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A Dictionary of Cebuano Visayan

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five-day work week and the Magna Carta of labor. All these have contributed to chronic, high-level unemployment and continuing poverty.

(5) Foreign direct investment can help in job-creation. Yet foreigners find the "climate" of investment less hospitable in the Philippines than in a number of neighboring countries.

(6) An overvalued peso is a marked deterrent to exporters.

(7) Affiliates of foreign firms engaged in manufacturing here have in some cases not been permitted by their parent companies to seek foreign markets. It is taken for granted that they would have been encouraged to export their products, if exporting promised to be profitable. Moreover, the export incentives act of 1970 excluded foreign producers.

(8) The gross inequality in the sharing of income is not peculiar to the Philippines. Historically, it appears to be an inevitable concomitant of economic advance that in the early phases of development, inequality grows. Only after economies have reached European—and now Japanese—levels of prosperity do inequalities grow narrower.

The volume is welcome because it makes Sicat's essays accessible to a wide public. Obviously, some of his views are unpopular, especially with chauvinists and with labor organizers. But he is doing what he was trained professionally to do; his balance, common sense, and moderation are characteristic of the economists—his erstwhile colleagues—who staff the School of Economics at the University of the Philippines.

MICHAEL MCPHELIN

A DICTIONARY OF CEBUANO VISAYAN. By John U. Wolff. Manila: Linguistic Society of the Philippines, 1972. xx, 1164 pages in double columns.

When the Spanish Catholic missionaries first came to the Philippines, they were confronted with the problem of language. They had to preach the Gospel in a language which they did not know, to people whose thought patterns were different from theirs. They had therefore to apply themselves, first of all, to the task of learning the local tongue. They then set about printing three sets of books: first, a catechism for the use of the native converts; second, a grammar for the use of other missionaries who were to come after them; and finally, the crowning work, a dictionary—or, as they termed it more accurately, a vocabulary of the native language. Again, this was for the use mainly of other missionaries who were to continue their priestly work.

In Tagalog, the first dictionary was that by the Franciscan Pedro de San Buenaventura, printed in Pila, Laguna, in 1613. Another was by Jerónimo del Monte, also a Franciscan, printed at the Jesuit college in Manila in 1648. A third Franciscan dictionary was that by Do-

mingo de los Santos, printed in the town (*la noble villa*) of Tayabas in 1703 and reissued in 1794. A more widely used dictionary of the Tagalog language was that compiled by two Jesuits, Juan de Noceda and Pedro de San Lucar, published in Manila in 1754. A second edition appeared in 1832.

Although the first books in Ilocano were those by the Augustinian Francisco López (a catechism in 1621 and a grammar in 1627), it was apparently not until much later that Ilocano dictionaries appeared. One was by Fray Andrés Carro, also an Augustinian, which, after his death in 1806, was edited by two of his colleagues, Juan Cuarterón and José Inés, and published in 1849. A Pampango dictionary was compiled by Fray Diego Bergaño (1732) and another by Fray Antonio Bravo (1886), both Augustinians. An anonymous Franciscan compiled a dictionary of the Bicol language, printed in 1729, followed by another printed in Sampaloc in 1754 by Marcos de Lisboa, also a Franciscan.

A Spanish-Pangasinan vocabulary was compiled by Fray Lorenzo Fernández Cosgaya and edited in 1865 by Fray Pedro Vilanova, both Dominicans. The Jesuits published a two-volume vocabulary of the Tiruray language of southern Mindanao (Tiruray-Spanish and Spanish-Tiruray, 1892-93), compiled by Father Guillermo Bennasar. Another Jesuit, Jacinto Juanmartí, produced books in the language of the Magindanao Muslims, one of which was printed in Singapore, the rest in Manila. Among the latter was a two-volume vocabulary (Magindanao-Spanish, Spanish-Magindanao) printed in 1893.

A Visayan dictionary appears to have been that of the Samar-Leyte dialect as compiled by the Jesuit Mateo Sanchez and printed in Manila in 1711. The Augustinians, on the other hand, produced works in the Hiligaynon and Hiraaya dialects of Panay and Negros. Among their dictionaries were those by Alonso de Mentrída (1637 reissued 1818 and 1841) and Julian Martin (1842). A massive dictionary of the Cebuano dialect was compiled by the Recoleta, Fray Juan Felix de la Resurrección, published in Manila in 1851 and reissued several times. The first edition consisted of two volumes: the first (Visayan-Spanish) comprised 634 quarto pages in double columns; the second (Spanish-Visayan) contained 573 pages in double columns.

Equally massive is the more recent Cebuano Visayan dictionary of Father Rodolfo Cabonce, S.J. of Cagayan de Oro. Unfortunately only one volume (Visayan-English) has been issued and only in mimeographed form. The companion volume (English-Visayan) has never been completed. John Wolff the compiler of the dictionary under review, has apparently consulted both Cabonce's dictionary and that of Fray Juan Felix de la Encarnación in its third edition (1885).

