

philippine studies

Ateneo de Manila University · Loyola Heights, Quezon City · 1108 Philippines

Research Papers

Folklore Studies: Journal of Far Eastern Folklore

Edited by the S.V.D. Research Institute

Review Author: Rudolf Rahmann

Philippine Studies vol. 3, no. 1 (1955): 111–113

Copyright © Ateneo de Manila University

Philippine Studies is published by the Ateneo de Manila University. Contents may not be copied or sent via email or other means to multiple sites and posted to a listserv without the copyright holder's written permission. Users may download and print articles for individual, noncommercial use only. However, unless prior permission has been obtained, you may not download an entire issue of a journal, or download multiple copies of articles.

Please contact the publisher for any further use of this work at philstudies@admu.edu.ph.

<http://www.philippinestudies.net>

important documents have been made so *easily* accessible to the general public. Each of the sections just enumerated is preceded by a brief introduction and accompanied by a few judicious notes.

The concluding section, *Cartas e instrucciones*, reproduce 155 pieces selected from the saint's voluminous correspondence. Each item is introduced by a short historical note and footnotes clarify otherwise obscure allusions. If we may single out a few better-known pieces: the precious directive to Father Borgia, the instruction on perfection to the Jesuit Scholastics at Coimbra, pointers on the ministry to Jesuits engaged in preaching missions, the celebrated letter on obedience to the scholastics in Portugal, the courtly message to the Negus of Ethiopia — these are all here. These letters reveal perhaps ordinarily unsuspected features of the saint's personality, and should do much to increase not respect only, but affection also, for one who has so often been caricatured and misrepresented.

The detailed index which concludes the work takes up over a hundred pages and is a model of its kind.

This review can only indicate the contents of the book; we have no space to enumerate its many and great merits, which even a quick perusal of its pages will reveal. Not the least of these merits is its extremely moderate price.

We can only guess at the immensity of the labor — so obviously a labor of love — which went into the preparation and editing of this *monumentum Ignatianum*. The book is itself a superb tribute to the editors, P. de Dalmases and — especially — P. Iparraguirre, who have so generously made available to us the rich fruits of their splendid scholarship and their filial devotion to the saint. We can only hope that this volume may have the wide circulation it deserves; for anyone who wishes to study the work and spirituality of Ignatius of Loyola it is henceforth *the* indispensable introduction.

C. G. AREVALO

RESEARCH PAPERS

FOLKLORE STUDIES: *Journal of Far Eastern Folklore*. Edited by the S.V.D. Research Institute, Tokyo. Vol. XII, 1953. Sales Agents: Charles E. Tuttle Co., Bunkyo-ku, Kasugacho 1-1, Tokyo, and Rutland, Vermont, U.S.A.; E. J. Brill, Publishers and Booksellers, Leiden, Netherlands.

The *Folklore Studies* originated in 1942 as a *Journal of Oriental Ethnology* of the Catholic University of Peking. Owing to the adversities of our time, the periodical is now being pub-

lished, under the editorship of its founder, Father Matthias Eder, by the S.V.D. Research Institute in Tokyo. The transfer to that city has drawn the editor's attention to the Malay world and so we have a volume here dealing entirely with the Philippines, with the exception of a short paper on "Arts and Crafts in Siam" by Walter Buchler.

An article written by Father Morice Vanoverbergh, C.I.C.M., on "Isneg Riddles" comprises two thirds of this volume of 135 pages. The Isneg inhabit the Subprovince of Apayaw which forms the northernmost part of the Mountain Province. A small group of the tribe is also found in the Northeast section of the province of Abra. In thinly populated Apayaw they number barely 9,000. Although they occupy one of the richest agricultural districts of the Philippines, their future is dim: "the thrifty Iloco will forcibly replace the indolent Isneg in the course of time."¹

Father Vanoverbergh publishes a total of 645 riddles in this paper, not counting the variants of a good number of them. The Isneg text and answers are followed by an English translation of both. The riddles of a people can be collected and understood only by somebody who is thoroughly acquainted with the life and mind of that people. Numerous other publications by Father Vanoverbergh on the Isneg prove that he possesses that indispensable knowledge in a masterful degree.²

