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Ilocano-English Dictionary

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ditional Cultures of Asia") was discussed not merely as an anthropological or economic or political or even merely historical problem, but precisely as a philosophical problem and therefore to be discussed as such by philosophers and by others who could assess the totality of a culture and thus adopt a philosophical point of view.

The execution of this grand conception was not entirely successful. But it was a grand project for which SEATO deserves great credit, and especially the chairman (H.H. Prince Prem Purachattra) and the man who did most for its organization (whose name does not appear in the present volume), M. Jacques Rollet-Andriane.

Thus, the nature of modern technology was discussed for what it is: a philosophical problem. We have, in our *Bangkok Diary*, expressed a certain amount of dissatisfaction over the way the matter was treated by the eminent philosopher assigned to discuss it (though we left him unnamed in the *Diary*). We are informed that our remarks on this point were relished by some, resented by others. The reader can judge for himself. Professor Northrop's paper on "The Nature of Modern Technology" is on pp. 24-36, with the subsequent discussion on pp. 36 ff. of the brochure under review.

In our *Bangkok Diary* mention was made of the prominent role played at the Round Table by Tom Harrisson of Borneo. We have since had the pleasure of visiting Borneo as a guest of Mr. Harrisson and the Sarawak Museum of which he is curator. Our visit has served to strengthen our impression that much technological progress in Southeast Asia is needed, but that it must be controlled and its energies channeled in constructive directions, lest modern technology destroy the traditional cultures that are very definitely worth preserving.

That SEATO—forged as a military bulwark against aggression—should also concern itself with the culture of the member nations, is a very healthy sign indeed.

MIGUEL A. BERNAD

ILOCANO-ENGLISH DICTIONARY

ILOKO—ENGLISH DICTIONARY. Rev. Andrés Carro's *Vocabulario Iloco-Español* translated, augmented and revised by Morice Vanoverbergh C.I.C.M. [Baguio. The Catholic School Press. 1958?] Pp. (4), 370 in double columns.

This is the second of Father Vanoverbergh's Ilocano-English series, of which the first (*Iloko Grammar*) has already been reviewed in

these pages (V, 1957, 99-101). The present volume is a translation of the Augustinian, Father Carro's, Ilocano-Spanish vocabulary, but with revisions and additions by the learned translator, Father Vanoverbergh, a well-known missionary and anthropologist who also deserves to be considered one of the best authorities on the Ilocano language. Anyone opening the book under review will see that it is no ordinary "vocabulary," but a very accurate dictionary in which, for every Ilocano word, a number of English equivalents are given, with qualifications and precisions. Thus,

rutáp Lining (of a garment); fold; layer, stratum, bed. *rutapín*. To line (a garment). *rutapén*. To fold, to lay in several folds (paper, etc.). *agrurutáp*. To lie etc. in tiers, one above another (strata, etc.); to stand, etc. in rows, ranks, files, lines, *nagrutáp*. Double (garment).

In the case of plants and animals, the scientific nomenclature is given with useful information (medicinal, poisonous, etc.).

A few animadversions might be in order. The words are accented to indicate stress—a useful thing for foreigners; but perhaps some other way of indicating syllable stress (as is done in dictionaries of the English language) might have been more appropriate, without using the orthographic accent, which should not be used except where it is part of the spelling of a word.

Moreover, in his preliminary remarks Father Vanoverbergh says that O and U are put on the same level alphabetically, both being placed between NG and P. Likewise, whenever E and I may be used indifferently, I is preferred. Although there is some linguistic justification for this, this reviewer can only bewail Father Vanoverbergh's decision in both these matters. O and U are differentiated in Ilocano, unlike various other Philippine languages where they are not; so are E and I.

The alphabetical arrangement is somewhat confusing. We have already mentioned the case of O and U, which are both counted as though they were identical letters. There is also the case of L and LL, the latter being a distinct consonant in Spanish (the alphabet currently used in the Ilocos), and this should have been taken into account in the alphabetical arrangement of the words. Failure to do so has caused confusion (see for instance pp. 13, 14, 205, etc.).

Finally, as we mentioned in our review of Father Vanoverbergh's previous book, he insists on using the word *Iloko* in preference to the common Ilocano. But none of these defects can sufficiently detract from the monumental merits of this excellent work. To Father Vanoverbergh and the Belgian Fathers of the Congregation of the Immaculate Heart of Mary, the Ilocanos (and Filipinos generally) should be forever indebted.