

According to MADALE (1974), the Maranao belief in Tonongs appears to survive in a local ritual named the Kashawing. Other reports suggest that even now the Maranao occasionally make offerings to Tonongs (GOWING 1979, 65). But it seems obvious that Tonong belief has changed in character—the beings seem to have lost their position as guardian spirits of the kingdom and are weaker and more localized. This phenomenon might provide valuable clues as to how a native religion is transformed following the adoption of a world religion like Islam.

Of course, there are many other interesting points that can be found in the *Darangen* epic. There is no doubt that *Darangen* is a vast treasure-hoard of the Maranao's cultural and historical traditions. For this reason, I want to express, again and again if need be, the hope that this series will be brought to a successful completion in the very near future.

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DEMETRIO, FRANCISCO R., compiler and editor. *Encyclopedia of Philippine Folk Beliefs and Customs*. Volume 1: Actions to Feasts and Celebrations. 11+702 pages, with glossary, appendix, references and index. Volume 2: Folk Medicine to Weaponry. 11+634 pages, with glossary, appendix, references and index. Cagayan de Oro City, R. P.: Xavier University 1991. Hardcover US\$135.00. (Sea mail postage included)

Anybody acquainted with Father Demetrio and his work will agree that for him the study and analysis of Philippine folklore is far more than a simple academic discipline: it is a means of finding the roots of the thought and values of the peoples inhabiting the islands, and of teaching them to the younger generations. The *Encyclopedia* is the fruit of Demetrio's lifelong effort to unravel the "collective unconscious or sub-conscious" and put the "people, especially the young, into the stream of our own mythic traditions" (Introduction). The primary purpose of the *Encyclopedia* is therefore a pedagogic one directed toward the peoples of the Philippines, a fact that has to be kept in mind by other users.

More than twenty years ago Demetrio published the *Dictionary of Philippine Folk Beliefs and Customs* (see *Asian Folklore Studies* 30/2: 144–46). The present work, which follows the same chapter scheme as the *Dictionary*, is meant as a considerably enlarged and improved up-date of the earlier work. Indeed, the eight thousand

numbered entries of the *Encyclopedia* represent an almost threefold increase over the *Dictionary*. In quality, too, there is a remarkable improvement since most of the entries are written in much greater detail. The *Encyclopedia* uses two kinds of sources: published reports or studies, and interviews or field data. Both types of sources are clearly marked in the text, and the latter are provided with place and year of collection, and the name of the source and collector. One can palpably feel the effort made to give due credit to sources, although at times this becomes rather tedious, since whole columns of names after a short entry will be of only limited interest to the general reader. On the other hand, the nonspecialist in Philippine Studies would be grateful for more information about the geographical distribution of the beliefs and customs. There is a list of locations in the appendix that states how often a particular place is mentioned in the text, but a map showing at least the provinces of the Philippines would have been of great help to the non-Filipino reader.

The structure of the *Encyclopedia* is rather unusual, so that the reader will need some time to become accustomed to using it. The two volumes contain a total of twenty-five chapters, each with a general title such as "Actions," "Death," or "Sacrifice and Rituals." Within the chapters one finds in alphabetical order entries identified by a key term, which may be followed by one or more numbered items. Each item has a brief descriptive title, followed by more detailed information. Unnumbered entries provide cross-references to other sections in which the item receives full treatment. A glossary of local terms concludes each chapter, and there is an index of the key words, listed chapter-by-chapter, at the end of each volume. The titles of the respective chapters are not mentioned, however.

It is beyond this reviewer's competence to judge the value and reliability of the material the *Encyclopedia* offers; suffice it to note that it is a most interesting collection of data from various fields and of various kinds. I will confine my comments to ones concerning the structural aspects of the volumes. The *Encyclopedia*, as noted above, is basically a collection of material with little or no commentary. This presents no problem if one assumes that only Filipinos or specialists in Philippine Studies will use the work, but it may cause difficulties for the reader lacking in specialized knowledge. Some discussion of the basic topics would have provided a general framework and background for understanding the wealth of details offered. The usefulness of the glossaries, also, is limited by the fact that each glossary only covers the items in the chapter it appears in. In addition, the number of entries in the glossaries is rather limited—if one wants to find a term that is not listed, there is no way to do so except by guesswork or pure chance. This frustrating situation could have been easily remedied by providing a systematic glossary at the end that gave a basic explanation of the local terms.

Although each volume contains an index, the indexes only list the items as they appear by chapter. Thus, when looking for a specific term, the reader must first decide in which chapter the term is likely to be included, then search for it there. Finding the appropriate chapter is unnecessarily complicated by the fact that the chapter titles are not given in the index. Furthermore, not all of the items that appear in the respective chapters are listed. Thus if one wanted to find such items as "eloping," "exchanging," "fasting," and "fighting," one would first have to look through all the chapter headings and decide that they were likely to be included in chapter 1, "Actions." Reference to the index, however, reveals no such items for chapter 1, although they do indeed appear in that chapter. The topic of elopement appears again in chapter 17, "Marriage," but discovering it is made more difficult by the fact that the items in this chapter are not listed in alphabetical order. In this way, features

that are intended to simplify access to the material in the volumes turn out to be of quite limited value. One almost needs a thorough knowledge of the contents of the *Encyclopedia* before one can use it fruitfully.

Here I wish to mention two more points. Although the *Encyclopedia* is to be praised for its extensive use of direct field data, there is nothing to indicate how this data was obtained. Thus it is difficult to tell from the statistical information in the appendix whether a greater quantity of responses from a certain region indicates a concentration of certain beliefs or customs there, or simply that a greater number of interviews were conducted in that area without any intention of comparing the resulting data with that from other locales. Indeed, the appendix lists only the number of entries for each location without specifying the topics of the entries. It is therefore impossible to draw any conclusions regarding the relative distribution and prevalence of beliefs and customs in the areas mentioned.

A second point concerns the published sources. Virtually all were published before the mid-1970s, and contain, of course, material that is at least equally dated. This does not disqualify the material, of course, but it does qualify the use of it, and makes one wonder whether no significant data has surfaced during the past twenty years.

Commenting on the benefits of modern technology, Demetrio notes that "this collection should be an on-going project. Thus, our store of folk beliefs and customs must be continually replenished, refined, and perfected as new materials are collected and published all over the Philippines and elsewhere" (Introduction). I heartily support this attitude, especially since computers have made the accumulation and addition of material considerably easier than it was in the past. However, since I believe that a certain rethinking of the volumes' structure would make the information they contain more accessible to a greater number of scholars, I have ventured to mention a few points I feel would help to achieve this goal. The riches offered in the *Encyclopedia* deserve the widest usage possible.

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For decades, the Cornell University Southeast Asia Program has been making accessible a wide range of primary Asian source materials that might well have remained unknown otherwise—the present work being a good example. Its publications provide invaluable source material not only for area specialists but for the wider research com-