

to folklore scholars for two reasons.

First is the fact that another collection of stories, which until now was known and restricted in use to a small group of highly specialized experts, has been made available for further analysis and comparison. Bawden made an effort to follow the sequence of the original stories as closely as possible in order to transmit the particular flavor pertaining to them. As a consequence he had to change the sequence of the English sentence somewhat, but this does not distract from the pleasure even a simple reading of the stories provides. The original text is printed in Cyrillic transcription on opposite pages, making comparison very easy.

A further point of interest is related to the stories themselves or rather to the state in which they are presented. Bawden mentions in his short introduction the circumstances of collection. The stories were gathered from Tsültmil Togtool, a young blind story-teller of twenty-four who was not particularly skillful. He follows the main patterns typical for this kind of stories, but at the same time he develops his own particular form, which in part might be due to his less than masterful command of the material as well as of the form. For the scholar this is of special interest, because it enables him to peek into the workshop of a story-teller and to gather concrete facts about how such stories are transmitted and how and due to what circumstances they are partially transformed in the process.

The translator as well as the publisher must be commended for their efforts to make this collection available. We hope that the book shall find the attention of folklorists it rightly deserves.

Peter Knecht

WRIGGLESWORTH, HAZEL J., recorded and translated. *An Anthology of Ilianen Manobo Folktales*. San Carlos Publications, Humanities Series No. 11. Cebu City, Philippines: San Carlos University, 1981, xiii + 299 pp. Index of motifs, index of tale types, bibliography. Paper P55.00, US \$6.50, clothbound P65.00, US \$8.50, postage extra P3.00, US \$2.00. ISSN 0069-1321.

The twenty-three folktales presented in this anthology in English translation were gathered over a period of ten years (from 1967 to 1977) by the collector, under the auspices of the SIL, from the Ilianen Manobo, an ethnic Philippine group living in north Cotabato on the island of Mindanao.

Never since the days of Fansler has a body of native Philippine tales been provided with scholarly apparatus for their proper classification and identification, together with notices on other variants found either in the Philippines or elsewhere in the world. Here for the first time a body of Philippine tales has been classified according to the Aarne-Thompson *Types of the Folktale* and analyzed according to Thompson's *Motif Index*. As a model of scholarship, this work is a first rater. The *Index of Motifs* and the *Index of Tale Types* provided at the end before the extensive bibliography will be a pace-setter for Philippine folktale workers.

In her *Introduction*, Wrigglesworth discusses the various rhetorical devices employed by the Manobo raconteur in order to achieve his aim of "causing those who are listening to be brought along (with him) to the very place where his story is taking place" (p. 2). Among these are verbal conventions (a) for introducing an entire narrative; (b) for introducing individual scenes; (c) for introducing immortal char-

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:

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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.

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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

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