

story is a retelling rather than an "original" version.

This difficulty could have been easily remedied, with the addition of a brief footnote to each tale. It is virtually impossible for me to imagine why this simple courtesy was omitted. The book does not contain a single footnote, though many passages cry out for them, and the folklorist or student of comparative mythology that the editor-translators hope to have read their work will be best advised to approach it with care.

Inclusion of a bibliography would likewise have been helpful.

While the editor-translators are forthright in their statement that this book is not intended as a study of Chinese myths, but is intended as a general introduction of the material to the "general reader" (p. ii), and it would thus be unfair to expect them to overburden their work with the paraphernalia of academia, one senses on occasion that they would have done well to take to the heart the criticism they make of one title they note, that it "tends to be rather indiscriminate about criteria in defining and selecting myths" (p. iii). The selection process here seems to have been based on the editor-translators' perceptions of which stories are the most "important" in the understanding of Chinese culture, and there is no definition of myth offered. At the very least, some indication of the extent to which these stories reflected living beliefs held by the ancient Chinese as opposed to being literary fabrications (which is how they have been defined by many scholars) would have been appreciated.

This absence of any other type of academic treatment makes the inclusion of the motif list at the end of the book somewhat mystifying. Just how are we expected to use this list if we know nothing of the history of the stories in the book?

The use of this index is made doubly difficult, incidentally, by the fact that it (and the introduction) consistently refers to the stories in the book by numbers, though in point of fact no numbers are supplied, either in the titles to the stories or in the table of contents. This flaw could have been remedied simply, by adding a number to the title of each story, and the fact that nothing was done goes together with the lack of notes or identification of the source of the translation to give a general impression of unkindness to the reader.

In summary, then, this book will be of little or no use to the scholar, and its lack of any contextual material will also make it less than ideal as an introduction for the general reader, who, though he will find a number of interesting stories, is apt to be somewhat at sea without any of the information needed to understand these stories properly.

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PHILIPPINES

MERCADO, LEONARDO N., editor, *Research Methods in Philippine Context*.

With the assistance of Gregorio C. Luangco. Divine Word University Publications. Tacloban/Philippines: Divine Word University, 1983. Viii+234 pp. Index. Paper P28.00. ISBN 971-106-019-1 (Distributed by Catholic Trade, Inc. 1916 Oroquita cor. Tayuman Sts., PO Box 2036, Manila, Philippines).

This book contains the proceedings of a national conference on the theme, "Toward the Filipinization of Research Methods in the Behavioral Sciences," which was held November 27-29, 1982 in Palo, Leyte.

Historian and Keynoter, Dr. Leslie Bauzon, says local history collections like Divine Word and San Carlos are necessary before rewriting Philippine history in a more meaningful manner. He discusses the interview questionnaire method he used in research in Southeast Asia. Dr. Bauzon believes Filipinization is desirable but will take a long period of time. In the meantime he recommends the careful and judicious use of proven methods.

Dr. Resil Mojares tells us that literary criticism, as such, is non-existent in the Philippines, and what does exist is primarily western in orientation. In the realm of history he urges Filipinos to turn attention from national themes to local histories, oral histories, folk literature, and local records. He decries the state of education which he feels does not prepare teachers to explore new ideas and methods or even to do research. They in turn would make students more aware. He urges more collection of local cultural and social experiences.

Dr. Leonardo Mercado uses Waltraud Kokot's survey as a basis for a discussion of the limitations of models and methods and shows they are wrong when transposed from one culture to another. He makes his point with an example of a faculty evaluation form which he says does not work in group orientated Philippine culture, because it is based on American individualistic culture. Dr. Mercado recommends metalinguistic analysis and phenomenology of behavior which will compliment each other and can well be applied to the Philippine scene.

Norma Ricafort discusses the survey and personal interview methods, which she recommends be done in rural areas to reduce western influence. Researchers need to have sensitivity and honesty with an informant, not to use western "briefness" and "control." A more informal method should be developed which would treat the Filipino as a person and not an object. She would put emphasis on respect and believability on the part of the researcher.

