

ARTICLE

**A legal text with a single “*Dapat*”:
Looking for deontic modality in the Filipino
translation of the Universal Declaration
of Human Rights (UDHR)**

Janus Ruel T. Cabazares

ABSTRACT

In the Filipino version of the Universal Declaration of Human Rights (UDHR), only a single deontic modal marker is found, a curious absence given that such a category conveys the performative function crucial to the language used in laws. Regardless of the current attitude against seeking equivalence in translation analysis, questioning the semantics of the target text (TT) is a necessary endeavour for the translation of legal texts, whether or not the relevant linguistic features of the TT language contribute to or facilitate the expression of any of the properties of deontic modality (DM). To this end, the paper analyzes the Filipino translation of the UDHR to look for this type of semantic category. The analysis of the TT focuses on three important points: [1] use of the prospective aspect does not contribute to the expression of the necessary features of DM, notwithstanding their shared notion of futurity; [2] volition, an essential part of DM, is implied by the transitivity triggered by the TT verb voice, but the source and perspective of the volition is different; and [3] use of the modal marker *dapat* (i.e., necessary) carries the primary features of DM. The paper suggests that the consistent use of this modal marker can assign a performative function to the TT, a trait that helps define the source text (ST) as a legal text. The study can offer helpful points to translators of legal documents and other forms of technical translation. The methods used can help future translation analyses by providing conceptual tools for the semantic comparison of the linguistic traits of an ST and TT, particularly the semantic representation of Filipino sentences including the transitivity of the verb and modality. Ultimately, the study hopes to contribute to quality translations of text as part of promoting the intellectualization of Filipino and other Philippine languages.

KEYWORDS

Filipino translation studies, deontic modality in Filipino translations,
Universal Declaration of Human Rights in Filipino, legal translation studies

Introduction

Modality, particularly deontic modality which indicates obligation and prohibition, is a linguistic category essential to legal texts. The normative aim that characterizes laws is usually articulated by modal markers. In English, modal verbs are used to express various types of modality. The modal *shall* is one of the most frequently utilized modal in the English legal language (Gibová, 2011; Cao, 2007). In the English version of The Universal Declaration of Human Rights (UDHR), which aims to uphold the principles of the rights of everyone as human beings, the obligation to undertake certain actions and conditions and the restriction of others are expressed through the modal verbs *shall*, *may*, and *should*. These modal verbs facilitate the legal text's goal to enforce various rights such as the basic, political, civil, equality, economic, social, and cultural rights (United Nations Association of Canada, 1998). Thus, as a document with the purpose of prescribing certain standards, modality as a linguistic element should be a priority in the translation of the UDHR. In the Filipino translation, deontic modality, which expresses necessity such as obligation and prohibition, has not been consistently expressed linguistically. Only one sentence in the translation used the modal marker *dapat*. The rest of the translated text did not express a similar modality. This paper explores whether other parts of the sentences in the Filipino translation of the UDHR indirectly contribute to expressing deontic modality.

There have been changes in the merits attributed to the analysis of equivalence in translation. Initially, translational studies aimed at identifying structural equivalence (at the word or sentence level) (Rojo & Ibarretxe-Antuñano, 2013), but later on developments sought to move away from this restrictive framework, shifting the focus to the communicative situation (see Vermeer, 1989/2004; Holz-Mantarri, 1984). The reduction of the hegemony of the source text (ST) is further pushed in Anthony Pym (2004) where an interlingua version is used to refine different translations for various languages (Munday 2008). Nevertheless, in general terms, the comparison of meaning between the source text and target text is still relevant and even necessary since it is part of the translation process. Commonly, translation may be characterized as a process of identifying the meaning in a source language and the reconstruction of this meaning (in one form or another) in the target language (Feist, 2013; see Bell, 1991). What is translated then is the message understood by the translator from the source text and then relayed in the target language. This highlighting of equivalence is particularly important in technical translations where correspondence with the content is a priority. Deontic modality is part of the defining features of legal language. It is frequently used, as Robert Palmer (1990) notes, to express the performative and directive function of language often found in legal texts.

These points emphasize the importance of analyzing the inconsistent use of deontic modality markers in the UDHR translation, without which, the UDHR cannot express its normative aims. Such absence also fails to indicate the force and volitional property required to express obligation and prohibition. This paper seeks to explore this translation case: translation case and aims to shed light on whether other linguistic categories facilitate or contribute to the expression of deontic modality. This study also provides a means to undertake a semantic analysis of Filipino, as a way to represent semantic categories to be used in comparative analysis. This view of translation analysis is particularly valuable for short texts, where the content can be singled out individually and then scrutinized—a similar approach that is also required in the technical translation of scientific concepts and other academic texts. Moreover, it can also serve as a tool to improve translation, which can advance language intellectualization. In this paper, the meaning of the source text (ST) and the target text (TT) are examined. Since modality is associated with the verb or the event of the utterance, its characteristics are represented. This is also done for the Filipino verb, which also contains the semantic categories of aspect, voice, and mood. Specifically, it tries to answer whether the TT somehow conveys the intended modality of the ST and if not, what semantic content it carries instead and whether this is comparable to the intended deontic modality in the ST. The analysis of the target text focuses on the verb and the affixes attached to it since lexical and grammatical modality is most likely referenced by these lexical items.

Defining Modality

In modality, the terms modality, mood, and mode are related to each other. In this paper, the term modality is used to refer to the semantic notion. The term mood, on the other hand, is used to refer to the semantic properties regarding the action carried by the affix attached to the verb in Filipino. Several authors explain modality as a semantic force that causes the proposition to express situations or events, not as straightforward facts but as hypothetical scenarios indicating necessities or possibilities (Depraetere & Reed, 2007; Hacquard, 2011; Bybee & Fleischman, 1995). Others have used the speaker's attitude towards the proposition as the essential category for defining modality (Jespersen, 1992). There are also those who use factuality, realis/irrealis to explain modality (Narrog, 2005, Mithun, 1999, among others). Each of these approaches have their own advantages and disadvantages. Heiko Narrog (2005) explains that speaker attitude, necessity, and possibility are not tenable for cross linguistic analysis because these cover a broad set of meanings which are expressed in various ways in different languages. Thus, it becomes too difficult to categorize. The categories necessity and possibility are unsuitable for the opposite reasons. As Narrog (2005) explains,

these two categories are based on the study of Germanic languages and, thus, its conceptual scope is restrictive. For Narrog (2005), factuality provides the apt category to explain modality.

Modality is a linguistic category referring to the factual status of a state of affairs. The expression of a state of affairs is modalized if it is marked for being undetermined with respect to its factual status, i.e. is neither positively nor negatively factual. (Narrog, 2005, 679)

Using this notion of modality, the factuality of the statement with a modal¹ is not ascertained. This unverified status of the factuality is due to the modal *may*. Modality, thus, refers to the undetermined factuality of a state of affairs. In contrast, sentences without modals express the actual or existing status of a state of affairs, event, condition, or proposition.

