

All the books mentioned above are written in Japanese, but probably with the exception of local expressions they are not too difficult to understand. Remaining difficulties are easily overcome with the help of the illustrations.

Peter Knecht

Cheou-Kang Sié: *A Butterfly's Dream and Other Chinese Tales*. Paintings by Chi Kang. Charles E. Tuttle Company, Rutland, Vermont & Tokyo, Japan, 1970. 92 pp. ¥1,350, \$3.75.

This selection contains twelve tales, each one illustrated with a painting in the classic Chinese style. The author is a well known man of letters. From the time honored treasure-house of Chinese tales he picks out a handful and re-tells them, the selection being such that all main and characteristic social strata and walks of life are featured with their typical life values and wisdom. The illustrator is an outstanding classicist of our times. As cultivated Chinese both the story-teller and the illustrator speak to us on Chinese civilization from inside as only co-owners of that civilization can do. The author and the publisher do not address themselves to the scholarly folklorists, instead they want to expose readers in general to the charm of Chinese narrative art. They are thus provoking sympathy for the Chinese people at a time when forces are at work which want to separate peoples with political and ideological barricades. The world of folktales belongs to all of us, we need only keys to open the doors through the language barriers. The present book is one of such keys given us by a competent interpreter.

M.E.

On Food Culture Research. Ethnographia Scandinavica. A Journal for Nordic Ethnology. (A successor to *Folk-Liv*, published by Nordiska Museet, Lund, Sweden. Started by Sigurd Erixon (†1968) in 1937.)

"All the articles in this volume concentrate on the theme ethnogastronomy and comprise the lectures at the First International Symposium for Ethnological Food Research in Lund, 1970. In future, however, it is intended that the journal will not be bound to particular themes" (Editorial). The editor of the new journal is Nils-Arvid Bringéus, Lund.

In folklife research in western countries, customs concerning food have always been given some attention. We may refer for instance to the standard work by Richard Weiss, *Volkskunde der Schweiz*; in current journals too, we occasionally find papers on this sector of folklife. However, as the papers read at the Lund symposium also suggest, ethnological food-customs-research in Europe and in the United States has still to improve its theoretical orientation and systematisation. Prof. Günter Wiegelmann of Mainz wrote the first paper on the topic "Was ist der spezielle Aspekt der ethnologischen Nahrungsforschung?" (What is the specific aspect of ethnological food research?) (pp. 6-16). He finds that the ethnologist considers food as a "Kulturgut" (a good or achievement of culture). Culture always works on material objects and

brings them into a system. The basic unit of food research, according to Wiegelmann, is not the single foodstuff, but the meal, such as the morning meal, etc. Weekday meals are subject to a weekly rhythm, interrupted on Sundays and feastdays by special dishes. Meals are integral parts of a life rhythm. Wiegelmann endeavors to make the meal system fit into the cultural pattern of a population, by devising a new scheme for food research.

The volume also contains some papers of a general nature on the problems and methods of research on this branch of folklife. The papers grouped under other headings are limited in their scope to special areas. The headings are "Sources and their treatment", "Hunger and plenty", "Kitchen utensils and food habits", "Food complex studies", "Distribution and change", "Individual food elements", "Information". Renée Valeri contributed the paper "The First International Symposium for Ethnological Food Research, Lund, August 1970".

The last chapter contains reviews of literature on various items concerning food and beverages. From the just mentioned contribution by Renée Valeri we learn how the symposium was organized and that we can look forward to a publication of the surveys which were distributed to the participants of the symposium. These surveys deal with the research situation in the different countries represented at the symposium.

When reading the highly interesting 1971 volume of the *Ethnologica Scandinavica*, the present reviewer began hoping that a similar research program would be inaugurated also in the Asian countries. To be sure, there are books on Chinese and Japanese cuisine, but they are meant for connoisseurs and tourists and are not the result of a systematic study on the dietary habits of the countries concerned. Perhaps we may best conclude our report on the symposium in Lund by quoting a sentence from Prof. Don Yoder's paper ("Sources for American Foodways Research", p. 53): "I feel deeply that in studying man in his local and regional developments, we open doors at every point toward the understanding of the universal problems of man".

M.E.

Francisco Demetrio, S.J.: Dictionary of Philippine Folk Beliefs and Customs. Foreword by Wyland D. Hand. 4 volumes, pagination in sequence 992 pages. Xavier University, Cagayan de Oro City, 1970.

The usefulness and reliability of a book like this can be evaluated only by one who has made use of it for a long time. This the present reviewer can not say for himself. At least for the time being he can not do more than give a description of it and introduce it to our readers.

