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On the Peoples of the Mountain Province: On the Cordillera

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problems on the agenda of all organizations. College and university faculties must come to terms with this trend by creating and delegating authority to committees and individuals empowered to represent the faculty point of view in the on-going business of a university. If a faculty is to be influential in the affairs of a university, it must be able to decide as well as to deliberate and faculties today are not as well organized for decision and action as they are for deliberation."

A revolution, therefore, in university management calls for a revolution in the academic sphere as well. Faculties can no longer "put themselves in the indispensable position of being willing neither to assume the burden of guiding a university's academic development nor of conceding to others the right to do so. "The authors conclude that the most effective response by the faculty to the bureaucratization of the university today may well be the development of its own academic civil service, which will reflect faculty rather than academic points of view in the management of the university."

In the interest of the development of higher education, it is no longer feasible for faculties to resist all efforts at managerial efficiency. The best solution would seem to be a realistic recognition of the need for efficiency and the development of mechanisms for dealing with it.

The problems posed by the authors are not pressing ones as yet on the Philippine scene. However, for those who wish to keep abreast of current developments in education, this book is well worth reading. Though the study itself focuses on the American scene, Appendix C gives an excellent picture of the problems and developments in higher education in other areas of the world.

JOHN F. DOHERTY, S.J.

ON THE PEOPLES OF THE MOUNTAIN PROVINCE

ON THE CORDILLERA: A Look at the Peoples and Cultures of the Mountain Province. By William Henry Scott. Manila: MCS Enterprises, Inc., 1966. 342 pp.

On the Cordillera is a collection of seventeen articles written over a ten-year period, some intended for scientific journals, and some, for the popular press. Hence, the reader should not seek in this book a systematic exposé of the various cultural aspects of the Mountain peoples framed in accordance with a fixed plan.

Most of the studies made by the author deal with specific cultural traits of the Igorots of Sagada, where Scott served as principal of St.

Mary's High School and staff missionary from 1954 to 1963. They evidence his keen observational talent and extensive knowledge of the people's language.

"Worship in Igorot Life" (pp. 143-153) does not describe sacrificial performances, but comments on the value religion obtains in the Igorot's life, namely, that it penetrates and, in a sense, supernaturalizes his whole life. This undeniable fact, which finds expression mainly in all sorts of rituals and religious observances, ought to warn social planners who, instead of primarily attempting to create a new Christian atmosphere by giving sound substitutes for these religious manifestations, merely denounce them as scientifically unsound and detrimental to the welfare of the community, the family, and the individual.

The chapter on "Calendars of Northern Luzon" (pp. 29-43) preponderantly discusses the calendar presently in use in Sagada and rightly infers that the *gadagad*, marks by which the Sagadans note the declination of the *sun* and thus determine the best time for sowing seeds, is a very recent development.

The author's interpretations of "The Legend of Biag" (pp. 253-276), the product of intense and extensive research, bear a cachet that commands assent; they show the ability of gleaning out of an uncertain and discordant story complex cultural elements of importance.

We also find in the book two chapters about the little-known Kalingas of Madukayan (pp. 61-122). These are of particular interest. "Here," Fred Eggan says in his foreword, "a group of settlers from the Tanudan valley have introduced wet rice cultivation in a dry rice area and we can see some of the processes of change and acculturation in actual operation" (p. v).

A number of articles go beyond the limits of one particular locality and embrace the whole Cordillera region. Scott's survey on "Upland Rice" (pp. 1-28) is certainly more than a "preliminary report," for it is sufficiently comprehensive and appears to be devoid of lacunas.

"Cordillera Architecture" (pp. 174-217) graphically presented by means of photographs and sketches, is so complete and so well explained that, disregarding a few inaccuracies of minor importance, any of the houses described could be easily rebuilt in miniature for a museum without the need of supplementary information. Moreover, the study has a high linguistic value in that its house terminology, which is nowhere lacking, puts in evidence that languages spoken in the whole mountain area are more closely or less closely interrelated.

In the opinion of the reviewer, the most outstanding contribution of Scott's book to ethnographic literature is "The 'Apo Dios' Concept in Northern Luzon" (pp. 123-142). Its conclusion "that Cabunian is a class or place of deities; that Lumawig is a culture hero turned into a god; and that either or both have become the subject of an *apo-dios* concept through religious acculturation," is fully demonstrated, for it rests on certain grammatical notions (also expounded *ex professo* in "Articles in Sagada Igorot," pp.237-252) and on meanings based on ritual texts and other informative data, all of which cannot be challenged.

In a word, there is hardly anything in the *On the Cordillera* which could be questioned.

All the essays prove the author's deep concern for his Sagadans and the mountaineers in general. We hope he will give us some more "looks at the peoples and cultures of the Mountain Province."

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