

# philippine studies

Ateneo de Manila University • Loyola Heights, Quezon City • 1108 Philippines

---

## Foundation Work: The Ethnohistory of Northern Luzon

Review Author: Francis C. Madican

*Philippine Studies* vol. 11, no. 1 (1963): 181–182

Copyright © Ateneo de Manila University

---

Philippine Studies is published by the Ateneo de Manila University. Contents may not be copied or sent via email or other means to multiple sites and posted to a listserv without the copyright holder's written permission. Users may download and print articles for individual, noncommercial use only. However, unless prior permission has been obtained, you may not download an entire issue of a journal, or download multiple copies of articles.

Please contact the publisher for any further use of this work at [philstudies@admu.edu.ph](mailto:philstudies@admu.edu.ph).

<http://www.philippinestudies.net>  
Fri June 30 13:30:20 2008

is that he is a Protestant clergyman, you will have to start from Chapter I and go page by page until you come across his name.

In his Introduction, Dr. Guansing makes an honest appraisal of evangelical Christianity in the Philippines. In the process he gives the Roman Catholic abundant food for thought. His concern about materialism in the Philippines, his desire to see greater mutual understanding between Roman Catholics and others, and, in general, his healthy discontent with the state of Christianity in the Philippines is, in my opinion, supremely deserving of emulation.

In summary, the *Year Book* is a partial answer to the need for a source book of its kind. It is, moreover, the best there is. I am sure that subsequent editions will be better.

FRANK LYNCH

## FOUNDATION WORK

THE ETHNOHISTORY OF NORTHERN LUZON. By Felix M. Keesing. Stanford: Stanford University Press, 1962. x, 362 pp.

This valuable synthesis of the history and ethnography of the Philippine north is the fruit of some twenty-five years of detailed exploration of Spanish historical sources by the late Professor Felix Keesing. His ordering and comparison of these documents over time sheds considerable light upon the history and cultural change of the eight major lowland culture groups and the ten major mountain culture groups (exclusive of the Negritos), living roughly north of Tarlac Province and of Cabanatuan in Nueva Ecija.

The exciting feature of this monumental work is the solid historical evidence it presents of profound linguistic and agricultural changes taking place in the mountains in relatively short time periods under the compulsion of adapting to a new environment. One striking point (p. 322) is the material presented to show that the famed Ifugao and Bontoc rice terraces (one of the wonders of the world) are relatively modern, whereas many scholars have considered them to be thousands of years old. Whatever the facts of prehistorical migrations to the Philippines, Keesing has seriously undermined immigrationism as a theoretical postulate to explain striking cultural divergences between Filipino tribes.

The Blair and Robertson collection was the chief source utilized, and this was supplemented by Perez' *Relaciones Agustinianas*, Malum-

bres' *Historia*, de los Reyes' *Historia de Ilocos*, Buzeta's *Diccionario*, and by the Beyer Collection of documents (Manila). Not all these sources are equally dependable, but Keesing seems to have used good judgment in relying upon them. Bibliographies concerned with the Ayer Collection of the Newberry Library were used for leads to sources. Future writers will improve upon this foundation work by reference to the complete original sources rather than the summaries and excerpts which Blair and Robertson give.

FRANCIS C. MADIGAN

## GEOGRAPHY IN JAPAN

CHIRIGAKUSHI-KENKYUU (STUDIES IN THE HISTORY OF GEOGRAPHY). By Muroga Nobuo and others. Kyoto: Chirigakushi-kenkyukai, 1962.

Of the three papers in this handsomely printed issue of the *Chirigakushi-kenkyuu*, two deal with geography in Japan during the Edo Period (1615-1868). The third has to do with a fresh reconstruction of an old Arab world map. Then there is a note about a Ming world atlas accompanied by black and white photographs of the map. Every one of these is of value and also of interest to the general reader for the light each throws on the state of geography in the past and on the circumstances of development towards a more accurate conceptualization of the earth's surface.

The paper, "Edo Jidaikooki ni Okeru Bukkyookei Sekaizu" by Muroga Nobuo and Unno Kazutaka, on the Buddhistic world maps (*jampa dvipa*) published towards the end of the Edo Period, traces the decline into disrepute of geography founded on the metaphysical certainties of Buddhist doctrine. In the view of Muroga and Unno, the geography represented by these Buddhistic world maps was no more than a pseudo-science. As such it could not but come into conflict with the science-oriented geography introduced into Japan by Christian missionaries. The Buddhist priests developed their geography into an apologetics, and the whole question became a matter of piety or heresy.

With the advancement in Japan of Western scientific research, the Japanese realized that the claims of Buddhistic geography to superiority over Western geography had no basis at all. In time, few Japanese would take the Buddhistic world maps seriously except as projections of Buddhistic religious thinking which had nothing to do with the observable, and the Buddhist priests themselves eventually abandoned geography altogether, convinced finally that piety can be