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Author discusses the practice and medical implications of the the practice of sorcery in the Philippine islands of Cebu and Negros.

The voluminous book provides a range of international theories and methodologies in analytical folklore investigations, and a classification scheme based on genre is offered as the system of taxonomy for Philippine traditional materials. Lopez counts on the regional folklorists to refine the classification according to the texts of their respective areas. The different genres, too, are explained and examined in another part of Lopez's study. The reader will definitely find interesting and useful, the illustrative examples for each genre.

Mixed Methods in Ethnographic Research: Historical Perspectives captures the dynamic history and development of mixed methods research in a narrative of personal discovery, growth, and experience. Distinguished ethnographer and methodologist Pertti Pelto, who first called for the integration of qualitative and quantitative research methods nearly half a century ago, establishes a direct line between the

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earliest examples of ethnographic research and the ongoing mixed method discussions in academic institutions throughout the world. By bringing together such distinct historical perspectives with his own reflections on mixed methods research, Pelto offers a rare and endlessly enriching account that will satisfy the ever-growing need for a better quality of practical data gathering and give researchers a foundation for promoting mixed methods in the future.

A unified nation with a single people, the Philippines is also a highly fragmented, plural society. Divided between uplander and lowlander, rich and poor, Christian and Muslim, between those of one ethnic, linguistic, and geographic region and those of another, the nation is a complex mosaic formed by conflicting forces of consensus and national identity and of division and instability. It is not possible to comprehend the many changes in the Philippines—such as the rise and fall of Ferdinand Marcos or the revolution that toppled him—without an awareness of the religious, cultural, and economic forces that have shaped the history of these islands. These forces formed the focus of the first edition of *The Philippines*. Of that 1982 edition, the late Benigno Aquino Jr., noted that “anyone wanting to understand the Philippines and the Filipinos today must include this book in his ‘‘must’ reading list.” The fourth edition has

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been updated through the final years of the Ramos presidency, and contains a new section on the impact of President Estrada.

The Historical Dictionary of the Philippines, Third Edition contains a chronology, an introductory essay, an extensive bibliography, and several hundred cross-referenced dictionary entries.

In the last few years there has been a great revival of interest in culture-bound psychiatric syndromes. A spate of new papers has been published on well known and less familiar syndromes, and there have been a number of attempts to put some order into the field of inquiry. In a review of the literature on culture-bound syndromes up to 1969 Yap made certain suggestions for organizing thinking about them which for the most part have not received general acceptance (see Carr, this volume, p. 199). Through the seventies new descriptive and conceptual work was scarce, but in the last few years books and papers discussing the field were authored or edited by Tseng and McDermott (1981), Al-Issa (1982), Friedman and Faguet (1982) and Murphy (1982). In 1983 Favazza summarized his understanding of the state of current thinking for the fourth edition of the Comprehensive Textbook of Psychiatry, and a symposium on culture-bound syndromes was organized by Kenny for the Eighth International Congress of Anthropology

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and Ethnology. The strong est impression to emerge from all this recent work is that there is no substantive consensus, and that the very concept, "culture-bound syndrome" could well use some serious reconsideration. As the role of culture-specific beliefs and practices in all affliction has come to be increasingly recognized it has become less and less clear what sets the culture-bound syndromes apart.

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