

# philippine studies

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## **Igorot Songs: Songs In Lepanto-Igorot As It Is Spoken at Bauko**

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# BOOK REVIEWS

## IGOROT SONGS

### SONGS IN LEPANTO-IGOROT AS IT IS SPOKEN AT BAUKO.

By Morice Vanoverbergh C.I.C.M. Studia Instituti Anthropos. Vol. 7. Vienna-Modling. St. Gabriel's Mission Press. 1954. Pp. 141.

Bauko is a town about 135 kilometers north of Baguio, in the sub-province of Bontoc. Its eight to nine thousand inhabitants are of the Kankanay cultural-linguistic group, the term "Lepanto-Igorot" being an older designation based on a political division which has ceased to exist as such.

The present volume offers more than the final installment of a 736-page manuscript collection of Kankanay songs submitted to *Anthropos* in 1918, for it features a summary descriptive statement regarding each of the six major categories of songs and their several sub-categories, whether published previously or not. The text material comprises 229 *day-én* songs which "are used universally, by men and women, old and young, rich and poor, alone or in groups, by day or night, at work or at play, to praise a hero or to relate an ordinary story, to court a girl or to rock a child to sleep" (p. 21). Besides the descriptive introduction and the texts there is a vocabulary of non-Kankanay terms and a list of actual persons and places mentioned in the songs. A bibliography of Fr. Vanoverbergh's other monographs and articles on the Kankanay is also provided.

Anthropologists and folklorists are grateful for this latest collection which the compiler so diligently transcribed and carefully translated into English. The fact that "almost no one under-

stands them any more" (p. 15) will make them especially welcome to students of linguistic change. To be of value as a significant source regarding Kankanay "religion, morals, habits, etc." (p. 15) they should be complemented by a study of *actual behavior* at two time-levels: the time when they were collected (pre-1918) and the present. Without this control, the interpreter of the texts would be confined to a statement of the people's *ideals*, which may differ considerably from their behavior. Hence I beg leave to differ slightly from my friend and former host when he says that "the best and surest means of acquiring that knowledge [of a people's religion and ethics, likes and dislikes, its ideas about good and evil, its heroes and scoundrels, the relations of the members of a family to each other, of servants to their masters, of a people to their rulers] . . . is to study their songs, prayers, tales, etc." (p. 15) Such a study may give one only one side of the story.

The format, designed primarily for economy (p. 7), sacrifices nothing of clarity or easy legibility. On the contrary, this is a handsomely printed volume. There is no phonetic key, however, which in a work of this kind would have been desirable.

FRANK LYNCH

## STRANGER IN THE PHILIPPINES

LAND OF THE MORNING. By De Loris Stevenson. St. Louis. The Bethany Press. 1956. Pp. 144.

This is a selected diary of a seven months' visit to the Philippines by the wife of an American Protestant missionary on a teaching and preaching assignment to Manila and various parts of Luzon. It is written for Americans to help them "to see the Filipinos as we saw them and to love them as we do." Or as the author's husband, Dwight E. Stevenson, explains in his Foreword, it is meant to perform the "foremost task of missionary education in America . . . that of giving eyes to people so that they can see our mission fields for themselves."

The greater part of the book is a simple, vivid account of the scenes and customs which please or intrigue every American visitor