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Cadaanan Nga Ugali: Brief Survey of Iloko Folklore, With A Preliminary Iloko Folklor Bibliography

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without standards is difficult to imagine. Or is this meant to be understood as an apology?

Kutibeng should be a good library acquisition, and should be both helpful and interesting for literary historians, teachers, and students of Filipino vernacular literature. It is the only one of its kind at present, and it should be an inspiration for more exhaustive anthologization of Filipino poetry in Iloko. It should serve also to inspire other anthologists to undertake similar collections in the other major Filipino regional literatures.

Florentino Hornedo

CADAANAN NGA UGALI: A BRIEF SURVEY OF ILOKO FOLKLORE, WITH A PRELIMINARY ILOKO FOLKLORE BIBLIOGRAPHY. By Marcelino A. Foronda, Jr. (De La Salle Occasional Papers No. 3). Manila: De La Salle University, 1975. iv, 46 pages.

The publishing of scholarly journals is a vexing task anywhere, but particularly so in a country unable to afford the ink and paper for them, not to say the writers, assuming there are enough writers of scholarly work to publish. Even in the affluent West, getting articles published in scholarly periodicals is a kind of self-flagellation, the contributors getting paid only in the form of offprints of their articles which they then exchange among themselves and add to the listings in their resúmes.

Occasional papers are a way out of the difficulty, and the present volume is a welcome effort from a ranking professor at De La Salle University, perhaps thanks in part to a government directive requiring that an institution of university rank should have a graduate school and a graduate school should publish scholarly work.

Dr. Foronda's book indicates that the earliest mention of Iloko folklore was by Spanish missionaries, referring to certain folklife items about Ilokandia in their writing, generally to advert to them as works of the devil and therefore damnable. Thus the Spanish chronicler Father Juan Gonzales de Mendoza, in his *History of the Great Kingdom of China* (Madrid, 1556). This is altogether in keeping with the early European missionaries' custom of identifying all indigenous deities in their missionary outposts with the anti-Christ and his cohorts — a tendency that still vitiates similar work, though now to a lesser degree, thanks to the labors of trained ethnologists. Today these discredited deities are generally called evil spirits rather than by their names in the vernaculars, and one is tempted to suggest that if a multiplicity of names is cumbersome where there are a great many native tongues, they should be designated by their approximate equivalents in European folklore, which is better ordered and better known.

Ferdinand Blumentritt, that indefatigable Filipinologist who never came to the Philippines but keeps on cropping up in unexpected corners of Philippine scholarly studies, published a two-installment article on Iloko folklore in the magazine *Globus* (1885–1887). It may here be added that Blumentritt's dictionary of Philippine mythology (1896) contains numerous entries on Iloko folklore, and Foronda tells us his work is heavily dependent on the two-volume work of Isabelo de los Reyes, *El folklore Filipino* (1889–1890). Gabriel A. Bernardo, late Philippine librarian whose Master's thesis for the University in 1922 was published just recently (1972), called De los Reyes "the father of Philippine folklore." De los Reyes' folkloristic insights were sound, for instead of calling the environmental spirits the devil or evil spirits or ancestral spirits, he called them by their Iloko names; e.g., *mangmangkik*, *katataoan*, or *sangkabagi*. (The last two names, one might add, are perhaps due to the belief, still current among other Philippine groups as well as among certain groups elsewhere, that to call harmful environmental spirits by their common names is to make them come over). Likewise among English peasants, fairies are called good fellows — e.g., Robin Goodfellow — because to call them fairies or gnomes or elves is to offend them. De los Reyes also identified such legendary beings in Ilokandia as the *kaibaan* or *kibaan*, the *litao* or *sirena*, and the *pugot*, the last of which Blumentritt insightfully identifies with the *kapre* and the Tagalog *tikbalang*.

Thus Dr. Foronda cites the contributors to the study of Iloko folklore by name and work, from the Spanish times to the present, and rounds off his essay with a 29-page finding list of 228 items — 229 less one, since entries 50 and 51 are identical.

The book categorizes the works about Iloko folklore (and, one might add, folklife) into general works, folk songs, folk poems, proverbs, folktales, legends, riddles and games, music and dance, courtship and marriage, birth customs, naming and name-changing, beliefs concerning oracles and heavenly bodies, religious beliefs, and beliefs about the dead.

Of marginal interest is the information he gives that Father Jose Burgos and José Rizal were at one time included in the Aglipayan calendar of saints but were subsequently dropped from it — i.e., presumably decanonized, as St. Valentine and the Three Wise Men of the East were recently scratched from the Catholic calendar.

It is late in the day, but it is time we moved from collecting folklore and folklife to working on our collections. We now have a sufficiently large corpus for a rigorous scientific study of Philippine folklore — the kind of study that has been done in Scandinavia, Western Europe, and the Americas for well over a century. It is time, for one thing, we studied the functions of folklore, and we have long been saying — with precious little concrete proof, however — that folklore enables us to understand a people and their culture better. Four functions of folklore have been identified by William R. Bascom, for one, as

(1) social control, (2) a pleasurable escape from reality, (3) a form of vigorous but safe protest, and (4) a unifying force.

This is a good book to see even if, as Foronda admits, it is just preliminary in nature, and this reader happens to believe that no scholarly work should be published until everything germane to it is accounted for. The book's lack of pagination is another consequence of publishing in haste and repenting at leisure.

Similar finding guides to the other regional folklores and folkives of the country should now be made, so that folklorists can sit down and study our collections in earnest and make them yield insights into just why the Filipino behaves as he does.

Maximo D. Ramos

MISSION TRENDS NO. 1: CRUCIAL ISSUES IN MISSION TODAY. Edited by Gerald H. Anderson and Thomas F. Stransky, C.S.P. New York/Grand Rapids: Paulist Press/Wm. B. Eerdmans, 1974. ix, 276 pages. \$2.95.

MISSION TRENDS NO. 2: EVANGELIZATION. Edited by Gerald H. Anderson and Thomas F. Stransky, C.S.P. New York/Grand Rapids: Paulist Press/Wm. B. Eerdmans, 1975. 280 pages. \$2.75.

This review comes on the scene rather late and out of breath, and this is all the more reason to begin with a word of very sincere gratitude to Dr. Anderson and Father Stransky for initiating and carrying out the useful project ("useful" is really an inadequate word to describe it) of bringing together recent articles which bear on the major issues and themes in the theology of Christian mission today. The project is a necessary one and we are fortunate that the present editors are the ones who have chosen to collaborate in its execution. The books present an excellent panorama of contemporary writing on the missionary task of the Church and deserve not only a place in libraries of theological schools, but (hopefully) the better honor of being widely used in classrooms and study forums, wherever these major issues are discussed among thoughtful Christians.

Dr. Anderson needs no introduction to theological students in the Manila area. He was formerly professor of Church history and ecumenics, and academic dean of Union Theological Seminary in Manila. The publication for which he is locally best known is *Studies in Philippine Church History*, which he edited and published in 1969 under the Cornell University Press imprint. At present Dr. Anderson is director of the Overseas Ministries Study Center in Ventnor, New Jersey.

Father Thomas F. Stransky, president of the American Paulist Fathers,