

'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 gumuyágyry* (DACTYL) for *gumuyágyry*; *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.

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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

one will approach the volume best by seeing it for what it is—a collection of essays dealing primarily, though not exclusively, with the spiritual life, past and present, of the Filipino people.

As the title suggests, the concern of the largest single number of essays in the book is Philippine myths. These essays include "Towards an Understanding of Philippine Myths," "Early Filipino View of the Universe: The Sky World," "Creation Myths among the Early Filipinos," and others (as well as an essay misleadingly titled "Religious Dimensions of Some Philippine Folktales," which in reality is concerned almost exclusively with myths). Other essays deal more specifically with belief, such as "Engkanto Belief: An Essay in Interpretation," "Towards a Classification of Bisayan Folk Beliefs and Customs," and "Checklist of Beliefs" (intended to compliment the previous title); the essay "Themes in Philippine Folktales" is also concerned primarily with beliefs and not with tales, despite its title. Still another group of essays (mostly those found in the third section of the book) could best be described as "commentary," for in them Demetrio expounds his own views on the course that should be taken by his nation. These include titles such as "Creativity and Being Truly Human," and "Indigenous Religions and Christianity in the Modernization Process of the Philippines." If the book goes into a third printing, it is to be hoped that some indication of the original publication details of each essay will be made within the text of the book.

No disinterested observer, Demetrio is personally highly engaged in his work, and writes as a trained academic, as a religious practitioner, as a concerned member of the human race, and as a Filipino who cares deeply for his country. He balances these various identities adroitly, and one of the strengths of this book is that they allow him a more holistic approach to his topic than is often found in scholarly works. He is, for example, able to point both to features of Philippine culture which are unique as well as to those which are more universal in scope, and as a religious person he is able to respect the non-Christian traditions he deals with while at the same time keeping an academic posture that allows him to treat them in a non-dogmatic and scholarly way. He is empathatic as well as analytical in his approach. Indeed, the book is a model of humanistic scholarship, and one is continually impressed with the fact that the obviously strong feeling Demetrio has for his subject is never allowed to degenerate into blind acceptance or romantic fluff.

I am not competent to judge the contributions this volume will make to Philippine studies, and will leave that issue to reviewers in more specialized journals. I am, however, slightly put off by his frequent assumption that myths and rituals necessarily go together. He calls myth, for example, "the spoken or recited portion of ritual or cult" (p. 5). This, to my mind, is an excessively limiting approach to myth; one senses, on occasion, that this definition has somehow influenced the author's own decisions on which stories to use in his essays, and which parts of those tales to stress.

Indeed, because the very purpose of the book is to examine the spiritual life of the Philippine people, the material selected by the author tends to be limited. There are, for example, no essays dealing with the rich epic narrative tradition of the Philippines. One can hardly fault Demetrio for this, but one does leave the book with a sense of incompleteness, or a sense that there is often more to the stories he deals with than has been brought to the surface. More detailed presentation of the tales themselves would have helped in this regard; Demetrio goes, for example, through an entire (and interesting) essay on engkanto belief without ever presenting us with even one of the eighty-seven tales he says he has collected on the topic. It would also have been nice to have had some concrete attempts to link myths with rituals, for most of

the attempts to do so that I am familiar with have produced negative results.

In any event, this is a book which will make for stimulating reading, and if I have expressed some reservations here, they are due primarily to a difference in approach, not to any question I have with the fundamental scholarship of the book. I can recommend it highly, and hope that Demetrio continues his activity, branching into other facets of Philippine oral literature.

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ANDERSON, WANNI WIBULSWASDI. *Children's Play and Games in Rural Thailand: A study in enculturation and socialization*. Bangkok: Chulalongkorn University Social Research Institute, 1980. 395 pp. Illustrations, index, bibliography. Paper, type offset. 150 baht.

Play and games are popular subjects in which many disciplines, such as history, philosophy, ethnology, psychology, sociology and education, have taken an interest. The present study by Anderson, born and reared in Thailand, belongs to the field of psychology or perhaps psychological anthropology; its aim is to investigate the positive role of play and games in the process of socialization and enculturation of children.

Anderson says that play and games are important media through which children learn and assimilate numerous aspects of their own culture. Although the general existence and significance of this sort of mediation has already been well recognized by such scholars as Groos, Piaget, Mead and Sutton-Smith, the present volume is original in that it offers a case study confirming this function in a concrete case. This concrete case is the traditional society of the hamlet of Ban Klang in Thailand, where the author did her field work.

The book consists of three parts: an introduction of the historical, social and ecological settings of the hamlet; descriptions of play and games; and an analysis of these play and games. Rightly, the first part of the book contains the most detailed observations. Such detail is necessary because of her idea that play and games need to be analyzed in the context of the culture as a whole. Such a holistic approach has been highly esteemed in recent psycho-cultural studies of child analysis.

The field work for this study was conducted from November 1969 to May 1970. The hamlet is located near the sea, and its population of 160 is all Siamese, who make their livings as middlemen in the dealing of fish sauce and by boat tugging. The author says that the aspects of culture which are introduced to the younger children by the older ones in play contexts include family, economy, cultural values, language and literature, the natural environment and world view (*Weltanschauung*). For example, most roles played by adults in the hamlet—father, mother, grandparents, seller, buyer, landlord, tenant, employer and employee—are enacted in play and games. The children's play groups normally (excepting for school situations) consist of unequal members, including both sexes and ranging from the ages of 6 to 15 years of age, and handicap rules in a number of games of vigorous competition teach the children the importance of consideration, tolerance, harmony and cooperation, all of which are recognized generally as desirable cultural attitudes.

Children must also be acquainted with the flora and fauna of their hamlet, for the materials needed for play and games are chiefly obtained in the areas surrounding the hamlet. Certain religious elements are also observed in children's games, such