

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

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**Cultural Anthropology: Its Dimensions, Its Applications**, by Mario D. Zamora (Manila, MCS Enterprises, 1972), 120 pages, P7.90.

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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.