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## Pasyon Genealogy and Annotated Bibliography

RENE B. JAVELLANA, S.J.

"Pasyon" is the generic term for a type of religious verse that narrates the life of Jesus Christ the Savior. It is also used to refer to particular examples of these narrative verses that have appeared in major languages of the Philippine archipelago like Tagalog, Ilocano, Pangasinan, Ibanag, Pampango, Samareño, Bicol, Hiligaynon, and Cebuano. While there seems to be no fixed rules regarding the measure and meter of these verse narratives — the vast majority follow the Spanish *quintilla*, while some are of the *lalabindalawahin* measure, and still others of mixed poetry — pasyons inevitably contain short sermonettes of a doctrinal or moral nature which seek to explain or apply a particular episode or saying of Jesus' life to the life of the reader. Thus, it can be said that the pasyons are not only narrative but also didactic verses.

Any study of the pasyon text — historical, literary or theological — that wishes to be of critical moment must rest upon extant texts or upon texts whose existence at one time or another can be demonstrated. Sad to say some previous generalizations about the pasyon and the history of its writing rested upon hearsay or upon some allegedly extant text which upon careful scrutiny proves to be spurious. Thus for instance, del Castillo claims that there was a now lost "Grijalvo-Segui"<sup>1</sup> pasyon and it was for a long time believed that the oldest pasyon was that written in Ilocano by Padre Mejia. Foronda's study of the Mejia text proves that this so-called pasyon is nothing more than a collection of the sermons of San Vicente Ferrer and not a verse narrative about Jesus.<sup>2</sup>

1. Elena Zarco Rivera, "Christ in the Tagalog Pasyon" (M.A. Thesis, University of the Philippines, 1976), p. 33.

2. Marcelino and Juan Foronda, *Samtoy: Essays in Iloko History and Culture* Occasional Papers of the Research Council of De La Salle College, Manila, No. 1 (Manila: De La Salle College, 1972), pp. 116-29 especially p. 121.

A critically annotated bibliography, gathering as many titles of *pasyon* as can be found, is a helpful tool for critical study. The first ever to draw up an extensive *pasyon* bibliography was Vicente Barrantes. Toward the end of the nineteenth century this official of the Spanish crown paid a visit to the Philippines to inspect and ascertain the conditions of the colony. A scholar-writer in his own right, Barrantes believed that his short stay in the archipelago had given him sufficient knowledge to prove that Philippine culture owed itself to European culture. In a polemical pamphlet, *El Teatro Tagalo*,<sup>3</sup> Barrantes "proves" that *teatro* (drama) in the Tagalog region resulted from borrowing the form from Spain. He goes on to assert that everything worthy of the name civilization in the Philippines can be shown to be a borrowing from Europe.

To prove his thesis, Barrantes cites three examples of Tagalog drama; among these, he classifies the *pasion*. An investigation of these pieces of local literature, Barrantes asserts, will prove that these works are nothing more than amplifications, variations, and in many instances due to ignorance, corruptions of the European originals.

To prove that the *pasion* is borrowed, Barrantes prepared a bibliography of European and Filipino *pasyons*. He reasoned that since European *pasyons* antedated the Filipino, there is proof positive that the Filipino *pasyons* are borrowings from Spain. However, he does not bother to demonstrate through literary and textual analysis which part of the European *pasion* is borrowed by which Filipino *pasyon*. While he asserts that parts of the *Casaysayan* are similar to *Cantos dolorosos en que se explica la passion de nuestro divino Redentor y angustias de Maria santissima nuestra madre y señora* (Malaga, 1785), he does not take pains to demonstrate his claim. Therefore, what he freely asserts without proof may be freely denied.

Aside from faulty argumentation, Barrantes may be faulted for an inaccurate bibliography. Many of his entries were drawn from memory. And thus did his countryman and fellow scholar, Wenceslao Retana, remark that Barrantes' bibliography was sound when referring to Spanish *pasyons*, but was most defective when

3. Vicente Barrantes, *El Teatro Tagalo* (Madrid: Tipografia de Manuel Gines Hernandez, 1890), pp. 22-23.

citing Philippine ones: "deficientísimo en lo que refiere a ediciones filipinas."<sup>4</sup>

The bibliographies of Retana, Trinidad Hermenegildo Pardo de Tavera, and Jose Toribio Medina prove to be of more critical use than Barrantes' and, in fact, this present bibliographic essay draws upon these previous works as sources.

