay ng awit si Don Juanito Escobar. Nagbasa rin ng mga tula ang mga kasapi ng UPB Literati, ang organisasyong pang-estudyante para sa wika at panitikan. \*\*\*

### Library donates...continued from page 1

Sacla, during the turnover of book donations.

The donated materials are expected to significantly benefit the students and teachers of Ampucao NHS, enhancing their teaching and learning experiences.

The UP Baguio Library also plans to conduct monitoring and follow-up activities to ensure the sustainability of this initiative and the continued development of the school library. \*\*\*

### UPB greets... continued from page 1

Academic Program	Students
BA Communication	302
BA Language and Literature	173
B Fine Arts	61
Cert in Fine Arts	50
MA Language and Literature	42
BS Biology	361
BS Computer Science	203
BS Mathematics	200
BS Physics	140
MS Conservation and Restoration Ecology	45
MS Mathematics	37
PhD Mathematics	14
BA Social Sciences	710
BS Management Economics	123
MA History	22
MA Social and Development Studies	34
Master of Management	85
PhD Indigenous Studies Program	46
Cross Registrants (Undergrad)	2
TOTAL	2650

The College of Arts and Communication has the smallest population with 628 students in its certificate program, three undergraduate programs, and one graduate program. These are according to the latest data from the Office of the University Registrar (see table above).

The campus also welcomed 10 new full time faculty members bringing the total to 134, according to Human Resource and Development Office data. The new faculty are: Justin Niccolo Cabato, Albert John Mallari, and Reynaldo Senin Jr. from CAC; Kate Monique Fate Aromin, Racquel Barcelo, Magdalena Bobier, Steve Turita, Jericho Mascariña, and Reo Maverick Rancangan from CS; and Lester John Balita from CSS. \*\*\*

## Matematika at Sariling Wika

NI JERICO BACANI

Isa, dalawa, tatlo  
Mga unang matematikal na konsepto  
Tumatak sa malayang kaisipan  
Salamat, dalawampu ang daliri ni Juan.

Anong haba, taas o lawak  
Ng pangarap ng batang payak?  
Supot po, narito ang bayad  
Pagtitinda't pag-aaral naisasagad.

Magkano, ilan?  
Bilog o walang hanggan?  
Sa elementarya'y walang-wala ka  
Tahimik, minamani ang aritmetika.

Di nagtagal, sa hayskul nag-alhebra  
Tagalog na konsepto'y di na umubra  
Pormula'y inarok gamit salitang banyaga  
O di lang kumpiyansa gamiti'y sariling wika?

Heometriya, trigonometriya,  
Kalkulus, at ibang sangay ng matematika  
Suriin natin, ito'y parang Filipino, ating wika  
Susi sa paglutas ng samu't saring problema.

Usisain, aralin, ating saliksikin  
Kung matematika't sariling wika'y  
kinakayang pagdikitin  
Sa ibang bansa'y itinuturo nang buong damdamin  
Atin ding subukang tanggapin at paunlarin.

## Para sa isang Guni-guni

NI STEVEN N. CAMAGAY

*Sana'y lumisan ang mga nadarama para sa isang nilalang  
na kung tumingin ay para 'bang lumilitaw ang lahat ng problema*

*Sana'y tulad ng pantasiya, ang imahe mo'y  
pansamantala lamang magpapasiklab ng aking puso*

*Sana'y mga tawa 'mong aking binilang  
ay maging parang hangin na lang sa aking isipan*

*Sana'y ang mga kumikinang 'mong mata  
na tila bang mapapagkamalang mga bituin sa sansinukob  
ay isang panaginip lamang*

*Nawa'y ako'y gumising na sa reyalidad  
na ika'y isang prinsesa na nagpatikim sa isang alipin  
ang pakiramandam na mag ibang mundo*

*Sana'y ako'y nagpaalam bago ika'y tuluyang nawala*

*Sana'y sa buhay na 'to o sa susunod,  
ang kalsada ng ating tadhana ay magkakasalubong muli*

*Salamat sa anino mo'y kumakapit sa aking pagtulog - S*

## Esangak ay Mensapit

ILOCANO-KANKANAËY POEM BY L.A. PILUDEN

Nagsubli tayo idia'y dap-ay,  
baey nan oogali ya sapsapit ya aalotiit ya  
lallakay kayet,  
bubuwaya, natatangkilan.

kanan kanu Lakay Apiit:  
mentayaw pay nan buteg, sakbay  
umali nan agew ay babbai nan mangipango  
isnan dap-ay  
dapay kananda ngalod ay  
nan dap-ay is a man's world.

siya man pay, adu agwingiwing  
nu umay ti aldaw nga nakagatang  
ti mangipakpak ti balbeg idia'y pakengkeng.  
dagitoy nga nasileng nga bato ket  
gapo iti ub-ubet ti lallallaki,  
siya et, illengan di babbalo ya  
lallakay kayet.

sumileng nan bato nu nabayag ay  
natuktuktuktuktukduan,  
ya itutukdo da kayet.

kanan kanu Baket Tobyed:  
ay menkape kayo? sinon laydenyo?  
nay wa'y gedan sin momma ya Marlboro Red  
tay maiwed tongtongan nu maiwed balanga'n  
di tepek, linglingan din liget  
tay ngalod, life is short!

(in other words, itupram!  
haan mo nga tilmonen ti sakit-nakem;  
talaga'y si Baket Tobyed nan Mensapit.)

siya ud pay, egay nataynan nan dap-ay,  
baey nan Apiit ya sapsapit ya aalotiit ya  
buteg ay adi makatayaw ya  
nasileng ay batbato ya  
natatangken ay ub-ubet ya  
Marlboro Red ya  
lallakay kayet.

siya et di, menbalanga nan tepek ko,  
momma am-in, ituprak am-in datona:  
liget, ituprak.  
balbeg, ituprak.  
gateng, ituprak.  
oogali, ituprak.  
man's world, ituprak.  
siya et di, esangak ay Mensapit.

**ti Similla**

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