

philippine studies

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

Southeast Asian Bibliographic Guide

Review Author: Edilberto De Jesus, Jr.

Philippine Studies vol. 19, no. 4 (1971): 745–747

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.

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

and personal to man. In the succeeding chapters, the author gives new meaning and new relevance in the spirit of Vatican II to the law of Christ; to the relation between basic human freedom and morality, between human and Christian morality, between moral and dogmatic theology. The last chapter "On the Theology of Human Progress" is doubly significant in view of the current concern with the "Theology of Development or Liberation" and the present interest in a more dynamic approach to the natural law. First, Fr. Fuchs makes a distinctive contribution to the moral aspects of human development (cf. *Theology Meets Progress* edited by Philip Land, S.J. [Rome: Gregorian University Press, 1971], where the author's mind can be best appreciated in the context of an inter-disciplinary effort to delve into the human implications of development). Second, the author takes a few traditional moral principles and shows how a more dynamic interpretation of natural law theory can offer new avenues of solution to the moral problems of development. The whole book succeeds in conveying to the reader that post-Vatican II Christian morality must be rooted in the gospel of Christ and on the full meaning of the human person and contemporary human experience.

This book should be of special interest to the Church in the Philippines. The national "crisis of morality" points to the need of moral regeneration. It is the task of Philippine moral theologians to "incarnate" within a Philippine context the new Christian morality of Vatican II. Filipino Christian morals must shift from the legalistic, individualistic, and static to a personalistic and responsive morality animated primarily by Christian love centered on the person of Christ. Moral education in the Philippines must be renewed from a purely private to a social or community-centered morality; from an individual to a nation-oriented morality, which stresses social involvement, responsibility and service of the Filipino people. This book is recommended not only to bishops, priests, seminarians, clergy and religious, but also to the mature and educated laity.

VITALIANO R. GOROSPE, S.J.

SOUTHEAST ASIAN BIBLIOGRAPHIC GUIDE

A GUIDE TO REFERENCE MATERIALS ON SOUTHEAST ASIA. Compiled by Donald Clay Johnson. New Haven: Yale University Press, 1970. xi, 160 pp.

The growing volume of literature covering the field of Southeast Asian studies has made the task of bibliographic control a pressing necessity. In recent years, the response to this need has included Lian

The and Paul van der Veur's *Treasures and Trivia: Doctoral Dissertations on Southeast Asia Accepted by Universities in the United States* (Ohio University Center for International Studies, 1968) and Gayle Morrison's *A Guide to Books on Southeast Asian History: 1961-1966* (University of California, Santa Barbara, 1969). Donald Clay Johnson's *A Guide to Reference Materials on Southeast Asia* is a welcome addition to the list.

A professional librarian specializing on Southeast Asian materials, Johnson earlier collaborated in the preparation of *Southeast Asia: A Bibliography for Undergraduate Libraries* (Williamsport: Bio-Dart Publishing Co., 1970). His latest effort seeks to serve the needs of more advanced students of Southeast Asia. The book, in fact, grew out of his attempt, while Curator of the Southeast Asia Collection of Yale Library, to keep pace with the demands made on library resources by the expansion of Yale's Southeast Asia Studies Program. The original intention was to provide students and faculty at Yale with a list of reference sources dealing exclusively or primarily with Southeast Asia to be found in the Yale Library.

The decision to compile a more comprehensive list followed the discovery that Yale's holdings alone easily exceeded the outside estimate of 750 titles which Johnson had expected to find. With the addition of similar materials deposited in the Cornell Library, the published list eventually pooled together over 2000 entries in twenty-six categories.

Within such broad subject-area categories as *Bibliographies and Catalogs, Newspaper and Periodical Guides, Geography and Gazetteers, and General Statistics*, titles are grouped in chronological order under country headings.

The book is provided with an index. But unfortunately, the index locates entries by subject-and-country notations and not by pages, so that tracing a title means going back to the Table of Contents. Harassed graduate students using the *Guide* may also regret that the citations do not include the Yale and Cornell catalogue numbers.

The collection is comprehensive within two self-imposed limits: it excludes works not printed in the Roman alphabet and it omits titles not held by either Yale or Cornell. Of the limitations, the second is perhaps the more significant. Having himself gone to Southeast Asia on acquisitions trips, Johnson is quite aware of the considerable time lag between publication of works by Southeast Asia presses and delivery to American libraries. Extensive as the holdings of Yale and Cornell may be, they still cannot hope to keep in step with the production of materials in the various Southeast Asian countries.

But Johnson's *Guide* is a useful starting point for even the most advanced students. Perhaps, its publication will encourage country spe-

cialists to call the attention of their other colleagues in Southeast Asian studies (or at least the Yale and Cornell libraries) to additional reference sources locally published. The best compliment to a work like Johnson's *Guide* may well be the seemingly perverse wish that it may soon become out of date and in need of a supplement.

EDILBERTO DE JESUS, JR.

HISTORY MISTRANSLATED

HISTORY OF THE PHILIPPINES AND OTHER KINGDOMS, by Marcelo de Ribadeneira, O.F.M. Translated by Pacita Guevarra Fernandez. 2v. Manila: The Bookmark, Inc., 1971. xxiv, 523 pp.; xxvi, 321 pp.

As everyone knows, the heritage of classical culture was saved, not by the thundering Roman legions, but by the silent monks of medieval Europe who spent hours copying and transcribing the ancient texts of Greece and Rome. A similar work of preservation is being attempted by the Historical Conservation Society of the Philippines, whose members re-edit and translate histories of the Philippines that are now hard to come by or are out of print.

One of their latest publications is a two-volume bilingual edition of the work of the Franciscan Fray Marcelo de Ribadeneira, *Historia de las Islas del Archipiélago y de Otros Reynos*, first published in Barcelona in 1601.

The first question that comes to mind is why this book was singled out for translation into English. The bibliographer and historian of the Philippines, Wenceslao E. Retana (1862-1924) has already passed judgment on the work: "The major portion of this work is concerned mainly with the martyrs of Japan. And the part [which Ribadeniera] dedicates to the Philippines has some errors...which is not surprising, since, besides its early publication date...the author does not speak on his own account." (Retana, *Aparato bibliográfico*, I, 51). This seems to belie what is asserted in the translator's introduction that Ribadeneira was "an eye-witness to most of the major events he so painstakingly chronicled." (Vol. I, page viii)

A more serious drawback of the present two-volume edition is the English translation itself. The translator has "preferred to translate the text paragraph by paragraph...[because this] translation makes it easier to avoid the involved sentences and roundabout methods of expression preferred by the original chroniclers who were soldiers and missionaries rather than professional writers." (Vol. I, page vii) One wonders just what is meant, for it so happens that, except for Morga in