

target person's response to an influence attempt. It successfully integrates a wide range of past findings into the model, clearly explicates the focal variables, and generally makes a good case for the model's being more powerful than others. The other chapter, Tedeschi, Schlenker, and Svann Lindskold's "The exercise of power and influence: The source of influence" is hardly a step at all. It proposes a subjective-expected-utility (SEU) model (also based on decision theory) to predict which mode of influence a communicator will use. The prediction of source behavior is always predicated on SEU, which takes into account both the gains and costs associated with the influence attempt and, as the paper admits, cost considerations are quite complex. Further, communicators' decisions are based on their subjective estimations, but the scientist must measure SEU on the basis of observables. This operationalization problem, as well as the complex mathematical treatment needed, raise questions about the feasibility of using the SEU model for research.

But all these shortcomings considered, it still is a very good collection: of the eight papers, three are excellent, two are good, and three are fair — on the whole, an impressive performance for a book that tries to break new ground.

Spanish Churches in the Philippines, by Alicia M. L. Coseteng (Manila, UNESCO National Commission of the Philippines, 1972), xix, 142 pages, 159 plates, 38 drawings, ₱37.60 cloth, ₱16.80 paperback.

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In the words of the author, "This book is an attempt hopefully to put together the now stray bits and pieces of a Philippine past which has been captured and preserved in the innumerable Spanish churches scattered throughout the country." The motive of the book seems to be more clearly conceived in a statement on the

title page: "This publication is a contribution of the UNESCO National Commission of the Philippines to the UNESCO international project in the study of Spanish elements in Philippine culture." From that one can understand the bias that is expressed in the title "Spanish Churches in the Philippines." This departs from (if it does not reverse) the direction established in 1960 when the Filipino character of colonial churches was discerned, analyzed, and acknowledged (see Legarda 1960).

Fifty cathedrals and churches, located in Manila, Ilocos Norte, Ilocos Sur, La Union, Pampanga, Rizal, Cavite, Laguna, Batangas, Albay, Sorsogon, Capiz, Iloilo, Cebu, and Bohol, are represented in this book with descriptions, photographs, and drawings. Notably missing are the churches in Abra, Cagayan, Isabela, Nueva Vizcaya, Pangasinan, Zambales, and Bataan.

The opening chapters are of general coverage, the first dealing with historical background, the second, with the mission complex consisting of church, convent and atrium, and the third, with the characteristics of colonial churches. Succeeding chapters group the churches as follows: (1) cathedrals; (2) Manila; (3) Ilocos; (4) Bohol and Cebu; (5) Iloilo, Argao and Pan-ay, and (6) Rizal, Laguna, and Bicol. The churches of Molo, Iloilo and Taal, Batangas, though not episcopal seats, are included in the chapter on cathedrals and no explanation is given for this. Iloilo, Argao (Cebu) and Pan-ay (Capiz) are brought together in one chapter by reason of *tequitqui*, a decorative style of lively opulence. The term is borrowed from the Spanish critic Jose Moreno Villa, who borrowed it from the Aztec and used it to describe Mexican church architecture.

While there are occasionally interesting historical accounts on the establishment of some churches and on the administrative and financial problems that beset their construction, a good part of the book is saturated with painstaking and generally nostalgic descriptions of facades and the composition of their ornaments. But facade is not everything in architecture and the dotting attention given to this feature only underscores the lack of information on other points. One wishes to know, for instance, when a church was built, who were involved in its design and

construction, and when and how it was re-modeled. In some cases such information is given. With respect to architecture, one wishes that the book were more informative and analytical on the ordering of space and light, the structural composition, the method of construction, and, if possible, the history of the design. Such data might help in justifying conclusions that the author draws, for example, on Muslim influence in the churches of the Santo Niño, Carcar, and Naga in Cebu and of Malate in Manila. The author suggests that Muslim influence in the aforementioned Cebu churches is due to the proximity of Mindanao and Sulu. In the case of Malate, trefoil arches and niches, twisted columns and other features are seized upon as evidence of Muslim influence.

More historical and technical data would have been helpful in relating colonial churches to the broader reality of Filipino culture. But was the author interested at all in such a relation? To insist on identifying and presenting the colonial churches as Spanish churches is to further alienate by reason of national origin what are already alienated by reason of age.

The book is commendable for its abundance of photographs, the extent of its coverage — rather broad, though still incomplete for a book whose title claims nationwide scope — and the author's enthusiasm for the subject matter. Such enthusiasm should, and perhaps could, have been matched by the persevering curiosity and professional thoroughness of scholarship and by an outlook more sympathetic to Filipino culture.

Reference

Legarda, Benito, Jr.

1960 Colonial churches of Ilocos. *Philippine Studies* 8(1): 121-58.

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Cultural Anthropology: Its Dimensions, Its Applications, by Mario D. Zamora (Manila, MCS Enterprises, 1972), 120 pages, ₱7.90.

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This collection of articles and addresses, most of them published previously, is not what its main title, *Cultural anthropology*, might lead one to believe it is. Far from offering, or even promising, a coverage of that subdiscipline, this thin volume is rather nine papers by Dr. Mario Zamora, one of the Philippines' better known cultural anthropologists.

After 11 pages of front matter, we find an outline of anthropology (pages 1-13), two papers based on Dr. Zamora's 1957-58 study of the *panchayat*, or Indian village council (pages 15-22 and 32-39), and a comparison of Redfield's *Chan Kom* and Embree's *Suye Mura* (pages 23-31). Five additional papers on disparate subjects (educational anthropology, anthropology and diplomacy, the United Nations, the Barrio Charter, and "forest anthropology") fill pages 41-108. Two appendixes follow: the first (pages 109-111) lists questions for a review of the text contents; the second (pages 112-114) is a beginner's reading list in anthropology. A detailed curriculum vitae of the author and an index close the volume (pages 115-20).

A major problem with the collection is its outdatedness: the median first-publication date of the nine papers is 1966, and the median latest bibliographic entry, 1965. Indeed, if the author did not cite his own previous publications as often as he does, one might think that the printing and distribution of writings on Philippine and world anthropology had ceased five years before Dr. Zamora wrote the "Introduction to this volume (it is dated January 1, 1972).

A case can be made, of course, for the publication of dated papers, but such materials must be classics of a sort, possessed of an intrinsic significance that will not be lost with the passage of time. By this norm the durability of the present collection is not that clear to me.