Modal function is often linguistically expressed by a grammatical category of the verb and can be linguistically marked in various ways: lexical, morphological, syntactic, and suprasegmental (Hacqaurd, 2011, Bybee and Fleischman, 1995). In English, this semantic category is expressed morphologically through modal auxiliaries, which can be categorized into three types, according to Ilse Depraetere and Susan Reed (2007). First, central modals (e.g. *can, may, shall, should*) are the most common type and are defined by a set of features: negative form, inversion with subject in root questions serve as code for a full lexical verb, and expression of empathic affirmation. The second type are peripheral modals such as *dare, need, ought*, which are used in non-assertive contexts, while the last type has the structure “be X to” with the *be* verb inflecting for person and number unlike the other types of modals (Depraetere and Reed, 2007, 272).

Types of modality

Modality is usually divided into two major types: epistemic and root modality² (see Palmer 2001, 1990, Depraetere and Reed, 2007). Epistemic modality is concerned with the truth of the proposition. Whether it points to the necessity or possibility of the truth, epistemic modality depends on the observed facts

¹ The modal *may* expresses the undetermined factuality of the proposition. “6 Ancient DNA may be misleading (Narrog, 2005, 679)”, is an example of a sentence with a modal.

² Palmer (2001) further adds two categories to the binary classification. Evidential modality is classified with epistemic while dynamic modality with deontic.

and evidence available to the speaker (Hacquard, 2011). Depraetere and Reed (2007) explain that this disposition on the truth or non-truth of a proposition reflects the judgement of the speaker. This is why Joan Bybee and Suzanne Fleischman (1995) use the more apt category “speaker-oriented” for epistemic modality. Root modality, in contrast, does not deal with the truth but rather the actualization of the situation expressed by the proposition (Depraetere & Reed, 2007). Under root modality is deontic modality which expresses the necessity or possibility of the proposition based on a set of rules (Depraetere & Reed, 2007, Hacquard, 2011). This “authority or deontic source”, which prescribes the obligation or permission, according to Depraetere and Reed (2007, 274) can come from a person, law or code, and social norm. Bybee and Fleischman (1995) labels this type as agent-oriented modality. There are also root necessity and root possibility aside from deontic modality. These two are based not on authority but on the circumstances or context of the proposition (Depraetere & Reed, 2007).

The category deontic is problematic since, as Narrog (2005) explains, this excludes concepts that lie outside the semantic range of obligation and permission, and thus is rather limited in its scope. Narrog (2005) suggests two parameters that provide a better categorization of modality. One parameter is volitivity. Modality can either express a volitive meaning, or one that expresses a force or interest towards the realization of the event. Deontic modality is volitive since it expresses the necessity and assertion that a state of affairs be realized. In contrast, epistemic modality is non-volitive since it does not express this force but rather only characterizes the non-factuality of an event. In addition to volition, Narrog (2005) adds that speaker orientation is another parameter that can be used to classify modality. This polarity refers to the source of the modal judgment. On one end, the non-factuality of a situation is asserted by the speaker while, on the other, the same judgment can come from the effect of the modal judgment on the participants of an action (Narrog, 2005).

Relevant semantic categories in Filipino sentences

To look for elements of modality such as volition and speaker orientation, the semantic categories of the Filipino sentence are described. These pertinent categories include Filipino verbs, particularly the semantic properties that its affixes carry such as aspect and transitivity.

Deontic modality in Tagalog³

In Tagalog, deontic modality is expressed using what Paul Schachter and Fe T. Otanes (1972) call pseudo-verbs which they also categorized as a type of adjectival. The same authors and James Robert Martin (1990) refer to this modality as modulation. Martin (1990) explains that these pseudo-verbs do not select for aspect or voice, and are hypothetically linked using *na* or *-ng* to the verbal predicate, which also does not select for aspect, and can be intensified by hypothetical repetition. *Kailangan*, Martin (1990) argues, often does not require enclitic pronouns (e.g., *ko*, *mo*, *namin*), thus its usage is implicitly more impersonal compared to *dapat*. Schachter and Otanes (1972), on the other hand, provide a different analysis of *kailangan* and *dapat* in sentences where either can be found. *Kailangan* expresses “internal necessity or need” as opposed to *dapat* which connotes external necessity or appropriateness (Schachter & Otanes, 1972, 261). They also explain that the difference between (1) and (2) below is the source of the necessity, since in (1) it is the teacher while in (2) it is the situation.

- 1 **Kailangan-g matalino ang titser** (Schachter & Otanes, 1972, 261). Modal-LNKR⁴ intelligent FMRKR teacher
“The teacher must be intelligent.”
- 2 **Dapat (na) matalino ang titser** (Schachter & Otanes, 1972, 261). Modal-LNKR intelligent FMRKR teacher
“The teacher must be intelligent.”

From the authors, it can be observed that both modal markers express volition towards the realization of an event.

³ Grammatical references for Tagalog are used to explain the Filipino translation.

⁴ Full labels for the abbreviated categories:

-	affix break
1S	first person singular pronoun
3S	third person singular pronoun
Act	active
Aff	affirmative
ASP	aspect
AV	actor voice
DEM	demonstrative
FMRKR	focus marker
Gen	genitive
Int	intransitive
LNKR	linker
Neg	negative
NFMRKR	non-focus marker
Nom	nominative
Pas	passive
Pro	prospective
PROX	proximal
PV	patient voice
Sha	shall
Sho	should
Tr	transitive

Filipino verbs

The verbs in Filipino are composed of a root and affixes. In the example (3) below, the verb is constituted by the root *kain* and the affix *ka-*, which is a partial reduplication of the first syllable. The affixes that are attached to the verbs have different functions. One type of meaning refers to the duration of the action or the aspect, which has three categories. When referring to an action that has not started yet, the prospective is used as exemplified in (3). For ongoing or unfinished action, it is the imperfective aspect (e.g., *kumakain*); and, for an action that has been completed, the perfective aspect (e.g., *kinain*).

3 Ka-kain kami ng mangga

Pro-eat we NFMRK mango
“We will eat mangoes.”

Another semantic category that the affixes contribute to is the mood. This explains the manner in which the action of the verb is done. There are numerous types of mood. Abilitative (e.g., *makakain*), for example, explains that one has the capacity to perform the action or the circumstances allow for this action to be done. The spontaneous/unexpected mood means that the manner in which the action was performed is unplanned or unintended (e.g., *nakain*). On the other hand, deliberate mood (e.g., *kinain*) refers to an action that is done consciously, wilfully, and voluntarily.

The last semantic category is the voice. In English, Thomas E. Payne (2011) defines voice as “constructions that adjust the relationship between semantic roles⁵ and grammatical relations” (402). Payne also adds that voice is one of the grammatical means to attain perspectivizing functions. The active voice means that the agent is the subject while the patient is the object. The passive on the other hand is a construction where the patient is in the subject position while the agent is oblique.

In Philippine linguistics, this category of the verb is labelled as focus. Structurally, this refers to the relationship between the verbal affix (e.g., *-um*, *-in*, *i-*, *-an*) and a noun marked by *ang* for common nouns or *si* for names of persons. This nominal marker can be placed before nouns with different semantic roles: the actor voice (e.g., *kumain*) when it is before the agent or the patient (e.g., *kinain*) when it is found before the receiver of the action, which is different from its doer. The locative voice (e.g., *kinainan*), on the other hand, refers to a sentence

⁵ Semantic roles refer to the participants of the action expressed by the verb. These roles are often represented by nouns.

where *ang* or *si* marks a noun viewed as a location. The last one is the instrument voice (e.g., *ikain*). Here, the instrument of the action is marked.