When Father Vanoverbergh was assigned to Apayaw in 1925, he looked back over nearly twenty years of missionary work in other parts of Luzon, chiefly among the Lepanto-Igorot or Kankanay, the vast majority of whom inhabit a section of the Southern part of the Mountain Province. In Apayaw the missionary had to learn a new language, but he mastered the new situation "through hard study and much practice." Despite his anthropological interest, acquired in the Seminary of Scheut and developed among the Igorot, he always remained "a missionary before anything else."³ The reviewer knows that he gives the words quoted a weight never intended by Father Vanoverbergh himself. Now, however, about five lustra after they were written, it may be said without indiscretion that in him we have a truly inspiring and an actual exemplar of a felicitous harmony of the priest and the scholar. In addition to the Isneg studies which alone would be a remarkable side-work, we must number the probably still more comprehensive studies on the language and lore of the Lepanto-Igorot,⁴ and the publications of Father Vanoverbergh on his field-work among the Negritos of Northern and Eastern Luzon.⁵ The latter brought out one fact conspicuously, *viz.* that the belief in a Supreme Being is an old and genuine element inherent in the culture of these Negritos. The reviewer has made a digression from the "Isneg Riddles," but the fact that Father Vanoverbergh is now a septuagenarian justifies this.

Due to the advance of the tough Ilocanos in Apayaw, the Isneg culture may, as already stated, sooner or later disintegrate.

But the knowledge of it has been preserved through the indefatigable labor of Father Vanoverbergh. His Isneg studies as well as his other publications will one day be solid building stones for a cultural history of the Philippines.

The other contributions to this volume of *Folklore Studies* are likewise such building stones. They are, it is true, of smaller caliber, but each of them is useful in its way.

About two years ago the "Summer Institute of Linguistics" of the University of North Dakota began to send a group of investigators to the Philippines. The first results of this fieldwork have been published in the meantime, e.g. in the *Journal of East Asiatic Studies*, Manila. This issue of *Folklore Studies* contains the following short papers:

- "Notes on Cebuano Syntax" by Percy and Kathleen Meiklejohn.
- "Binokid Phonemes" by William Atherton. (Binokid is a dialect spoken in some areas of the Province of Bukidnon.)
- "Some Sound Correspondences in Six Philippine Languages," i.e. Tagalog, Cebuano, Ilocano, Pangasinan, Hanunoo (Mangyundialect, Mindoro), Bontoc Igorot, by Len Newell.
- "The Phonemes of Southern Bukidnon Manobo," by Richard E. Elkins.

The next section contains, in a total of thirteen pages, four "Miscellaneous Papers on Mat Weaving in the Philippines." Two treat of this art in a locality in Pampanga, and one of Rizal and Samar each. The authors are Patricio C. Gozum, Ricardo E. Galang, Licerio K. Galang, and Antonio A. Escoda respectively. These papers have slumbered for about thirty years in the "Beyer Collection of Original Sources in Philippine Ethnography." May the Nestor of modern Philippine ethnology, Professor H. Otley Beyer, soon find ways and means to publish the rich ethnographic material which he has been collecting during more than four decades.

The editor himself concludes the volume with two valuable book reviews. The first deals rather extensively with Vol. I of the eagerly awaited work of Father Paul Schebesta, S.V.D., on the Negritos of Asia (*Die Negrito Asiens*).⁶ The second leads us back to Father Vanoverbergh. It covers the volume in which the last part of the missionary's collection of the "Songs in Lepanto-Igorot as It is Spoken at Bauko," is published. Bauko is the municipality where Father Vanoverbergh began his missionary career and is now again the pastor. Father Eder is somewhat mistaken about the exact contents of this volume. But this is a minor point. What counts is that he gives the reader an instructive report of Father Vanoverbergh's scientific work on the Lepanto-Igorot.

We entertain the sincere hope that Father Eder may in future volumes of the *Folklore Studies* publish further material on Philippine ethnology, linguistics, and folklore.

RUDOLF RAHMANN