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Abstract

This article proposes the vernacular as a discursive methodological entry point to Memory Studies. A bottom-up approach, this article theorizes memory and time starting from a close-reading of signifiers from the Filipino language, thus allowing its culture to be considered in its own terms first. The first part of the essay examines a set of terms that show equivalences with Western conceptions of memory. The second set of signifiers—*(ma)tandà(an)*, *agam*, *limot/limót* and *panahon*—reveal that they are actually more illustrative of the current trend of movement in Memory Studies; and that they translate more accurately both the nonlinear and linear dimensions of time. The third part of the article considers cultural concepts namely, *kapwa*, *utang-na-loob*, *bayanihan*, *Manilaner*, and *desaparesidos*, which challenge and enrich Trauma Studies' Freudian and Holocaust-based history. With a perspective of memory and time from the Global South, this study also demonstrates how one can share space and time with (the wrath of) nature in a society of impunity while emphasising the importance of spirituality, humour, group culture, and hospitality. The existence of the *Manilaners* and the *desaparecidos* also shifts the perspective and experience of the Holocaust and the disappeared to a Filipino context.

Keywords

apophatic listening, climate, *Diksiyunaryo ng Wikang Filipino*, translation, trauma