Voice and transitivity in Tagalog

Transitibo	Intransitibo
(a) tiyak na kilos	di-tiyak na kilos
•-----•	•-----•
[-an, -in, i-] [m-/um]	[ang-, na-]
(b) dalawang argumento	nag-iisang argumento
(c) sadya	kusa
(d) ganap na apektadong P sadya	bahagyang apektadong P
(e) tukoy na P	di-tukoy na P
(f) kilos 'action'	estado
(g) masikap	walang sikap
(h) tapos	hindi tapos
(i) paiba	pasarili
•-----•	•-----•
[-an, -in, i-]	[m-/um]
(j) daglian	matagalan
•-----•	•-----•
[-an, -in, i-] [m-/um]	[mag-/mang]

Figure 1. Semantic pole for transitivity (Nolasco, 2003, 85).

In English, transitivity can be classified as either semantic or grammatical. A semantic transitive sentence indicates a specific relation between two participants: one acts upon the other, while the intransitive version refers to the state or property of one participant. Grammatical classification refers to the structure. For transitive, there are at least two arguments. For Ricardo Ma. Nolasco (2003), the voice (or focus) of the verb in Philippine languages points to the transitivity of the verb. This functionalist definition of transitivity for Filipino is based on parameters enumerated by Paul J. Hopper and Sandra A. Thompson (1980) and Talmy Givon (1995). Nolasco (2003) modified these parameters to reflect the grammar of Philippine languages. According to him, there are ten parameters and each is associated with the others. The activation of one parameter for the intransitive would often mean activation of the others in the same pole. Figure 1 lists the parameters for both transitivity and intransitivity taken from Nolasco (2003) and both can be thought of as the poles of a continuum of transitivity (Figure 1). This transitivity is triggered by four major types of voice affixes: *m-/um* and *mag-* for intransitive, *-in/-an*, and *i-* for transitive (Nolasco, 2003). Other affixes are subsumed under these basic voice morphemes. The intransitive voice *m-* includes *mag*, *mang*, *maki-*, *maka-*, and *ma-* (Nolasco, 2003).

By comparing (4) and (5), the voice and transitivity can be elucidated. The first parameter, *tiyak na kilos* refers to purposeful and necessary action as expressed in (5). This means that the agent has in mind a specific reason and goal for doing the action. The opposite is true for the affixes *nang-* and *na-* and *m-/-um*. In (4), the action is done with less resolve.

4 T-um-akbo ako sa daan patungo sa dagat

AV-run 1SNom NFMRKR road toward NFMRKR sea

“I ran by the road toward the sea.”

5 T-in-akbo ko ang daan patungo sa dagat

PV-run 1SGen FMRKR road toward NFMRKR sea

“I ran by the road toward the sea.”

The second parameter implies that having two arguments can result to a more transitive meaning as shown in (5), with the pronoun *ko* and the noun *daan*. In (4), the noun *daan* is oblique and is not an argument.⁶ The third entails that the intransitive affixes refer to an action which is natural and neutral (avolitional). Its opposite refers to a volitional performance of the action. This depiction is

⁶ One parameter for transitivity in Philippine language is the number of arguments of the verb (Nolasco, 2003). Sentences such as (7) below is considered as intransitive, exhibiting a single core argument. The source of the action *bata* is also the most affected entity. For the transitive such as (8), there are two core arguments: *bata* and *mansanas*. Although (7) also includes a noun referring to what was eaten (i.e., *mansanas*), this is not considered as a core argument. Such a sentence is interpreted as semantically transitive but grammatically intransitive.

7 Kumain ang bata ng mansanas

AV-eat FMRKR child NFMRKR apple

“The child ate the apple”.

8 Kinain ng bata ang mansanas

PV-eat NFMRKR child FMRKR apple

“The child ate the apple”.

The evidence for this analysis is found in Kapangpangan where a cross-referent pronoun points to the core argument (Nolasco, 2003). In sentence (9) below, the pronoun *ya* represents the core argument of the verb, the agent. The guava is not included in the cross reference. In (10), however, *ne* is a portmanteau of two pronouns, the agent and the patient, or the two core arguments of a transitive sentence. This cross referencing supports the argument that actor voice exemplified in (7) and (9) are intransitive.

9 Mamangan ya-ng bayabas ing anak (Nolasco, 2003, 91).

AV-eat 3S Nom-NFMRKR guava FMRKR child

“The child ate the guava”.

10 Pongen ne ning pusa ing asan (Nolasco, 2003, 91).

PV-eat 3SGEN.DEMPROX NFMRKR cat FMRKR fish

“The cat ate the fish”.

found in the entity which serves as the agent. The fourth parameter describes the entity playing the patient role. Using the transitive means that the patient is completely affected by the action while using the intransitive, the patient is only partially affected. The fifth parameter again describes the patient semantic role of the verb. In the transitive, this role is definite and specific while it is indefinite or unspecified in the intransitive. The sixth describes the performance of the verb. The intransitive depicts a stative meaning of the action while the transitive shows an active execution of the action. Similarly, the seventh parameter characterizes how the event expressed by the verb is carried out. Transitive verbs show that the action is done with diligence or zeal while it is the opposite for the intransitive. Transitive action also means that it is finished while it is unfinished for the intransitive. This is the eighth parameter. The ninth explains the focus of the action. Intransitive is reflexive which means that the agent performing the action and its impact on itself is given emphasis. The transitive, on the other hand, focuses on the external effect of the action on an entity which is affected by the action. The last parameter explains that the intransitive affix signals a durative performance of the verb, implying an unfinished action or in the process of doing, while the transitive signals punctual action.

The Filipino translation of the UDHR

The Filipino translation of the Universal Declaration of Human Rights (UDHR) analyzed here is based on the International Bill of Human Rights English Text with Filipino Translation by the LAWASIA Human rights standing committee (Quisumbing & Quisumbing, 1983). As its preamble states, the UDHR sets forth the establishment of the rights and freedoms of every individual. It considers all human beings as equal and possessing the same rights. It also includes the right to freedom from bondage and subjugation. Another is the right to equal treatment before the law. The freedoms and rights given to each individual include nationality, choice of spouse, expression and assembly, work and leisure, education, and property. Duties that human beings should perform consist of social acts such as taking part in government and participating in cultural activities. These obligations and prohibitions and their translation is written in 16 pages and divided into 30 articles. Thirty-two sentences contain the deontic modality in the source text (see appendix). Obligation is expressed by 18 of these source text while the rest indicate prohibition. For the former, the modal markers *shall* and *should* are used while the latter uses both *shall* and *may*.

Tables in Figure 2 and 3 show the relevant semantic categories of both the ST and TT. Each sentence has been categorized to show the verb frame⁷ and their frame specific roles. The modal marker is also identified as well as the modality expressed by the sentence. For the TT, additional categories of transitivity and aspect are identified.

