

acters within a scene; (d) for closing a tale; and (e) for alerting the audience to peak points in the narration of a tale. Wrigglesworth's intimate knowledge of the native dialect enables her to detect these devices and to cogently prove her points.

Wrigglesworth presents her tales under five main divisions: "Animal Tales" (Nos. 1-5); "Culture Heroes and Heroines" (Nos. 6-10); "Tales of Kindness Rewarded and Evil Punished" (Nos. 12-15); "Tales of Cleverness and Stupidity" (Nos. 16-22); and "Tales of Fate" (No. 23).

Another scholar might classify these tales differently. But a glance at the *Index of Tale Types* and the corresponding numbers in her anthology will convince one that she has classified her tales in the best way possible. For instance, one might classify Tale No. 3 ("Turtle and Lizard"), which she places under "Animal Tales," under "Tales of Cleverness and Stupidity," since the emphasis, it seems to me, is on the cleverness of the turtle and the stupidity of the lizard. And, actually, in her own index of tale types, this particular tale is found under *Ordinary Folktales D*, "Tales of the Stupid Ogre" (1000-1199), where it is Tale Type 1074 "Race Won by Deception, Relative Helpers." Again, Tales No. 13 and 14, which she classifies under *Ordinary Folktales C*, "Novelle-Romantic Tales" (580-999), might also be placed under "Tales of Cleverness and Stupidity," but she classifies them under Tale 962C, "Cases Solved in a Manner Worthy of Solomon." It is clear, then, that she has very solid reasons for classifying her tales the way she did.

For the sake of completeness, the reviewer would like to point out a Mansaka variant of Tale No. 6, "The Birdhunter" (*Si Terengati*). The Mansaka variant is titled *Tamisa na si Saptay* (See Demetrio 1975: 362-367). Also a Tiruray Pilanduk tale has been collected in which the crocodiles appear, but they do not line up to be used as bridge in crossing a river. Rather, the hero plunges into a forest lake to escape his pursuers. The beasts in the pool do not devour him, but stay away from him. He was so malodorous!

This is only one example of a variant of a Manobo tale found among other tribes. Future research and collecting would therefore have to consider a comparative study of the many tale traditions among the Philippine tribes.

It is hoped that Wrigglesworth in her future publications will include the Manobo text along with the English translation.

#### REFERENCE CITED:

DEMETRIO, Francisco R., ed.

1975 *Dialogue for development*. Papers from the First National Congress of Philippine Folklore and other scholars (Xavier University, Cagayan de Oro, December 27-30, 1972). Cagayan de Oro: Xavier University.

Francisco R. Demetrio

Xavier University, Cagayan de Oro City

VANOVERBERGH, MORICE. *English-Kankanay Thesaurus*. Baguio City / Philippines: Saint Louis University Printing Press, 1981. 151 pp. P50.00 or US\$11.00 (Postage included).<sup>1</sup>

It has been seventy-three years since Rev. Morice Vanoverbergh first arrived in the

1. Order from: Business Department, *Saint Louis University Research Journal*, Saint Louis University, P.O. Box 71, Baguio City 0216, Philippines.

Philippines as a young missionary. During almost the entire period he has been actively publishing the results of his studies which have ranged from botanical and ethnographic works to grammatical and lexical studies. He has worked extensively on the Kankanay language of Bauko, Mountain Province, as well as on Ilokano and Itneg, not to mention forays into the languages of the Negritos of Luzon. There must be few lexicographers who have the satisfaction of listing their own name as a head word in the dictionary—VANOVERBERGHIA: *akbab* [a plant species, first identified by the author]. (p. 144).

The Introduction consists of a bare three line statement giving the geographical location of the Kankanays. It doesn't tell anything of the other things that one would like to know, such as for whom it has been written, i.e. the potential users (one assumes it is for Kankanay speakers who need help understanding the range of meanings of an English word), and the form of the entries. The fact that it is a companion piece of *A Kankanay-English Dictionary* (Vanoverbergh 1933) is not mentioned, nor are the many Kankanay speakers who must have assisted in the preparation of the work given any acknowledgement.

Although almost fifty years have passed since the publication of his Kankanay-English dictionary, there is little if any evidence that the author has kept up with the multitude of lexical changes that have taken place during this period of rapid social change in the area. A comparison of the two works shows that the author has simply reversed his dictionary, that is, he has taken almost all of the English defining words from the dictionary and made them the head words in the Thesaurus. It is not a dictionary, which among other functions, attempts to define words and illustrate their use in a language. This thesaurus merely provides the reader with a group of rough synonyms in Kankanay for each head word. Thus, for example, *cog* is given the Kankanay equivalent *bab-a* which primarily means 'tooth', without any indication that *cog* is a tooth of a wheel.

