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Philippine Proverb Lore

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made in Rocamora's study. It seems that his overconcern with postwar developments occasionally led him to overlook the historical perspectives.

It is also a pity that he ends his study with the 1965 coup. Since the book was published in 1975, it could have covered the postcoup period, which might present an equally interesting story of the development and decline of political parties in general and the PNI in particular. However, Rocamora does provide us with a conclusion attempting to relate the PNI and the current political situation in Indonesia. The short and rather scanty presentation of the postcoup situation in the conclusion creates an impression that this is an afterthought rather than an integral part of the study. It is far too short for an adequate understanding of the political process or the history of political parties during the New Order period.

It is useful to point out that the PNI was merged into a new political party called the Partai Demokrasi Indonesia (PDI) in early 1973 and lost its dominant role within that party after the PDI 1976 Congress. The fusion of the PNI into the PDI was in connection with the simplification of political parties, a policy strongly advocated by Sukarno. Ironically, this policy was again taken up by the Suharto government and was only achieved after the fall of Sukarno.

Rocamora's study was originally a dissertation submitted to Cornell University in 1974 and was meant for Indonesian specialists. The use of too many Indonesian terms might create problems for non-Indonesian specialists. Some Indonesian terms could have been replaced by their English equivalents (e.g., *Organisasi Bahagian*, *Organisasi Simpatisan*, *Ormas*, *kepala daerah*, etc.), or at least a list of abbreviations and glossary should have been provided. Regrettably, this has not been done. A few minor mistakes are found in the book, for instance, Dr. Ong Eng Die was trained in Economics but received his Ph.D. in Sociology and not in Economics (p. 70); *Sin Po* was not published in Semarang but in Jakarta (p. 393). The name of the Semarang newspaper in question was *Kuang Po*.

Despite minor weaknesses, Rocamora has made a significant contribution to the political history of Indonesia. His book should be read by all those who want to learn more about modern Indonesian political history.

Leo Suryadinata

PHILIPPINE PROVERB LORE. By Damiana L. Eugenio. Quezon City: Philippine Folklore Society, 1975. vii, 191 pages.

The following are three variants of a proverb collected respectively from the provinces of Bohol, Iloilo, and Bicolandia. "*Ang saging Costa dili manaha ug*

Sarabia"; "*Ang saging nga tuldan indi mamunga sang lisuhan*"; and "*An latundan dai masaha ki bunguran*." They repeat the same idea: a banana tree of a certain kind will always reproduce its like. These three are but a sampling of 1,592 entries, representing at least ten Philippine linguistic groups: Aklanon, Boholano, Bukidnon, Cebuano, Ilocano, Pampango, Pangasinan, Samaritan, Sugbuanon, and Tagalog. This makes *Philippine Proverb Lore* easily the first relatively comprehensive collection of Philippine proverbs ever to be put between the covers of a single volume. And we are sincerely grateful to Damiana Eugenio for her painstaking work in producing this book.

After a brief historical excursus on the use of proverbs, particularly in the West, the author in her introductory essay enters into a quite exhaustive and careful analysis of Philippine proverbs as a body of folk literature. In general her analysis falls under two divisions: (1) content, and (2) form and style. She divides the proverbs as regards content under these subheadings: proverbs expressing a general attitude to life and the laws governing it; ethical proverbs recommending certain virtues and condemning certain vices; proverbs expressing a system of values, like the value of having a sufficiency of this world's goods; of "goodness, honor, judgement and discretion, wisdom, a good name, good breeding, peace of mind, friends" as being of more value than wealth; proverbs expressing general truths and observations about life and human nature; humorous proverbs and miscellaneous ones. Included in this general discussion of content is a section treating of the relationship of Philippine proverbs to those of other nations: European, Palestinian (biblical), and Malayan. She discovers 39 of our Philippine proverbs having parallels in Europe and the Bible; and 26 paralleled by Malayan proverbs. Of the Philippine groups, the Tausug boast of 12 entries with Malayan counterparts.

Taking her cue from the works of Archer Taylor, late dean of United States proverb scholars and folklorists, Eugenio identifies the form and style of Philippine proverbs as characterized by fondness for rhyming and poetic diction and the use of metaphors drawn from common everyday life and activity of the folk. Thus there are proverbs drawn from plants, like the creeping squash leaving its fruit behind; from animals, like the hen cackling after laying its eggs (No. 132); from weights and measures like the *ganta* or the *salop* (No. 251); or from the carefree life of a peasant who does not even have a sleeping mat to roll in the morning (No. 907). Customs and beliefs also come in good measure, like the one on lips denying what the heart owns (No. 837); or the one on long processions ending up in the church (No. 1904). Foods and delicacies are also sources of metaphors like the *litson* or *adobo* (No. 310); and the *ampalaya* (No. 66); as well as cockfighting and gambling (*huweting*) as in "*Ang lumalaro ng huweting, ay ang didildil ng asin*" ("he who gambles will be reduced to eating rice and salt," i.e., will be impoverished — No. 537).

As for structure, Philippine proverbs, the author tells us, are much given

to parallel construction, like the famous "Madaling sabihin, Maliwag gawin" ("Easy to say, hard to accomplish" – No. 1186); or "Labis sa salita, Kulang sa gawa" ("Too much talk, too little accomplished" – No. 1330). Eugenio also noted the incidence of personification of abstract qualities in the relationship of parenthood and offsprings like "Ang katamaran ay ina ng kahirapan" ("Laziness is the mother of poverty" – No. 795). The author also remarks that the religious and cultural orientations of Christian and Muslim Filipinos are clearly manifest. For while references abound to saints, miracles, processions and religious activities in the proverbs of lowland Christians, the kris, the gong, the crocodile, and the pearl feature strongly in the proverbs of the Tausug.

After this exhaustive introductory survey, the author presents the reader with 1,592 proverbs. In actual fact, however, there are more than just this number since many of the proverbs have more than one variant or version, cited as parallels in other linguistic groups. Since the collection is drawn from ten linguistic regions, the author opted to present it in alphabetical order, using the English translation as norm for sequential entry.

One might cavil at the divisions used in regard to the content of the proverbs in this collection. For it seems that some of the divisions overlap. For instance, proverbs expressive of general attitudes toward life and its laws are not too clearly delimited from those expressing general truths and observations about life; the same might be remarked of proverbs concerned with ethical attitudes and those expressing a system of values. One might credit this division to an urbanite Manileña's viewpoint. I can see that a much more adequate, and perhaps more realistic, categorization could be devised. Yet the final and apodictic setting up of categories will come later when the greater bulk of our proverb lore has been gathered from the field and housed in one national archives. What is farthest from the mind of the author is to consider her own divisions final. I share with her the hope that a national collection project be instituted, perhaps with government aid, so that the rich and varied paroemiatic lore of our country may be brought once and for all into a national depository. Meanwhile, every school library on the high school and collegiate level should be enriched by possessing a copy of *Philippine Proverb Lore*.

Francisco Demetrio

FREEDOM AND PHILIPPINE POPULATION CONTROL. Edited by Vitaliano R. Gorospe, S.J. Manila: New Day Publishers, 1976. xix, 388 pages.

Much has already been written on family planning and population control. Despite this, however, some of the problems connected with this complex