#### A SURVEY OF PASYON LITERATURE

A cursory study of the texts gathered together in the bibliography offers us the occasion to make some pertinent observations on pasyon literature. Investigation of the dates of publication show that although pasyons arose in the eighteenth century, the form did not proliferate until the century that followed. Thus, pasyons developed side by side with the novenas, *awits*, the books on good manners, and even alongside the revolutionary works of the late nineteenth century.

An indio, Gaspar Aquino de Belen, wrote the first Tagalog pasyon in 1703. Aquino de Belen's *Mahal na Passion* forms the second part of his *Manga Panalanging Pagtatagobilin sa Calolova nang Tavong Naghihingalo*, a translation of a work in Spanish by the Jesuit author Thomas de Villacastin. In turn, Villacastin drew his work from the fifth chapter of the *Ordo Commendationis Animarum* of the *Rituale Romanum*.<sup>5</sup> Three more Catholic pasyons in Tagalog appear: *Pasion de Nuestro Señor Jesucristo* (1740) by Don Luis Guian; *Casaysayan nang Pasiong Mahal* (1814) by anonymous author(s); and *El Libro de la Vida: Historia Sagrada con Santas Reflexiones y Doctrinas Morales para la Vida Cristiana* (1852) by Aniceto de la Merced, a priest from Candaba. Except for the pasyon of Guian, the other two are extant — the text of de la Merced even appearing in its first edition and in its manuscript form (1842-43). Of Luis Guian's pasyon, the only proof that it ever existed are the words of Fr. Jose Delgado, S.J., written in 1742:

Y han impreso algunos libros con singular elegancia en verso heroico, uno de los cuales hice yo reimprimir en Manila, de que gustan mucho los taga-

4. Wenceslao Emilio Retana. *El Teatro en Filipinas desde sus Origenes hasta 1898* (Madrid: Libreria General de Victoriano Suarez, 1909), p. 43.

5. *Rituale Romanum*. For this study, I used the bilingual edition *Collectio Rituum: The 1964 English Ritual* (Collegeville: The Liturgical Press, 1964).

los, y contiene la Pasyon de Nuestro Señor Jesucristo. Su autor es don Luis Guian, principal de tagalog.<sup>6</sup>

Fr. de la Merced is the same author who penned *Manga Puna*, a scathing essay critical of the *Casaysayan*. His *El Libro de la Vida* is a response to his own suggestion that a more sound and more dogmatically accurate pasyon be written.<sup>7</sup> Unfortunately for de la Merced, his pasyon never gained the popularity that the *Casaysayan* continues to enjoy even today.

Pasyons were also used to advance political motives. Thus, caught up in the struggle for independence, Pascual Poblete wrote his own version of the pasyon for the Iglesia Filipina Independiente (Aglipayan Church). In *Patnubay sa Binyagan* (1935 edition), Poblete correlates the events in the life of Jesus with the happenings occurring in the Philippines: for instance, he sees in the ₱20 million that America paid to Spain, a type of Judas' betrayal of his Master. Poblete argues that just as thirty pieces of silver were paid to betray the Lord, so too ₱20 million was used in exchange for a country.

The pasyons that follow do not belong to the Tagalo-Hispano period of Philippine literature yet they are inheritors of the tradition begun at that time: *Tronco del Mundo: Kasaysayan nang San-sinukob* (1930) by Julian Leguro y Kimin. This pasyon fills in the gap left by previous pasyons. Published in Atimonan, Quezon, and written most probably for the colorum sect, *Tronco* draws on esoteric forms of exegesis, some of which were common during the Middle Ages. *Pasiong Pilipino: Ang Buhay at Hiram nang Dakilang Martir na si Dr. Jose Mercado Rizal* (1968). This poem in the form of a pasyon shows that Rizal, as the reincarnation of the Christ, is the savior of the Malayan race. The poem proves its thesis by drawing parallels between the life and especially the death of Jesus and those of Rizal. The latest to use the pasyon to present an image of Jesus at once true to Scripture but divergent from a cultural stereotype that casts him as meek and subservient is Francisco "Soc" Rodrigo's *Si Kristo ay Rebelde* (1970). Rodrigo proves by

6. Juan J. Delgado, *Historia General Sacro Profana Politica y Natural de las Islas del Poniente Lamadas Filipinas* (Manila: Imprenta de El Eco de Filipinas de D. Juan Atayde, 1892), p. 333.

7. Aniceto de la Merced, *El Libro de la Vida: Historia Sagrada con Santas Reflexiones y Doctrinas Morales en Verso Tagalo* (Manila: Libreria y Papeleria de J. Martinez, 1906).

drawing from Scripture that Jesus knew how to fight and to stand for justice.