(a) Source Text (ST)

More sentences express the deontic modality of obligation compared to prohibition. *Shall* is the most used modal to express obligation (Figure 2). The two instances of the use of *should* also express the same type of deontic modality. Although there are more passive sentences, the difference in number is not large. In contrast, the structure in the translation does not show an overarching pattern. Most of them use verbal sentences while only two of the eighteen are without a verb. For prohibition (Figure 3), all constructions use a verb in its passive form together with a negative, mostly found as a modifier of the noun in the subject position. *Shall* is also the most used modal, and all four (4) instances of *may* also express prohibition.

(b) Target Text (TT)

With regard to the use of voice, most of the TT possess a transitive affix while there are equal number of instances that use intransitive and a non-voiced expression. Only one sentence uses an affix expressing a combination of both types of transitivity. Notably, the only use of a deontic modal marker in the TT expresses obligation. The five active constructions are translated

⁷ To describe the semantics of the verb and its relation to the participant roles, Charles J. Fillmore's "Frame Semantics and the nature of language" (1976,1982) is used. Here, meaning is considered as interlinked concepts that are evoked by a linguistic expression to facilitate understanding. The semantic content is composed of the concepts specifically indicated by the linguistic expression and those linked to it, which are implied but necessary for the interpretation of the linguistic expression. For example, in sentence (11) below, the verb *sell* evokes the frame [COMMERCE SELL].

11 She sold her car to a dealer

This indicates the type of economic interaction in a certain community or society. This frame is linked with concepts such as [MONEY], [BUY], [SELL], [GOODS], [MARKET], [BUYER], [SELLER], [COST], among other things. The participant roles in this analysis are called frame specific roles (FSR). This set includes the [BUYER] which is the agent gaining possession of the [GOODS] which is another frame element and refers to the object acquired by the buyer in exchange for [MONEY]. The [SELLER] is another frame element representing the participant, which relinquishes the [GOODS] for the [MONEY]. This semantic representation is useful in representing relevant semantic features for the comparison of ST and TT.

to either pole of transitivity. The use of the transitive is more pronounced for the passive with seventeen out of the twenty-one using this type. The prospective aspect is also a key feature found in the TT. Only two out of all the expressions in the TT do not employ this.

Obligation					
Source Text (ST)					
Semantic Frame	FSR'	Voice	Type	Modal	
01 Protecting	Asset, Protection	Act	Aff	Sho	
02 Attempt	Agent, Goal, Means	Act	Aff	Sha	
03 Conduct	Agent, Manner, Affected Party	Act	Aff	Sho	
04 Becoming a Member	New Member, Group, Manner	Pas	Aff	Sha	
05 Becoming	Entity, Final Category	-*a	Aff	Sha	
06 Encoding	Message, Medium	Pas	Aff	Sha	
07 Means	Means, Purpose	-*a	Aff	Sha	
08 Intentionally Act	Event, Manner	Pas	Aff	Sha	
09 Emotions of Mental Activity	Experiencer, Stimulus	Act	Aff	Sha	
10 Becoming	Entity, Final Quality	-*a	Aff	Sha	
11 Becoming	Entity, Final Quality	-*a	Aff	Sha	
12 Causation	Affected, Effect	Pas	Aff	Sha	
13 Becoming	Entity, Final Quality	-*a	Aff	Sha	
14 Aiming	Activity, Target Location	Pas	Aff	Sha	
15 Subjective Influence	Entity, Behavior	Act	Aff	Sha	
16 Subjective Influence	Entity, Behavior	Act	Aff	Sha	
17 Giving	Theme, Recipient	-*a	Aff	Sha	
18 Undergoing	Entity, Event	-*a	Aff	Sha	

Target Text (TT)					
Semantic Frame	FSR	Voice	Type	Aspect	Modal
Causation	Affected, Cause	Tr,Int	Aff	Ø*c	Ø
Attempt	Agent, Goal, Means	Int	Aff	Ø*c	Ø
Conduct	Agent, Manner, Affected Party	Int	Aff	Ø*c	dapat
Becoming a Member	New Member, Group, Manner	Tr	Aff	Pro	Ø
Becoming	Entity, Final Category	Tr	Aff	Pro	Ø
Encoding	Message, Medium	Tr	Aff	Pro	Ø
Means	Means, Purpose	-*b	Aff	-*d	Ø
Intentionally Act	Event, Manner	Int	Aff	Pro	Ø
Emotions of Mental Activity	Experiencer, Stimulus	Int	Aff	Pro	Ø
Becoming	Entity, Final Quality	-*b	Aff	-*d	Ø
Becoming	Entity, Final Quality	-*b	Aff	Pro	Ø
Causation	Affected, Effect	Tr	Aff	Pro	Ø
Giving	Theme, Recipient, Tr Circumstances	Tr	Aff	Pro	Ø
Aiming	Activity, Target Location	Tr	Aff	Pro	Ø
Subjective Influence	Entity, Behavior	Tr	Aff	Pro	Ø
Subjective Influence	Entity, Behavior	Tr	Aff	Pro	Ø
Giving	Theme, Recipient	Tr	Aff	Pro	Ø
Inclusion	Part, Total	Int	Aff	Pro	Ø

Figure 2. Summary of the source text expressing obligation and the corresponding relevant linguistic categories in the target text

- *a The source texts which did not use a verb that can be categorized as active or passive (i.e. forms of *the be verb*)
- *b The target texts which did not use action verbs that can be categorized as intransitive or transitive.
- *c These verbs do not indicate aspect since they are in their basic form (Schachter and Otones, 1972) or infinitive form (Cena, 2012).
- *d These are TT sentences without a verb and the aspect is not expressed.

To summarize, three main features of the TT can be observed. One is the use of the prospective aspect. The other is the use of the modal marker *dapat*. The last is the transitivity of the Filipino verb. Different constructions from the TT containing these features are examined to see their relation to the deontic modality of the ST. These are discussed according to the context of the function they play in explaining the rights and freedoms discussed in the UDHR. Since the modality and its impact on the proposition are reflected by the verb as the predicate, the semantic frame of the verb and its frame specific roles are highlighted with the associated semantic categories to provide a representation suitable for comparison.

Prohibition					
Source Text (ST)					
Semantic Frame	FSR	Voice	Type	Modal	
01 Causation	Effect, Cause	Pas	Neg	Sha	
02 Inhibit Movement	Theme, Means	Pas	Neg	Sha	
03 Prohibiting	State Of Affairs	Pas	Aff	Sha	
04 Undergoing	Event, Entity	Pas	Neg	Sha	
05 Undergoing	Event, Entity	Pas	Neg	Sha	
06 Assessing	Phenomenon, Value	Pas	Neg	Sha	
07 Enforcing	Rule	Pas	Neg	Sha	
08 Undergoing	Event, Entity	Pas	Neg	Sha	
09 Using	Instrument, Containing Event	Pas	Neg	May	
10 Prevent From Having	Protagonist, State Of Affairs	Pas	Neg	Sha	
11 Prevent From Having	Protagonist, State Of Affairs	Pas	Neg	Sha	
12 Causation	Affected, Effect	Pas	Neg	Sha	
13 Using	Instrument Purpose	Pas	Neg	May	
14 Categorization	Item, Category	Pas	Neg	May	