Also massive and more fortunate in its publication is the English-Tagalog Dictionary by an Australian Redemptorist, Father Leo James English. His book of 1211 pages in double columns has been published under the joint auspices of both the Commonwealth of Australia and the

Department of Education of the Philippines (printed in Clayton, Victoria, Australia, 1962).

It is in this historical context that we must view—and hail—the appearance of a new dictionary of Cebuano Visayan which has been the product of eleven years of work by over a hundred persons, under the supervision of the compiler, John U. Wolff of Cornell University. The work was done in Cebu, but with informants chosen from various sections of the Visayas and Mindanao where the language is spoken.

This work is, in every sense of the word, monumental: a case of the mountains in labor and bringing forth, not a mouse but a mountain. It is monumental, first of all, in scope: it attempts not only to give the meanings of words, but also to distinguish between primary and secondary significations, between literary, metaphorical, colloquial, and other uses (biblical, slang, coarse, etc.). It also attempts to transcribe the pronunciation of the word by combining common usage in modern periodicals and the technical apparatus that linguists delight in.

It is also monumental in size: 25,000 entries, besides “an addenda” (sic) of 7,000.

The method of compilation was something of course that the earlier lexicographers would never have dreamed of. The old missionaries worked alone, with a few informants, doing the work on the side when their other duties allowed it. The dictionary under review employed a large staff of informants, technicians, editors, and the final compilation was aided by the use of an IBM “Selectric Composer.” Such an undertaking necessarily required substantial funding. This was done for the first three years and for two more years subsequently by research grants from Cornell University. For the other six years of the project, the funds came from other sources, including the U.S. Office of Education and the American Council of Learned Societies. The editor’s trips to the Philippines were financed by the Fulbright-Hays research grants.

One excellent feature of this dictionary is its orientation. It is not aimed at the foreigner, and therefore the main concern is not to find English equivalents. Rather, as the compiler tells us in the preface, “it is meant as a reference work for Cebuano speakers and as a tool for students of the Cebuano language,” and to “explain Cebuano forms in terms of themselves.” It is particularly useful in that each particular signification is illustrated by concrete sentences, taken mainly from current periodicals or from common usage.

Two elements of the transcription method may be open to question; we mention them here with as little comment as possible. One is the decision to employ only three vowels: a, i, and u. This is an important decision methodologically, because it simplifies the work of computerization when one does not have to distinguish between i and e, or between u and o. The decision may also be important in its results: it may revolutionize Visayan spelling and pronunciation. Whether or not that were a consummation devoutly to be wished is open to question.

The other point is with regard to what Wolff calls "long vowels." There are certain words that ordinarily are written in reduplicated form. Thus, Cebuano writers would spell the root of the word to fall as *huug*, writing the u twice. Wolff writes it *húg*, writing only one u but accented. He explains this as a "long vowel." But it is not a long vowel. It is the repetition of a vowel. Anyone acquainted with the language would know that the original form (and the form used outside Cebu) is *hulug*. The Cebuanos, with their tendency to contraction, drop the letter "l" and say *huug*. It is not a "long vowel." The correct form, to indicate contraction, should have been *hu* (l) *ug*; *ka* (l) *o*; etc.

There are other small items that one can question, but it would serve no useful purpose to do so. The main thing is that here at last is a modern, comprehensive, scientific dictionary of Cebuano Visayan, compiled for the use of those who speak and write the language, whether natives or foreigners. For this monumental work, Mr. Wolff and Cornell University deserve every commendation.

The commendation must be shared with the Linguistic Society of the Philippines which took charge of the publication. Mr. Robert B. Jones of the Cornell University Southeast Asia Program, in a foreword, gives generous praise to the Linguistic Society, and particularly to its president, Father Teodoro A. Llamzon, S.J., of the Ateneo de Manila, for "gracious help and cooperation in attending to the many details" connected with the publication.

There are many who will join in that commendation. Cebuano Visayan is spoken by a large percentage of the Filipino people ("Somewhere between one quarter and one third of the Filipino population speak Cebuano natively," says Wolff in the introduction), and its use is widespread over a large part of the Visayan islands and Mindanao. A trustworthy dictionary would therefore be an extremely useful tool to many people in a wide geographical area.

MIGUEL A. BERNAD

FATHER JOSE BURGOS: Priest and Nationalist. By John N. Schumacher, S.J. Quezon City: Ateneo de Manila University Press, 1972. xvi, 273 pages.

The special merit of this book is to put within reach of the majority of the readers the writings of Father Burgos which, although they have been published in his time and a little afterwards, are hard to come by today. Included are documents about influential persons of the period which throw light on the personality of this illustrious Filipino priest and patriot. Only four articles are certainly attributed to his pen, published in *La Discusión*. The article "*El Manifiesto que a la noble nación española etc.*" has until now been the subject