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Bikol-English Dictionary, by Mintz and Britanico

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include respect for the principle of proportion and the keeping of protest under responsible leadership.

For Muslims living in today's pluralistic world it is important to see what is of positive value in cultures and religions other than their own. To know what other people value is not necessarily to agree with it or adopt it. If they take this attitude, as many do already, they may come to see the rest of mankind, not as people to be fought against, but as including many with whom they could cooperate in matters of social justice, the guaranteeing of basic human rights, and national development.

Disagreement with some of the presuppositions of the book is not meant as a denial of the valuable historical information it summarizes, especially in the first and second chapters, and the many useful tables that accompany the text (The Shafi'ites-p. 17-are not a sect but a legal school.)

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BIKOL-ENGLISH DICTIONARY. By Malcolm W. Mintz and Jose del Rosario Britanico. Quezon City: New Day Publishers, 1985. 555 pages.

Dr. Malcolm W. Mintz holds a doctorate in linguistics from the University of Hawaii. Jose Britanico, a well-educated native Bikol speaker, was a member of the hospitable family that welcomed Mintz into their Naga City home for two years to enable him to master the Bicol language. When Jose died at an early age, his brother Carlos, succeeded him and took over the coordination of research efforts in Bikol. Mintz also taught for a time at the Ateneo de Naga College, and some of his colleagues there became consultants in the formation of the dictionary. Mintz, besides speaking fluent Bikol, has also mastered the Malay language and written a dictionary for it. He is also familiar with other Austro-Indonesian languages. He is presently teaching at Murdoch University in Western Australia.

This is an excellent dictionary. I have been using it continually for the past five years and have found it quite complete and most useful. First, of all it has 15,000 Bicol entries that are clearly and succinctly explained in English. This is matched by a detailed index (157 pages) from English to Bikol. It has a map of the Bikol region, and its front cover is decorated with the Pre-Hispanic Bikol alphabet that Mintz discovered in Spain. There are many dialects of the Bikol language, and the one treated in the dictionary is the Naga dialect because it is the one that is understood most widely. This is because for centuries Naga was the ecclesiastical, educational and political center of the region and a large number of pamphlets, novenas, metrical romances, the *Pasion* and newspapers were printed there.

This dictionary can be very useful and valuable for all. It has, moreover,

a feature that makes it especially valuable for non-Bikol speakers: a fifty-two page introduction, which includes a description of the sound and spelling systems. This should especially help native English speakers learning Bicol, so that they do not aspirate final consonants, nor glide accented vowels. The dictionary further contains an outline of Bikol grammar, with many examples, revealing a penetrating understanding of this highly developed language. There is also a guide to the use of the dictionary. The dictionary features as well etymologies of borrowed words from English, Spanish, Malay, Hokkien and Cantonese Chinese. It contains numerous references and entries taken from the 664-page Bicol-Spanish dictionary of Fr. Marcos de Lisboa, O.F.M., compiled between 1609 and 1613 when the language was virtually untouched by Western influences.

Bikol is a fascinating language. An unusual feature is the special words it has for anger and verse. Bikolnon are a peaceful people. They are extremely sensitive to the feelings of others, and therefore, rarely show anger. However, to ventilate negative feelings of frustration and anger, they have over fifty words to replace the standard vocabulary. These words, all included in this dictionary, are not invented on the spot as the occasion arises, but are items of shared vocabulary that are widely understood. In a 1988 paper, Mintz explains their usage:

Anger words are used in the following way. If you were to spill rice and become annoyed you might say *LASGAS* or *ILAMASGAS* instead of *BAGAS*. If an animal were to bother you, you might refer to it as *GADYA* instead of *hayop*, or if someone were sleeping at a time they were not supposed to be, you might show your displeasure as *TUSMAG* and not as *TUROG*. Rain which interrupts a particular activity might be referred to as *DUSNAG* or *DUNAG* and not as *URAN*. Anger words, however, are not confrontational. When used to refer to people, they would most commonly be used so that the person concerned could not hear them. For example, they would be mumbled under the breath, or used for reference when the person was gone.

Currently, Mintz is doing a study of fossilized affixes of the Bikol language drama from the de Lisboa dictionary. This will be another valuable contribution to the understanding of the present standard Bicol.

Dr. Mintz, a brilliant and dedicated linguist, and his zealous Bicol collaborators and consultants have produced a most scholarly and useful work.

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