Target Text (TT)					
Semantic Frame	FSR	Voice	Type	Aspect	Modal
Causation	Effect, Cause	Tr	Neg	Pro	∅
Control	Dependent Entity	Tr	Neg	Pro	∅
Prohibiting	State Of Affairs	Tr	Aff	Pro	∅
Undergoing	Event, Entity	Tr	Neg	Pro	∅
Undergoing	Event, Entity	Tr	Neg	Pro	∅
Undergoing	Event, Entity	Tr	Neg	Pro	∅
Assessing	Phenomenon, Value	Tr	Neg	Pro	∅
Enforcing	Rule	Tr	Neg	Pro	∅
Undergoing	Event, Entity	Tr	Neg	Pro	∅
Request	Message, Containing Event	Int	Neg	Pro	∅
Prevent From Having	Protagonist, State Of Affairs	Tr	Neg	Pro	∅
Prevent From Having	Protagonist, State Of Affairs	Tr	Neg	Pro	∅
Causation	Affected, Effect	Tr	Neg	Pro	∅
Using	Instrument Purpose	Int	Neg	Pro	∅
Categorization	Item, Category	Int	Neg	Pro	∅

Figure 3. Summary of the source text expressing prohibition and the corresponding relevant linguistic categories in the target text

Looking for deontic modality

A. Temporality and Deontic modality

One consistent pattern in the TT is the use of the prospective aspect. With only five exceptions, all of the sentences in the TT express this semantic category. The ST, however, does not use this aspect. In English, this is often indicated through auxiliary verbs such as *have*, with the past participle form of the verb. This prompts the question on the features of the prospective aspect and its link with deontic modality. Two sentences are analyzed: one for obligation and another for prohibition.

Figure 4 presents the categories of the sentence expressing the prohibition of subjugation. Since everyone has the right to life, liberty, and security of person, no one shall be subjected to torture. The statement uses the modal *shall* and a negative (i.e., *no*) to express this modality of restriction. It is in the passive form with the subject position filled by the entity that has the right not to be treated inhumanly.

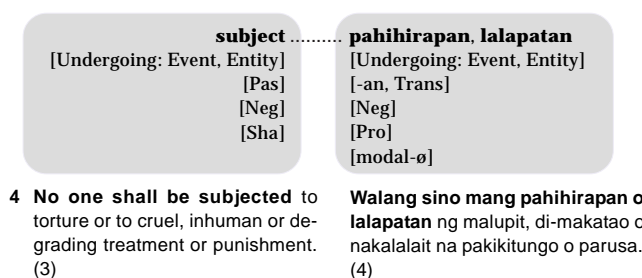


Figure 4. Example of the ST expressing prohibition with the TT using a verb indicating prospective aspect (Quisimbing & Quisimbing, 1983, 3-4; emphasis added by the author).

In the translation, two verbs are used: one is similar to the ST's experience-causing verb *lalapatan* which is in the transitive form while another refers to the act of causing pain and difficulty, *pahhirapan*. The reduplication of *la-* in the former and *hi-* in the latter signal the prospective aspect which points to the potential and forthcoming nature of the event or situation. This point is also reflected in Figure 5 below. It obligates education to be equally accessible and is translated using the verb *ipagkakaloob*. The TT also uses a prospective aspect similar to that in Figure 4. The verb is a benefactive verb, implying the transfer or giving of a thing to a recipient. Hence, the ST's assertion that a non-factual state (i.e., that higher education be equally accessible based on merit) be actualized is made parallel to the potential conferring of accessibility through prospective aspect.

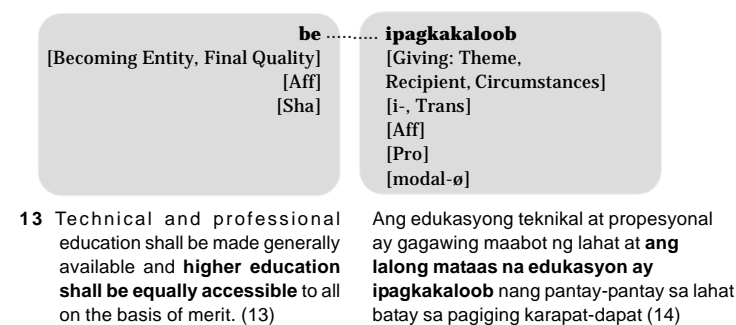


Figure 5. The TT uses a verb with prospective aspect (Quisimbing & Quisimbing, 1983, 13-14; emphasis added by the author).

The frequent use of the prospective aspect in the translation points to a possible link with ST modality. Can this category signify some of the deontic features? Bernard Comrie (1976) explains that the prospective aspect implies a relation between two events at different times, one situation preceding the other. It implies the potential or soon-to-be done action. In a way, this sense of prescience corresponds to the futurity implied by the deontic modality in the ST. The act of obliging, prohibiting, or permitting someone is an act inherently performed either in the present or the future but not in the past since such a concept would be inconceivable (Depraetere & Reed, 2007). Such types of acts are mentioned in the UDHR, since as a legal text it constitutes and prescribes a norm on what human rights are and how they should be respected. It uses the modals *shall*, *should*, and *may* to communicate the modality of prohibition and obligation. Consequently, these mean that the situation referred to in the utterances are located temporally in the present or the future. This temporal congruence of the TT aspect to the ST modality can serve to deliver the intended meaning of the temporal location of the event expressed by the ST proposition carrying modality. Nevertheless, without the crucial modal meaning (i.e., non-factuality and appropriate volition) included, they cannot communicate the required speech acts of legal texts. Modality points to the status of the proposition and not specifically to the features of the action or situation, unlike aspect and tense (Palmer, 2001).

B. Filipino verb transitivity and Deontic modality

Another important feature of Filipino verbs is the voice, which signals transitivity. As discussed earlier, this includes notions of volition, among others. This semantic category then, which shares with deontic modality the notion of volitive force, provides an interesting ground for comparison. In the TT (see Figure 2 and 3), only three sentences do not use a verb with a voice affix expressing transitivity. Among these, two do not use a verb while the third used *maging*, a verb which does not require a voice affix.

B.1 Obligation and Transitivity

The preamble establishes the importance of human rights by stating that these are necessary to bring about peace, justice, and freedom. It further states that the repudiation of these rights will lead to rebellion, as a response to tyranny. To avoid the occurrence of such social upheavals the UDHR asserts the recognition and maintenance of human rights. The first two sentences with deontic modality are found in this context (Figure 6).

Using the modal *should*, the first conveys the assertion that the liberties be protected for people not to be incited to oppose and rebel against the exploitation of their rights. The verb uses the protecting frame. This means that an agent performs an action that serves to shield a theme from some unwanted or harmful entity. *Should* has been interpreted as expressing less force compared to the ubiquitous modal for the English legal language *shall* (Gibová, 2011). In the translation, the verb uses a causation frame, which indicates a source that causes an effect on an entity. This expresses the idea that the rights are protected through the rule of law. This is different from the frame used in the ST. The verb *mapangalagaan* can be analyzed as *ma-* + *pangalaga* + *-an*. The *ma-...-an* affixes signal both a transitive (i.e., co-indexing of the patient with the verb affix) and an intransitive meaning (Nolasco, 2003). It refers to the ability of the agent to perform the act of protecting. The *ma-* affix removes the purposeful meaning typical of transitive constructions and instead expresses natural action (Nolasco, 2003). More important, this category does not signify an assertion that such a state of affairs be realized. Thus, the modality of obligation is not expressed. Also, unlike the other constructions in the TT, the verb does not indicate a prospective aspect.