The author of the above-named dictionary is the Curator of the Xavier University Museum in Cagayan de Oro in the Southern Philippines and Director of the Philippine Folklife and Folklore Center at the same university. At the same time he is Chairman of the Department of Folklore Studies, lecturing in Folklore, Comparative Religion and Theology. He is already known to folklorists through a good number of valuable publications, some of which have been carried by our journal. Prof. Demetrio is engaged in basic research on Philippine folklore, culture and religion, after having worked for five years for his Ph.D. degree in the University of California in Los Angeles.

The four volumes of the Dictionary are arranged in 16 chapters under the following headings: I. Actions, II. Amulets and Talismans, III. Animals, IV. *Aswang* or Witches, V. Birth, VI. Death, VII. Diseases and Sickness, VIII. Direction, IX. *Engkantos* and Spirits, X. Feasts and Celebrations, XI. Folk Medicine, XII. Games and Pastimes, XIII. House, XIV. New Houses, XV. Household Utensils and Objects, XVI. Human Person, XVII. Marriage, XVIII. Miscellaneous, XIX. Natural Phenomena, XX. Numbers and Numerals, XXI. Omens, XXII. Plants and Plant Husbandry, XXIII. Prayers, XXIV. Sacrifices and Rituals, XXV. Transportation and Travel, XXVI. Weaponry.

We would like to find some information in the four volumes about the way the data coming under these captions had been collected. From the dedication in the first volume—"To the many friends, students, fellow teachers, acquaintances and others in Mindanao, Bisayas and Luzon who, in one way or another, helped as collectors, informants or advisers in the compiling and editing of this dictionary"—we gain the impression that the author has through personal contacts in his daily life made use of every chance to pile up a huge amount of information from all over the Philippines.

At the end of the fourth volume we find from p. 974-978 a list called "Distribution of Folk Beliefs Contained in the Dictionary over the Philippines according to Provinces". The distribution shows province-wise a great unevenness as a few examples show: Bukidnon 906, Camiguin 106, Davao del Norte 87, Davao del Sur 177, Davao Oriental 88, Misamis Occidental 103, Misamis Oriental 884. These are all provinces of Mindanao. Compared with the other provinces more to the North the documentation from the Southern Philippines seems to be unproportionately abundant, which is understandable in view of the location of the author's main activity and occupation. The Visayan provinces are still fairly well represented by middle values; the same holds true of those in central Luzon, whereas the figures for those of Northern Luzon are getting smaller and smaller. All in all, it looks as if the author had to rely mainly on chance information. We admire the persistent concentration with which he pursued his objective. We join him in his wish to be able to spread out a net of informants over the whole country which can yield results of an equal intensity from all areas. Only then will it be possible to grasp the regional diversifications the existence of which we can presuppose at least as a working hypothesis. Such diversifications could be ethnically or culture-historically conditioned.

We can subscribe to the statement which Prof. Wayland D. Hand makes in his foreword, that Prof. Demetrio's work is a necessary working instrument "to bring the riches of Philippine folk culture to life" with the help of an adequate team of co-workers in the central institute and in fieldwork.

This reviewer was first puzzled when looking through this "Dictionary", but soon he found out that there is that alphabetical order which we expect from a dictionary in the accepted sense of the word. The headings of the 26 chapters follow the alphabetical order and so do the entries under each chapter. The user has first to find out the chapter under which the items he wants to look up are classified and then proceed alphabetically; for instance, "moon eclipse", that is Chapter XIV: Natural Phenomena, in Vol. III, on p. 681-683: Eclipse, where several instances of folk beliefs concerning moon eclipse are recorded. This procedure reminds one of those handbooks for the identification of plants, starting from the *genus*, proceeding through the various *species*, and

finally arriving at the *sub-species* to which the individual plant belongs. But the planned final Encyclopedia of Philippine Folk Beliefs and Customs must not necessarily be organized in chapters, so that it is possible to look up an item directly as an entry in one and the same alphabetical sequence.

As a conclusion our sincere compliments go to the author who has so indefatigably done his best under the circumstances. Folklorists outside the Philippines feel happy that a Filipino has done this work as only Filipino scholars are linguistically adequately prepared for such studies. This reviewer recalls an interview with the President of a great Philippine university, a naturalized alien, who expressed himself in this vein: "Our university is not going to engage in anthropological or folkloristic research as the Government would look askance at such undertaking since it does not want to see this modern country made an object of anthropological research." This would imply that anthropologists should go to primitive peoples only. However the fact is that the Western nations are all searching in themselves for the essentials of their folkdom and the various "Volkskunden" are with us respected academic activities.

Anthropology, to which after all Folklore Science belongs, studies "man" and "mankind". There must be neither an inferiority nor a superiority complex within our kind. Whatever is "human" should be studied and well studied. As to the Philippines, we are looking forward for further contributions by Prof. Demetrio to the research on his fellow-countrymen, our fellow-men.

M.E.