Of all the Tagalog pasyons, the *Casaysayan* remains the most influential. Aside from its undying popularity as *the* text for the *pabasa*, and its continued reprinting and circulation year after year,<sup>8</sup> the content and form of the *Casaysayan* has come to be known in the other vernaculars through translation.

The first datable translation of the *Casaysayan* was done in Pangasinan – *Pasion na cataon tin Jesucristo* (1855). This was followed by *Casaysayan can Mahal na Pasion ni Jesucristong Cagurangnanta* (1867), Francisco Gainza's translation into Bicol; *Biag da Apotayo Jesu, Maria quen Jose* (1889), an Ilocano translation by a native of Batac ("natural ili-Batac"); and *Quinabuhì cag Pasion ni Jesucristo nga Aton Guinoo* (1892), an Ilongo translation by Mariano Perfecto, a well-known writer in Ilongo and founder of "La Panayana" press.

After the Spanish era, a Samareño version of the *Casaysayan* by Pascual Diaz appeared – the *Casayuran nang Pasion nga Mahal ni Jesucristo nga Guenoo naton* (1916). In 1927 a Pampango version, *Bienang queralandalanan ning Ginutang Jesucristo* appeared. This version may have appeared earlier (Mojares places its date at 1876), but the earliest extant text is the one we had the opportunity to examine. Jacinto Bernal published in 1929 a version in Sambal, *Pasion nang Catauan tamon Jesucristo sa Salita Sambali*; and finally a translation in Ibanag, *Pasion nay yafatum a Jesucristo Aquimallo tan Dios* (1948) appeared.

8. The printing of the *Casaysayan* moved from diverse presses of the nineteenth century, like Ciudad Condal, Imprenta de los Amigos del Pais, to the presses of J. Martinez and P. Sayo in the early twentieth century. After the war, Aklatang Lunas, founded by Ignacio Luna, took over the task of multiplying and disseminating copies of the text.

According to Cesar Luna, present owner of the press and son of Ignacio Luna, their family acquired the right to print the *Casaysayan* when it reverted to the public domain according to copyright laws. The Lunas are related to the Martinezes; and so, when the latter did not want to print the *Casaysayan* anymore, the Lunas took over. Cesar Luna claims that the *Casaysayan* continued to be sung during the Second World War. His own family continued in this tradition while Manila was in the throes of battle. In recent times, the Aklatang Lunas publishes about 2,000 copies of the pasyon every year, all of which are nearly sold out, with sales picking up during March and Holy Week. The Cursillo Movement has helped, for Cursillistas have used the *Casaysayan* as spiritual reading. In recognition of the appeal the text has made to Cursillistas, recent printings include on the frontispiece the cross of St. James, the image of Christ, and the Prayer of Francis of Assisi – all familiar Cursillo emblems. (Interview with Cesar Luna, Metro Manila, July 1976).

Other vernacular texts not related to the Tagalog have also been written. The oldest Cebuano version is a manuscript from Argao (1884) which has been published as *Pacion sa Atong Ginoong Jesucristo* by Santiago Tan, and as *Ang Pasyon ni Jesucristo* (Pagsakit; 1955). This pasyon has appeared in manuscript form as the pasyon of Camiguin, and as Filomena Ono's *Pacion ni Jesucristo*. An Argao-type manuscript has been listed in bibliographies as the pasyon of Modesta Peñales and Maximo Bulleser, although apparently they are the owners of the text and not the authors. Aside from the Argao-type text, Alejandro Espina's *Calantahon sa Pasion con Pagsaquit nang Jesus* (1923) may be counted as another version of the pasyon in Cebuano, and also *La Pasion de Jesucristo ni Lutera de los Reyes* (1887).

Ilongo oral tradition claims that Mariano Cuartero y Medina, a Dominican who became the first Archbishop of Jaro (1867-84), wrote a version of the pasyon that corrects the errors prevalent in his diocese because of books that teach doctrines contrary to Christianity. Although himself a Spaniard, there must be some truth to the story, since Cuartero was noted for his proficiency in the Hiligaynon tongue, as proven by his many published works.