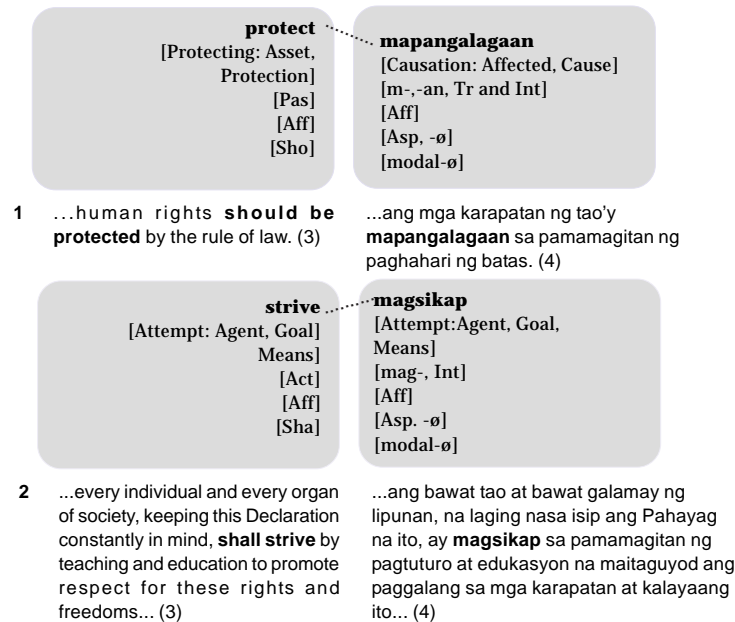


Figure 6. Obligation with the TT using a dual transitive features and another with an intransitive voice (Quisimbing & Quisimbing, 1983, 3–4; emphasis added by the author).

The second modality is found in the context where the text indicates that the proclamation by the General Assembly, the UDHR, be promoted by education and its recognition and maintenance be secured. This statement, with the modal *shall*, asserts the obligation of the people and organizations to support the advancement of human rights. For both the ST and TT, a verb referring to this act of exertion is used (see Figure 6). The TT verb *magsikap* is in the intransitive voice. This describes an action that is neutral and lacks volitional meaning. It also has a stative or passive rather than an active depiction of the performance of the verb. *Magsikap* focuses on the effect of the action on the agents, the people, and organizations. Its portrayal of the action's effect on the patient is limited.

B.2 Prohibition and Transitivity

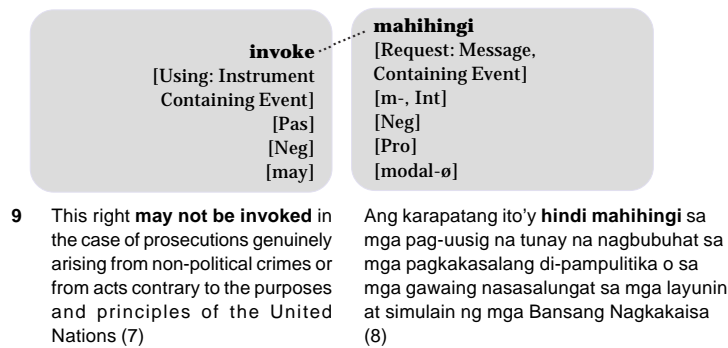
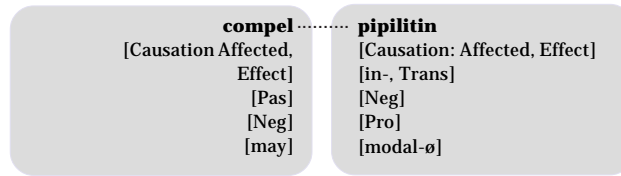


Figure 7. Prohibition with a TT using a verb with an intransitive voice (Quisimbing & Quisimbing, 1983, 7–8; emphasis added by the author).

One article in the UDHR indicates that everyone has the right to acquire asylum in other countries. In certain situations, however, this right should not be used. This prohibition is expressed using the modal *may* with a negative (see Figure 7). The sentence employs a using frame, which includes the instrument utilized and the containing event which indicates the context for the act. The translation has the verb *mahihingi*. This is different semantically since it refers to a request. Thus, the translation explains that the right cannot be asked or requested in certain situations. It is also intransitive which points to several features pertaining to how the verb is performed. It expresses an avolitional, non-diligent, and stative meaning (Nolasco, 2003). Therefore, the translation does not convey the type of volition and speaker orientation required of deontic modality. It only expresses that a particular act of asking for a specific right cannot be done in particular situations.



12 **No one may be compelled** to belong to an association (9) **Walang sino mang pipiliting** sumapi sa isang kapisanan. (10)

Figure 8. Prohibition with a TT verb with transitive features (Quisimbing & Quisimbing, 1983, 9–10; emphasis added by the author).

Another prohibition is also expressed using a negative and the modal *may*, but is translated using a transitive Filipino verb (see Figure 8). Both verbs use the causation frame and indicates the affected entity and the effect. The TT verb *pipilitin* implies that the act is done volitionally, with clear purpose and necessity, as well as with diligence. The central notion of insisting the actualization of an event, however, is not expressed in the TT. It only indicates the negative of a state of affairs.

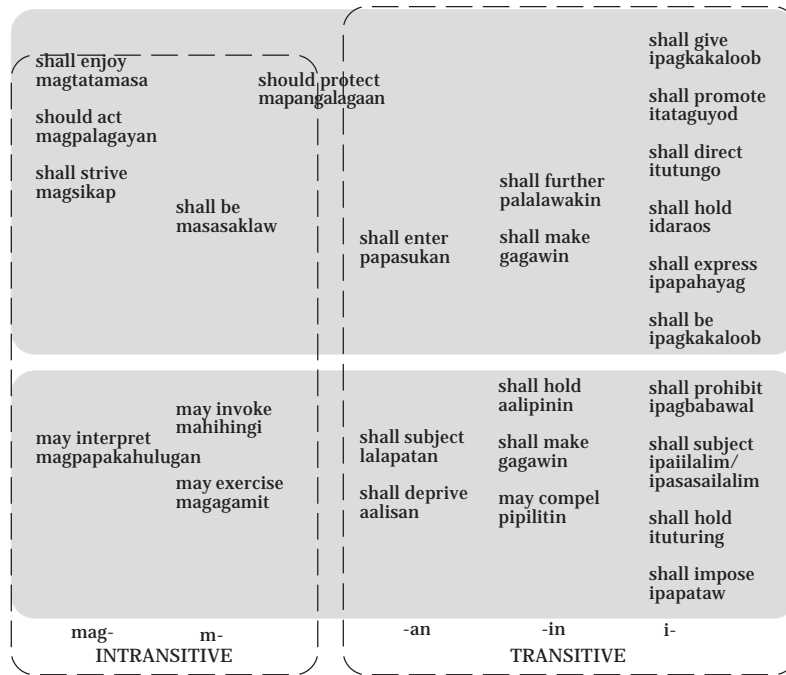


Figure 9. The verbs of the ST and TT positioned against the transitivity shown by the TT verb and the modality expressed in the ST

*For all instances of prohibition (except for the one using the verb prohibit), the sentences include a negative not adverb to facilitate the expression of restriction.

