

WEIN, CLEMENT. *The Four Friends*. Cebu City: University of San Carlos, Folklore Studies Program, 1983. 63 pp. Paper, US\$—90 (postage included).

I first met Father Wein in 1979, when my husband and I were doing field work in a *poblacion* north of Cebu City. Work had been underway for some time on the Magindanao folklore project, with several hundred tapes already completed. Father Wein was learning Magindanao and compiling a dictionary in order to translate this material. This book, then, is the first of what should be a series of publications as a result of this project.

Three stories are presented in Magindanao and translated into English. "Four Friends" is a story of four friends who settle down, plant rice and become successful enough to continue building until they had a good size farm. Due to mice they acquired a cat which was to belong to all four of them equally. It accidentally burned down the barn. The story, then, turns to the problem as to whose part of the cat caused the accident and thus is to blame.

"The Man with Four Eyes" is the story of two brothers who were rulers, one harsh and restrictive toward his people. He was admonished by his brother. Good brother made an enclosure and bad brother wanted one like it but larger. It was built. He and all his companions went into it. The good brother then closed it and ordered them all thrown into the river.

The third story concerns the "Origin of Lake Lanao." A Sultan marries and has a child. He had a golden bird made, as well as a fish and a lake for the fish. The son rode the bird. They would swoop into the lake and pick up the fish. But the bird grew tired of this and kidnapped the child. When the bird returned to get some milk for the child it lost the child. The bird dropped the milk in hopes it would reach the child. It did. The child then hunted for a special orange (symbolism is not clear but probably is love and family) but finally was told this particular orange could only be found in its own home.

Father Wein does not explain his method of translation. However, the book presents the Magindanao text side by side with the English translation leading us to believe it is a more or less literal translation. Explaining one's problems with translation is always interesting and helpful to others. There is very little information about the story tellers, when they tell these stories, etc. In other words, very little cultural analysis. The author is more interested in tracing the stories to either Hindu, Arabic or Sanskrit sources. Folkstories around the world will be similar to those found in India or in Sanskrit. Most folklorists today do not believe in Indian or Sanskrit origin, but in independent invention. However, it must be added that analysis of the cultural content is this reviewers' bias and not a criticism of another method.

The introduction does, I believe, contain a serious error or a misunderstanding, when Father Wein says there is Hindu influence as well as Arabic in Magindanao stories. This reviewer has checked several sources (Gowing, Majul) and none mention Hindu influence in Mindanao. In all probability he is referring to Hindu and Arabic influences in the Magindanao language but this statement is misleading.

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