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Baguio Baedeker: The Skyland of the Philippines by Laurence Lee Wilson

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ficult task of producing a sociology text for the Philippines. In the accomplishment of the task they have been partially successful and the text would be consulted with some profit by teachers of the subject whose experiential knowledge of the Philippines has not been as wide as the Catapusans'. May its shortcomings encourage the authors and others with greater facilities to complete the task.

GREGORY G. HORGAN

BAGUIO BAEDEKER

THE SKYLAND OF THE PHILIPPINES. By Laurence Lee Wilson. Baguio Printing and Publishing Co., 1953. Pp. 184.

This book, the first of its kind, will be welcome to those who find it "a nice thing to be in the Skyland," "the Baguio Wonderland, the most romantic and exhilarating of all the cities of the Orient..., the lovely pine-clad Cordillera Central mountains..., the world-famous rice terraces..."

It may serve them as a guide, a kind of Baedeker which, though less systematically than the original, will inform the reader about the scenery, the charm-places, and some of the pioneers and so-called Builders of the Mountain Province: miners, prospectors, business men, governors, mayors, other officials, etc. Besides, it will give them some account of the recorded history of the Mountain Province, its geological history, and a description of the various tribes inhabiting these mountains, with some of their customs and religious beliefs, and, last but not least, a number of native stories under the caption, "Folklore".

The many illustrations—although some of them are not quite as clear as one would wish—help to complete the picture as the author sees it. But it is to be feared that he sees with his eyes somewhat closed, for he does not see, except in the dim distance, what everybody else sees so clearly, namely, Baguio's Cathedral, which dominates the city. And he ignores the missionary who built it and who is rightfully acknowledged to be the foremost pioneer and builder of Baguio. It is to be wondered at that the author has so little to say about the Catholic missionaries, though he cannot but have seen the evidence of them and their efforts in every town and village, almost in every barrio. He condenses into one single paragraph all that is Catholic. But then he takes hold of a magnifying glass and mentions everything and everybody Episcopal or Evangelical. One would never suspect—to hear Mr. Wilson tell it—that the missionary efforts of the Episcopal

Anglican Church and those of the Evangelical Union of Protestant Churches are confined to but a few localities and among a few people.

The book contains a valuable historical account, entitled "The Recorded History of the Mountain Province." The author is to be thanked for having compiled these data, presumably not without great effort. Yet it is surprising that he seems not to be acquainted with the extensive historical works of Father Malumbres, O.P., or with the erudite articles of Father Villaverde, O.P. in *El Correo Sino-Anamitico*, or with the most interesting booklet of Father Buenaventura Campa, "Los Mayaoyaos y la Raza Ifugao" (*Etnografia Filipina*, Madrid, 1894), or with the publications of the Augustinian Fathers. If he read these works, he might have somewhat corrected his broad statement that "the overall picture of Spanish rule is one of exorbitant taxations, confiscatory gifts, forced labor, cruelties and incipient revolts." Certainly, these abundant accounts would have made it clear to him that conditions were then quite different from those of the present, and would moreover explain why an account of early American rule in some places of the Mountain Province occasionally gives a picture of village burnings, capital punishment without trial, and forced labor.

The second half of Mr. Wilson's book deals with ethnology and folklore. This reviewer really does not know which of the various sub-chapters of this section were intended to be scientific contributions, and which were, like the matter in the first half of the book, intended merely for the general information of tourists about the people in whose region they wish to travel. A number of these sub-chapters undoubtedly deal with phases of great interest to the ethnologist. But are these sections to be put under the heading of science or of entertainment for tourists? It is impossible for this reviewer to decide, for the book itself is hardly to be relied upon.

While reading the "folklore," we instinctively put question marks in the margin, page after page. For we, too, had heard a number of the tales given by the author; we had not only visited but had lived for long years among the people, and our version of the tales, based on native texts which we, understanding the language, had written down, is not quite in accord with the author's so-called free translations.

The author's knowledge of any language spoken in the Mountain Province seems not to exceed the total sum of the italicized words intercalated in his text, which here and there are translated incorrectly and are sometimes grossly misspelled.

We could not, therefore, avoid the impression that the author does not have a very clear understanding of the things related by his informants. We wondered whether Mr. Wilson was not driven to do some guesswork in order to bring his tales to a happy

end. We quickly turned the pages to see if some texts in the native language, together with their translations, would dispel our suspicion. At the end of the book we found a few tales in the Kankanay, Nabaloy and Apayao (i.e. Isneg) dialects. But we were baffled. From beginning to end, the texts are full of errors. And the translation? It is called a free translation, yet it is no translation at all; the most we can say is that, here and there, something of the trend of the story happens to be more or less approximately rendered.

So we turned the pages back to the chapter we had been reading when our suspicions were aroused. There we found a tale entitled "Native Wood Carving" (pp. 136-8) of which it is said in the book that it was "told by a native and freely translated." Imagine our surprise! It was the story we ourself had written some months after Liberation in order to please a foreign dealer in Ifugao carvings who wanted some kind of a story that would interest his buyers and help him to sell his carvings. It was not told by any native Ifugao; we had simply invented it, imitating the style and the wording of the many genuine tales — ritual, magical and others — which we had collected and partly published. We never thought that, one day, it would be regarded as a scientific contribution and quoted as an authentic free translation. We leave it to the reader to draw his own conclusions concerning the scientific reliability of the folklore printed in this book.

We cannot, therefore, recommend the second half of "The Skyland of the Philippines" to those who are interested in ethnology, folklore and linguistics. Let the second half, as well as the first, be a guide, a Baedeker, for tourists. The tourists can thank Mr. Wilson for a summary of his research work. For them it matters little whether or not the things they read are scientifically correct, accurate and reliable; all they wish is an interesting description, with some plausibility, of the people who dwell in those mountains so beautifully and attractively called the "The Skyland of the Philippines."

FRANCIS LAMBRECHT

KEEPING SECRETS

CONFIDENTIAL INFORMATION AND SOCIAL SERVICE. By Thomas A. Mitchell, S.J. Monograph 700E. Philippine Association of Social Workers, Manila. 1954. Pp. 18.

In this monograph the author has applied the moral principles concerning professional secrecy to the modern social worker and