Figure 9 shows a comparison of the modality expressed by the ST and the transitivity of the TT. Majority of the constructions expressing modality are translated using the transitive form of the verb. As discussed above, this correlates with volitive performance of the action among other things. In comparing the TT verb transitivity to the ST modality of obligation and prohibition, volition is expressed in transitive verbs but the source of this force is different. For the ST, the modal expresses the volition in relation to the realization of the event. It asserts that a particular situation must be actualized. This demand originates from the speaker or the general assembly, which established the UDHR. The legislators are the ones expressing the force, asserting such state of affairs. On the other hand, for the TT (except for the one sentence with *dapat*), the volition expressed by the transitive voice of the verb emanates from the agent and how it performs the event. This means that the doer performs the act willingly and purposefully.

C. Deontic Modality in *dapat* and *kailangan*

The first two articles of the UDHR state the equality of all human beings in their rights and freedoms. In this context, another modality is used to assert that each one should act kindly towards one another as this is the rightful behavior based on reason and conscience, which are faculties that humans are endowed with. This proposition uses a verb expressing a type of behaviour referring to human relations (see Figure 10). With the use of *should*, the modality of obligation is expressed, providing the force with which the act of relating must be performed.

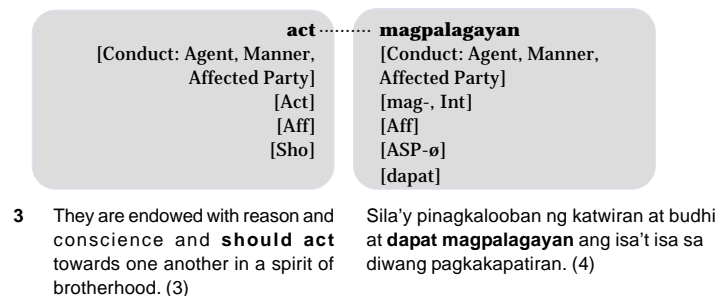


Figure 10. The deontic modal *dapat* is found only in this sentence (Quisimbing & Quisimbing, 1983, 3-4; emphasis added by the author).

The translation uses the modal word *dapat* and the verb *magpalagayan*. Like the ST, this is also a verb referring to the act of relating towards one another. The affix *mag--* is categorized by Nolasco (2003) as intransitive. Thus, it focuses on the agent and its ability to perform the act. The verb does not specify for aspect as it is in its infinitive form (Cena, 2012). The most significant feature of this TT is its use of the modal *dapat*, which in the sentence expresses that the action “should occur in the future or should occur regularly” (Schachter and Otones, 1972, 271). This is the only instance where a deontic modality marker is used anywhere in the Filipino translation of the UDHR. As Schachter and Otones (1972) point out, *dapat* indicates necessity from an external source. This modal marker also carries a volitive meaning, expressing the need to realize the event expressed by the verb. These points imply that *dapat* as used in the sentence shares the essential features of the ST’s deontic modality.

Through the use of *dapat*, performative function of the TT language is achieved. If these modal markers are used, certain structures can be followed. Following Schachter and Otones (1972), *dapat* or *kailangan* can be placed in the sentence initial position or, if followed by a clause, it is preceded by a linker or the marker *ay* (Figure 11). Also, the verb in the clause can exhibit any of the three types of aspect aside from the basic form: prospective aspect for actions that “should occur regularly starting at some time in the future”, imperfective for actions that “should be occurring at present or that should continue to occur”, and perfective for actions that “should have occurred in the past” (Schachter & Otones, 1972, 271). This explanation shows that either the basic form or the contemplative form which can imply an action that should be done repeatedly as well as the imperfective can be used. The perfective, however, is not suitable since it refers to an action that should have been done in the past.

Obligation	
12 Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit. (13)	Ang edukasyong teknikal at propesyonal ay gagawing maabot ng lahat at ang lalong mataas na edukasyon ay (dapat) ipagkakaloob nang pantay-pantay sa lahat batay sa pagiging karapat-dapat (14)
Prohibition	
12 No one may be compelled to belong to an association (9)	(Dapat) walang sino mang pipiliting sumapi sa isang kapisananan. (10)

Figure 11. Possible positions where the modal marker *dapat* can be placed (Quisimbing & Quisimbing, 1983, 9–10, 13–14; emphasis added by the author).

Conclusion

The use of Narrog's (2005) approach to modality and Nolasco's (2003) functionalist morphosyntactic interpretation of Filipino verbs affords the analysis of translations as an exceptional tool for the characterization of the semantics of the pertinent linguistic categories in the ST and TT. This facilitates the semantic examination of their differences and similarities. The analysis shows that volition, a semantic element of the ST modality, is found in the TT. The two, however, are not identical and the differences affect the manifestation of obligation and prohibition. Volitive meaning in the TT refers to the characterization of the performance of the verb and not the volition referring to the assertion that an event must be actualized. The source of volition is entirely different. The non-factuality of an event or state, which is a key element in the modalized constructions of the ST, is also not found in the TT except for one instance. The prospective aspect is repeatedly used in the TT. This prospective aspect, however, does not contribute to the manifestation of obligation and prohibition. It only shares with deontic modality the notion of an upcoming action. To express a similar source of volition and the non-factuality assertion, the modal *dapat* or *kailangan* must be used to qualify the meaning of the verb. This must be consistently utilized in the translation to express the appropriate modality of obligation and prohibition intended by legal texts such as the UDHR.

The study highlights a method to compare the semantics of ST and TT. This method can be particularly useful for technical translation where the representation of concepts in the TT from the ST needs to be measured. Such type of analysis can contribute to the advancement of Philippine language translation of important texts such as laws that require a technical and non-literary translation. In turn, achieving better translations can drive the use of Filipino in academic settings. This advancement in translation is an important facet of language intellectualization which will contribute to the development of Filipino, and hopefully, of other Philippine languages as well.

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ABOUT THE AUTHOR

Janus Ruel T. Cabazares teaches at the Department of Social Sciences, University of the Philippines, Mindanao. He is doing an ethnolinguistic study of the Matigsalug concepts of spirits for his MA Linguistics thesis at UP Diliman. His research interests cover topics on anthropological linguistics, languages in Mindanao, anthropology, semantics, and lexicography. He can be reached at jtcabazares@up.edu.ph.

Appendix

All sentences of the English version of the UDHR that express deontic modality are listed below. The corresponding Filipino translation is also provided (Quisimbing & Quisimbing, 1983, 1–16 [emphasis added by the author]).