The major problem with the work is that it is cluttered with English words which few Kankanay speakers are ever likely to come across in their lifetime. It is loaded with archaic and dialectal English words as well as obsolete usages of words, apparently culled from some English Thesaurus when V. first wrote his Kankanay dictionary. Now they appear as head words in the Thesaurus. I had to continually refer to my unabridged dictionary just to understand what English meanings many Kankanay words were supposedly equivalent to. For example, *ABYSMAL*, *ACCLIVITY* both meaning 'precipitous', *ADDICT* 'accuse', *AGERIC* 'mushroom', *ARGIL* 'white clay', *ASKANCE*, *ASKANT*, *ASQUINT* each meaning 'askew', *ASSART* 'clear land by grubbing up vegetation', *BASTINADE* 'beat, cudgel', *BATFOWLING* 'bird catching by light at night', *BAGLE*, *BOGY*, *MANES* and *SHADE* 'ghost, spirit', *BOOSY* and *BOUSY* 'drunk', *CHELA* 'crab pinchers', *CICATRIZE* 'heal, of a wound', *COMFIT* 'sweet cake', *CONFUTE* 'refute', *CONGERIES* 'pile', *CONVIVE* 'eat with company', *COURSES* 'menstruation', *CRAUNCH* 'crunch', *DASTARD* 'coward', *DEBAR* 'forbid entry', *DENTICULATE* 'notched', *DRUPE* 'kernel', *ELL* 'measurement of approximately one yard', *EVENTILATE* 'winnow', *FARINACEOUS* 'mealy, starchy', *FAY* 'join together, of lumber', *IMPUBIC* 'adolescent', *PISMIRE* 'ant', *LOVE APPLE* 'tomato', *POMPLEMOUSSE* 'pomelo', *NUBILE* 'marriageable', etc.

In addition, V. has chosen to include a large number of anatomical terms and obscure terms for physical conditions for which popular terms are also found at appropriate places in the book. These include, *AXILLA* 'armpit' (appearing as *AXI*;A), *AUDITORY CANAL* 'ear', *CARPUS* 'wrist', *DACTYL* 'finger, toe', *MALLEOLUS* 'ankle', *MAMMA* 'breast', *MAMMILLA* 'nipple', *EXTERNAL AUDITORY MEATUS* 'ear', *PATELLA*

'knee-cap', etc.

Terms for physical conditions include, EPISTAXIS 'nose bleed', PHTHSIS 'chronic cough, consumption' HYDROPIA 'dropsy', EPITHELIOMA 'tumor' (but given with the Kankanay terms which mean 'hemorrhoids', and 'split corners of the mouth', the latter also appearing under the headword LICKMOUTH), PITUIITE 'phlegm, postnasal drip', APOSTEME 'boil, abscess', etc.

Generally, the work is quite readable with English headwords in boldface and Kankanay terms in italics. It has been fairly carefully proofed, but the user should be aware that there are still a number of typographical errors. These include *lanlábing* (CLITORIS) for *lablábing gumuyágry* (DACTYL) for *gumuyágry*; *sikiátan* (PERRON i.e. rock stairway) for *sakiátan* (from *sakiat* 'to climb'), *gnumanakngák* (YELL, DOGS i.e. bark loudly) for *ngumanakngák*; PALATADLE for PALATABLE, PARDEL for PARCEL, SWIMMIN (in the head) for SWIMMING (i.e. dizzy), ZIGZIG for ZIGZAG, etc.

The choice of English headwords has been dictated entirely by the definitions of V's (1933) dictionary. This has resulted in large numbers of verb-past participle pairs such as ABANDON, ABANDONED; ACCUSE, ACCUSED; ADAPT, ADAPTED etc. each of which has a different set of Kankanay verbs associated with it. But Kankanay, like other Philippine languages, has a very productive method of creating stative verbs which are the functional equivalents of English participles. This usually involves the affixation of either *ma-* or *na-* (with predictable changes in certain other verbal affixes). So that any set of verbs which could be translated as say 'accuse' could also, with the appropriate affixation be translated as 'accused', and vice versa.

Although any addition to the literature in Philippine languages has its value, this one would have been much more useful had it been carefully edited by a native speaker of today's English in order to eliminate the archaisms. It would also have been greatly improved if some attempt had been made to use modern Kankanay synonyms rather than the language which appeared in the early dictionary, much of which was even at that time restricted to prayers, songs and other ceremonial functions.

Lawrence A. Reid  
University of Hawaii

DEMETRIO, FRANCISCO R., S. J. *Myths and Symbols, Philippines*. Manila: National Bookstore, 1981 (second edition). Paper, 358+x pp., index of subjects.

Francisco R. Demetrio is one of the most active scholars in the area of Philippine folklore, his work having appeared in a variety of journals including *Asian Folklore Studies*. The book here under review contains a total of fifteen essays, twelve of which had already appeared as journal articles and three which appear here for the first time. It is a reprint of the 1978 volume, and is much longer than its predecessor, having been entirely reset in larger type. There appear to be no major changes, but the bibliography of the author's publications at the end of the volume has been revised, and now carries works written as late as 1980.

The book has been given a slightly new format, also, and is now divided into three parts, headed respectively "Philippine Myths: Their Meaning," "Religious Symbols in Oral Tradition," and "Native Religions and Modernization and Other Essays." This division seems to be in response to a perceived need to provide book-like unity to a collection of essays, but ultimately the three categories have little meaning, and