Psychologist Dr. Fredegusto David in his discussion of research methods tells us an experiment must be observed several times, under many conditions to show which condition has an effect and which does not. He feels strongly one must have the courage to admit defeat when a hypothesis does not work. Filipinization will come as an indication of an acceptance of our own abilities at which point Filipinos will have more confidence among their foreign counterparts.

Anthropologist, Dr. Marcelino Maceda, recommends the case study method to us because he believes it provides more total coverage of the culture. However, he emphasizes one must pay attention to certain Filipino variables, i.e. environment. He laments the lack of cultural anthropology as a basic social science and the lack of its use in understanding culture conflicts and human problems until it is too late. He cites examples of the Chico Dam project, the NPA, etc.

Dr. F. Landa Jocano, also an anthropologist, argues positively for the use of ethnography as a scholarly approach. He believes it best captures the local meanings, i.e. what the people say. There should be a systematic description of what the people do and say; and he tells us how these facts can be turned into a more general description and theory. He, like Dr. Maceda, cautions that Filipino variables, such as *hiya*, food and other cultural nuances, must be paid careful attention.

Linguist, Andrew Gonzalez surveys the state of the art in Philippine ethnolinguistics from the early explorers' chronicles through the American period. He believes the ethnolinguistic method can best ferret out local nuances in languages and uses this as a tool for the study of folklore, kinship, etc. Too many projects today are preordered, we need more creativity, more theoretical enrichment, he says. Even though we need to revise models we need more research. He, too, discusses difficulties of time and

money to do this. Students and professors need to be free and have time and money to follow up these new dimensions.

Dr. Resil Mojares gives us a definition of Filipinization "as the construction of the theories and methodologies which 'fit' the Philippine cultural and historical experience." He believes that a comparative method of cross-cultural, cross-historical and cross-period studies is an excellent way in which to pursue properly Filipinization. He condemns the Institute of Philippine Culture for giving us a wrong picture of Philippine values. He also cries for more opportunity to be free to do more research.

Mina Ramirez presents the theory and foundation of a phenomenological method of doing research which she believes will provide an attitude to better reveal the layers of meaning and reach the truth about a group or a particular behavior. Her application of these procedures is explained. Finally she recommends this method as a means of contributing to the Filipinization of research methods because it will assist in understanding the values and meanings of various aspects of Filipino behavior.

Throughout lectures several themes are apparent. One of the most prominent is the lack of research at the local level with an understanding of the local culture, history, literature, etc.; the need to move from the national to the local scene. Several suggest the educational system does not encourage this, both with its teaching methods and with lack of money and freedom for the students and professors.

Another strong theme is the lack of understanding of the "nuances of the culture" by various new and old methodologies. A number of the lecturers believe it is necessary that these nuances be understood outside science and social science realms to assist in understanding what is Filipino as well as many local cultural problems such as the Chico Dam project.

Most criticize the strong western influence, particularly on the educational system, for its assumptions and conclusions, which are not necessarily correct. Many question the exportation of research methodologies, that they really can cross cultural boundaries. Over the next few years we shall surely see these and other eminent Philippine scholars continue to question their own and western ideas as they attempt to find an inherent Philippine methodology.

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REVEL-MACDONALD, NICOLE. *Kudaman: Une épopée palawan chantée par Usuj.* (*Kudaman. A Palawan epic chanted by Usuj.*) Cahiers de l'Homme, Ethnologie—Géographie—Linguistique, Nouvelle Série XXIII) Illustrations de Anna Fer. Paris: Éditions de l'École des Hautes Études en Sciences Sociales, 1983. 375 pp. Illustrations and 1 disc. Paper 160 fFr ttc. ISBN 2-7132-0797-5. (In French)

Over the past decade, there has been a series of publications of lesser and/or unknown epics in the Philippines (see *Kinaadman*, Vols. I-IV). The *Kudaman*, the Palawan epic under review, joins these epics as one among those that had been discovered over this period. And, students of folklore and epic literatures cannot but be very thankful for this monumental work of Ms. Revel-Macdonald.

In presenting the epic to the world of scholarship, Mrs. Revel-Macdonald does not present it in abstraction from Palawan society, but describes it as a dynamic and pulsating element of that society. The introductory essay depicts a literature that is