OBLIGATION		PROHIBITION	
ST	TT	ST	TT
[1] Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law. (1)	SAPAGKAT mahalaga, kung ang tao ay di pipiliting manghawakan bilang huling magagawa, sa paghihimagsik laban sa paniniil at pang-aapi, na ang mga karapatan ng tao'y mapangalagaan sa pamamagitan ng paghahari ng batas. (2)	[1] Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty. (3)	Bukod dito, walag pagtatanging gagawin batay sa katayuang pampulitika, hurisdiksiyunal o pandaigdig na kalagayan ng bansa o teritoryong kinabibilangan ng isang tao, maging ito ay nagsasarili, itiniwala, di-nakapamahala sa sarili o nasa ilalim ng ano mang katakdaan ng soberanya. (4)

APPENDIX (KATULUY)

OBLIGATION		PROHIBITION	
ST	TT	ST	TT
[2] Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction. (3)	Pangkalawakan na Pagpapahayag na ito ng mga Karapatan ng Tao bilang pangkalahatang pamantayang maisasagawa para sa lahat ng tao at bansa sa layuning ang bawat tao at bawat galamay ng lipunan, na laging nasa isip ang Pahayag na ito, ay magsikap sa pamamagitan ng pagtuturo at edukasyon na maitaguyod ang paggalang sa mga karapatan at kalayaang ito at sa pamamagitan ng mga hakbang na pagsulong na pambansa at pandaigdig, ay makamtan ang pangkalahatan at mabisang pagkilala at pagtalima sa mga ito, maging ng mga mamamayan ng mga Kasaping Estado at ng mga mamamayan ng mga teritoryo na nasa ilalim ng kanilang nasasakupan. (4)	[2] No one shall be held in slavery or servitude; slavery and [3] the slave trade shall be prohibited in all their forms. (3)	Walang sino mang aalipinin o bubusabusin; ipagbabawal ang ano mang anyo ng pang-aalipin at ang pangangalakal ng alipin. (4)
[3] They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. (3)	Sila'y pinagkalooban ng katwiran at budhi at dapat magpalagayan ang isa't isa sa diwa ng pagkakapatiran. (4)	[4] No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment. (3)	Walang sino mang pahihirapan o lalapatan ng malupit, di-makatao o nakalalait na pakikitungo o parusa. (4)
[4] Marriage shall be entered into only with the free and full consent of the intending spouses. (7)	Ang pag-aasawa'y papasukan lamang sa pamamagitan ng malaya at lubos na pagsang-ayon ng mga nagbabalak magkapangasawahan. (8)	[5] No one shall be subjected to arbitrary arrest, detention or exile. (5)	Walang sino mang ipailalim sa di-makatwirang pagdakip, pagpigil o pagpapatapon. (6)
[5] The will of the people shall be the basis of the authority of government; [6] this will shall be expressed in periodic and genuine elections [7] which shall be by universal and equal suffrage and [8] shall be held by secret vote or by equivalent free voting procedures. (9)	Ang kalooban ng bayan ang magiging saligan ng kapangyarihan ng pamahalaan; ang kaloobang ito'y ipahahayag sa tunay na mga halalan sa panapanahon sa pamamagitan ng pangkalahatan at pantay-pantay na paghahalal at idaraos sa pamamagitan ng lihim na balota o sa katumbas na pamamaraan ng malayang pagboto. (10)	[6] No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. (5)	Walang taong ituturing na nagkasala ng pagkakasalang pinarusahan dahil sa ano mang gawa o pagkukulang na hinde isang pagkakasalang pinarusahan sa ilalim ng batas pambansa o pandaigdig, noong panahong ginawa iyon. (6)
[9] All children, whether born in or out of wedlock, shall enjoy the same social protection. (11)	Ang lahat ng bata, maging anak na lehitimo o di-lehitimo, ay magtatamasa ng gayon ding pangangalang panlipunan. (12)	[7] Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed. (5)	Hindi rin ipapataw ang parusang lalong mabigat kaysa nararapat nang panahong magawa ang pagkakasalang pinarusahan. (6)
[10] Education shall be free , at least in the elementary and fundamental stages. (13)	Ang edukasyon ay walang bayad , doon man lamang sa elementary at pangunahing antas. (14)	[8] No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. (7)	Walang taong isasailalim sa di-makatwirang panghihimasok sa kanyang pananahimik, pamilya, tahanan o pakikipagsulatan, ni sa tuligsa sa kanyang karangalan at mabuting pangalan. (8)

APPENDIX (KATULUY)

OBLIGATION		PROHIBITION	
ST	TT	ST	TT
[11] Elementary education shall be compulsory. (13)	Ang edukasyong elementary ay magiging sapilitan. (14)	[9] This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations. (7)	Ang karapatang ito'y hindi mahihingi sa mga pag-uusig na tunay na nagbubuhay sa mga pagkakasalang di-pampulitika o sa mga gawang nasasalungat sa mga layunin at simulain ng mga Bansang Nagkakaisa. (8)
[12] Technical and professional education shall be made generally available and [13] higher education shall be equally accessible to all on the basis of merit. (13)	Ang edukasyong teknikal at propesyonal ay gagawing maabot ng lahat at ang lalong mataas na edukasyon ay ipagkakaloob nang pantay-pantay sa lahat batay sa pagiging karapat-dapat. (14)	[10] No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality. (7)	Walang sino mang aalisan ng kanyang pagkamamamayan nang walang katwiran ni pagkakaitan ng karapatang magpalit ng kanyang pagkamamayan. (8)
[14] Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. (13)	Ang edukasyon ay itutungo sa ganap na pagpapaunlad ng pagkatao at sa pagpapalakas ng paggalang sa mga karapatan ng tao at mga pangunahing kalayaan. (14)	[11] No one shall be arbitrarily deprived of his property. (9)	Walang sino mang aalisan ng kanyang ari-arian nang walang katwiran. (10)
[15] It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and [16] shall further the activities of the United Nations for the maintenance of peace. (13)	Itataguyod nito ang pagkakaunawaan, pagbibigayan at pagkakaibigan ng lahat ng bansa, mga pangkat na panlahi o panrelihiyon, at palalawakin ang mga gawain ng mga Bansang Nagkakaisa sa ikapananatili ng kapayapaan. (14)	[12] No one may be compelled to belong to an association. (9)	Walang sino mang pipiliting sumapi sa isang kapisanan. (10)
[17] Parents have a prior right to choose the kind of education that shall be given to their children. (13)	Ang mga magulang ay may pangunang karapatang pumili ng uri ng edukasyong ipagkakaloob sa kanilang mga anak. (14)	[13] These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations. (13)	Ang mga karapatan at kalayaang ito ay hindi magagamit sa ano mang pangyayari nang nasasalungat sa mga layunin at mga simulain ng Mga Bansang Nagkakaisa. (14)
[18] In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society. (13)	Sa paggamit ng kanyang mga karapatan at mga kalayaan, ang bawat tao'y masasaklaw lamang ng mga katakdaan gaya ng ipinapasiya ng batas na tanging sa layunin lamang ng pagtatamo ng kaukulang pagkilala at paggalang sa mga karapatan at mga kalayaan ng iba at sa pagtugon sa makatarungang kahilingan ng moralidad, kaayusang pambayan at ng pangkalahatang kagalingan sa isang demokratikong lipunan. (14)	[14] Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein. (15)	Walang bagay sa pahayag na ito na mapapakahulugan ang nagbibigay sa alin mang Estado, pangkat o tao ng ano mang karapatang gumawa ng ano mang kilusan o magsgawa ng ano mang hakbang na naglalayong sirain ang nakalahad dito. (16)