

## BOOK REVIEWS

*Kinaadman (Wisdom). A Journal of the Southern Philippines.* Volume III, 1981. Published by Xavier University jointly with the Ateneo de Davao, Ateneo de Zamboanga, and Ateneo de Naga. viii, 548 pages. (Distributed in the Philippines by Bookmark Inc, P.O. Box 1171, Manila. P. 35. Available in the United States from the Cellar Book Shop, Detroit, Michigan, 48221. \$12.50.)

Within three years *Kinaadman* has become one of the most important scholarly journals published in the Philippines. Volume III demonstrates this carefully considered accolade is richly deserved. The number of scholarly journals publishing the findings of first-rate research by Filipino (and foreign) social scientists and humanists in the Philippines has declined in the recent past. Some standard journals have ceased publication (e.g. *Asian Studies*), while others are issued with exasperate irregularity (e.g. *Philippine Sociological Review*). *Kinaadman* now takes its place along with *Philippine Studies* (Ateneo de Manila University) and *Philippine Quarterly of Culture and Society* (San Carlos University, Cebu City). While this splendid achievement is the result of the devotion of numerous persons associated with the annual, the lion's share of praise must go to *Kinaadman's* founding editor, Miguel A. Bernad, S. J.

This third volume celebrates the 400th anniversary of the coming of the Jesuits to the Philippines (1581-1981) and is dedicated to those Jesuits who worked in the Bisayas, Mindanao, and Sulu. One major article includes a critical examination of the controversy whether the first mass in the Philippines was held in Butuan or Limasawa. The author, Miguel Bernad, does not believe the evidence available is sufficient to deprive the traditional location (Limasawa) of this honor. Unless new information is found, Bernad's article should settle this heated issue once and for all. A second article deals with the issue of criminal jurisdiction over American military personnel on bases in the Philippines. This article is a chapter from the author's (Eduardo Z. Romualdez) forthcoming book *A Question of Sovereignty: The Military Bases in the Philippines, 1944-1979*. Since Ambassador Romualdez was the chairman of the Philippine panel in the U.S.-Philippines bases negotiations, he writes with authority and insight. Other articles deal with poetry written in Samar (a language spoken in eastern Leyte and Samar, often called *Waray* or *Waray-waray*) and Tagalog. Donn V. Hart writes about his experiences doing anthropological field research in the Bisayas under "Learning to be a Filipino."

The *Notes and Comment* section consists of shorter articles covering a wide range of topics, e.g. the last Jesuit martyr before the expulsion of this order from all Spanish territory, early American Jesuit missionaries in Mindanao (1905-1926), Gregorio C. Brillantes, a noted Filipino writer, answers "Why Do you Write, She Asked," problems of Philippine education, etc. The volume publishes a series of documents focussing on the activities of Jesuits during the Spanish, American, and Japanese occupation periods. It also includes obituaries, book reviews, and shorter notices.

One valuable service of *Kinaadman* is its policy of publishing for the first time

Filipino epics. The Philippines is a folklore treasure-house. Only a fraction of existing indigeous materials have been collected—and even less expertly analyzed. In addition, folklore materials of this country reflect Southeast Asian (including Chinese) contacts and adopted and adapted themes and form of the two colonizers of the nation, Spain and the United States. Folklore is told today among the primitive (cultural minorities) of Luzon and Mindanao, Muslim Filipinos of the Sulu archipelago, and lowland Catholic peasants. Since folklorists have found oral literature “alive and well” in American cities, this probably also is true for the Philippines. However, little research has been done on urban folklore.

The number of active (and adequately financed for research purposes) professional Filipino folklorists is limited. Much folklore today is collected by college students, often for their M. A. theses. Unfortunately, most of these students (outside of Manila) are enrolled in universities that do not offer a single introductory course in folklore. Their advisors are not trained folklorists and local library resources on folklore are meager and dated. Many of the resulting folklore collections are of limited value.

This criticism does not apply to the epics published in *Kinaadman*. In Volume II a Suban-on epic was published called *Guman of Dumalinao*. The Suban-on are a tribal people living in Mindanao. In the current volume another Suban-on epic is published entitled *Ag Tobig nog Keboklagan* or “The Kingdom of Keboklagan.” This lengthy epic (7,590 lines) takes up about one-third of Volume III. The text has an introduction by the collector, Ms. F. C. Ochotorena (nee Gaudiosa Martinez), that describes the collection process and her informants. The epic, published in both Suba-on and an English translation, is expertly and liberally annotated. In the editor’s foreword, Miguel Bernad summarizes the epic.

The action is basically a tale of adventure in which a brave young Suban-on chieftain from ‘Sirangan’ goes across the sea to ‘Keboklagan’ where he and his followers are despised by the local residents who consider themselves superior to the Suban-on. The Suban-on establish their superiority in arms and thus win the right to marry Keboklagan princesses. They then go elsewhere where they again demonstrate their martial superiority. Eventually they return to Sirangan and hold the week-long festival called *buklog* at which, amid the merriment, the god Asog grants to every chieftain his partner in marriage (p. 345).

We are delighted to learn that the next volume of *Kinaadman* will publish another epic collected in northwestern Mindanao.

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DAVIS, WINSTON, *Dojo, Magic and Exorcism in Modern Japan*. Stanford: Stanford University Press, 1980. xvi+332 pp., tables, figures and index. \$18.50. ISBN 0-8047-1053-8.

The term *dōjō* has become a household word for many even outside of Japan, but only very few among them would probably suspect that this word includes such things as Davis unfolds here before our eyes. He introduces us into the daily life and the world of Sūkyō Mahikari, the True-Light Supra-Religious Organization, one of Japan’s New Religions. This group claims that every member can become a miracle worker,