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**New Ilocano Grammar
Iloko Grammar
by Morice Vanoverbergh C.I.C.M.**

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NEW ILOCANO GRAMMAR

ILOKO GRAMMAR. By Morice Vanoverbergh C.I.C.M. [Baguio The Catholic School Press. 1956.] Pp. x, 348.

This reviewer feels it both an honor and a pleasure to review this latest production from the pen of the learned scholar and zealous missionary of the Mountain Province, Father Morice Vanoverbergh. We have known Father Vanoverbergh for over forty years. We have followed his career as a missionary and as a scholar with interest and with admiration. He has worked hard for many years among the Ilocanos of Tagudin, Ilocos Sur and Bangar, La Union. To the people of these two towns he lovingly dedicates the present book. He has worked also and is still working among the pagans and new Christians of the Mountain Province. Wherever he has been, Father Vanoverbergh has distinguished himself for his linguistic ability and his scientific accuracy joined with diligent research. He is an outstanding example of the priest who is also a scientist and is a living refutation of the superstition that religion and science cannot mix.

This Ilocano grammar will be welcomed with great joy in Ilocano circles. It is far superior to many other attempts at compiling a grammar for the Ilocano language and it compares favorably with the old grammar of the Augustinian, Father Lopez, and those of native writers like Bukaneg, Fojas and others.

The *Iloko Grammar* of Father Vanoverbergh follows the general divisions of Latin and European grammar. The grammar proper is preceded by twenty-five exercises of great value, designed to enable the student and beginners to read, pronounce and talk the language. The vocabulary used in these exercises is varied and rich and may be considered sufficiently adequate for the beginner in the language. The author shows mastery of the language in his discussion of the formation of Ilocano words by the use of prefixes, infixes and suffixes. Everything is illustrated with copious examples.

His treatment of the Ilocano verb deserves special mention. Of the 348 pages of the entire work 100 are devoted to the verb. What he calls the adjectival and the substantival voice are worthy of study. There is a long list of transitive, irregular, effective

and auxiliary verbs. Of great value are the English and Ilocano indexes at the end of the book arranged alphabetically.

The author in at least two instances mentions different pronunciations or differences in meaning of words in "some districts." Perhaps a more accurate way of putting the matter would be to say that the same object is known by different names in different districts. For example, scissors are called *getteng* in the south and *cartib* by people of the north, in Abra, La Union and other places. An earthen jar for water is called *malatib* in the north and *caramba* in the south. The coconut shell used for drinking is called *buyubuy* in the north but *ongot* in the south: but the same word *ongot* in the north is used to refer to the coconut husk when used as a plate for eating, etc.

There are two or three points on which we might offer constructive criticism. Father Vanoverbergh seems to feel that all Ilocano words need an orthographical accent: all the words used in this book are marked with a written accent. It seems to us that the orthographical accent is necessary only when the word may be used in two different meanings and when they are differentiated only by the way they are pronounced. For example, *dagá* means earth and *dága* dagger. *Dayá* means function and *dáya* east. *Bagí* means body and *bági* part. More commonly those who speak and write Ilocano do not employ an orthographical accent but merely a prosodic.

The second remark which we might make is that Father Vanoverbergh seems never to use the word "Ilocano" at all. He prefers the term Iloko. But "Ilocano" is in common use both as a noun and as an adjective, both as a proper or patronimic substantive and as a qualitative or substantival adjective.

Thirdly, it might have helped towards clarity and would serve for easy memorization if, when many words are given as examples of certain rules, they were set down alphabetically.

Fourthly, the name of the publisher, the place and date of publication have been omitted.

But these are minor matters. To Father Vanoverbergh our warmest congratulations for his painstaking work which has resulted in this excellent grammar of the Ilocano language. Our warmest congratulations likewise to the Catholic School Press in Baguio for a beautiful printing job. And to the "Belgian Fathers"

(the Congregation of the Immaculate Heart of Mary) we wish to express our deep respect for the type of missionary-scientist that that Congregation has been sending to and developing in the Philippines. They have been a great help not only in fostering religion but also in fostering Filipino culture.

ISAIAS X. EDRALIN

IGNORANCE AT THE SORBONNE

MALAYA, INDONESIA, BORNEO AND THE PHILIPPINES.

By Charles Robequain. Translated by E. D. Laborde. London. Longmans, Green and Company. 1955.

Monsieur Charles Robequain, Professor of Colonial Geography at the Sorbonne and one of the best known French authorities on Southeast Asia, has written a book which is extremely readable in its survey parts on the area as a whole, but incredibly bad in its more narrow focus sections treating the Philippines. A number of mistakes in the latter can be explained away on the basis of poor translation (the edition reviewed is an English translation of *Le monde malais* first published in France in 1950) but the book's most serious shortcomings must be described as sins of careless and sloppy scholarship.

As the title indicates, the area covered is Malaya and non-mainland Southeast Asia. The author does not limit himself to descriptive treatment of geological and topographical data but attempts to canvass the area systematically from an integrated ethnological, botanical, zoological and archeological-historical point of view. With this generalized treatment the author marshals substantial evidence to support existing theories of land-bridge connections and migration patterns between non-mainland and mainland Southeast Asia.

Unfortunately in his extensive treatment of the Philippines as a specific area, all pretenses of scholarship collapse. The Philippines has been in the "backwaters" of serious scholarship on Southeast Asia over the past half century and Robequain has obviously relied on few and inadequate source materials related to