The *Biblioteca Misionum* has among its entries the following: Hipolito Gomez, *Los trabajos de Jesus y Maria, Historia de la Sagrada Pasion de Ntro. Señor Jesucristo en Bisaya-Panayano* (MS). This same bibliography states that Manuel Garriz wrote *Pasion de Nuestro Señor Jesucristo en verso Ilocano*, and that Juan Jerez wrote *Vida y Pasion de N.S. Jesucristo en idioma Pampanga* (MS). No dates are given for these works; hence, they are hard to place in proper chronology.<sup>9</sup>

Finally, Retana states that the secular priest Dionisio Macapinlac wrote *Casalesayan qñg mal a Pasion nang Jesucristo Guinutamu* (1876) in Pampango. While no extant copy of this text remains, it is quite certain that Macapinlac did write a pasyon. The censorship proceedings related to his text are still in the Archdiocesan Archives of Manila.<sup>10</sup> Concerning the pasyons listed in *Biblioteca Misionum* and the pasyon of Cuartero, the present writer

9. Robert Streit, ed., *Biblioteca Misionum* (Munster: n.p., 1916-). See also Foronda, *Samtoy*.

10. Manila: AAM "Comision de Censura, Licencias para Imprimir Varias Obras de Diferentes Idiomas, 1854-80."

has not had occasion to examine any of these, and thus cannot tell whether they are spurious or true, extant or not.

#### A PASYON GENEALOGY

The different versions of the pasyon developed so closely with one another that we can relate them in a genealogy of texts. The chart that follows relates the pasyon texts with one another and sets them in a chronological frame so that we can visualize the growth of the pasyon tradition.

Using the Tagalog pasyon as backbone, I have divided the chart vertically into three periods of time, the eighteenth, nineteenth and twentieth centuries; horizontally I have also divided it into three, the first column representing the Tagalog pasyon, the second, the pasyons based on the Tagalog, and the third, the pasyons independent of the Tagalog.

Texts that can be dated are placed in boxes, while texts whose date of writing or publication cannot be ascertained are retained in a footnote.

Lines of relationship connect some of the texts. Beginning with Aquino de Belen a line is drawn down toward the *Casaysayan* because the *Casaysayan* draws heavily from Aquino de Belen. A line from de la Merced merges with the line from the *Casaysayan* and connects with the entry on Poblete's pasyon since this Aglipayan version draws from both the *Casaysayan* and de la Merced. A line radiates rightward from the *Casaysayan* and links up with the translations of this text in the different vernaculars. And finally a broken line links up Aquino de Belen with the Cebuano, *Pasion sa Atong Guinoong Jesucristo*, since there are striking similarities between these two texts.



## TAGALOG PASYONS

Century

18th

Gaspar Aquino de Belen.  
*Mahal na Pasyon ni Jesuchristong Panginoon Natin na Tola.*  
 1703? – First edition  
 1760 – Fifth and only extant edition

Luis Guian.  
*Passion de Nuestro Señor Jesuchristo.*  
 1740

19th

*Casaysayan nang Pasióng Mahal ni Jesuchristong Panginoon Natin*  
 1814 – First edition  
 1826 – Oldest extant edition

Aniceto de la Merced.  
*El Libro de la Vida.*  
 1842-43 – MS at AMM  
 1852 – First edition  
 1906? – Most popular edition

20th

Julian Leguro at Kimin.  
*Tronco del Mundo: Kasaysayan ng Sangsinukob.*  
 1930

Pascual Poblete.  
*Patnubay ng Binyagan.*  
 1935

Nicasio Geronimo.  
*Pasióng Pilipino: Ang Buhay at Hirap ng Dakilang Martir na si Dr. Jose Mercado Rizal.*  
 1968

Francisco "Soc" Rodrigo.  
*Si Kristo ay Rebelde.*  
 1970

1. Pasyons whose date of writing or publication cannot be ascertained are the following: Manuel Garriz, *Pasion de Nuestro Señor Jesucristo en verso Ilocano*; Hipolito Gomez, *Los trabajos de Jesus y Maria*; Juan Jerez, *Vida y Pasion de N.S. Jesucristo en idioma Pampanga* (MS); *Historia de la Sagrada Pasion de Ntro. Señor Jesucristo en Bisaya Panayano* (MS). Because their position in the chronology is uncertain these texts have not been included in the chart.

# PHILIPPINE PASYONS

## PASYONS IN OTHER VERNACULARS BASED ON THE TAGALOG

## ORIGINAL PASYONS IN OTHER VERNACULARS<sup>1</sup>

*Pasion sa Atong Guinoong  
Jesuchristo (M.S.)  
n.d. (Cebuano)<sup>2</sup>*

*Pasion na cataoantin Jesucristo  
1855 (Pangasinan)*

*Casaysayan can Mahal na Pasion ni Jesucristo  
Cagurangnanta. Francisco Gainza, trans.  
1867 (Bicol)*

*Bienang queralandalanan ning Guinutang Jesucristo.  
1876 (Pampangan)*

*Biag da Apotayo Jesus, Maria quen Jose  
1889 (Iloko)*

*Quinabuhi cag Pasion ni Jesucristo nga Aton  
Guino. Mariano Perfecto, trans.  
1892 (Hiligaynon)*

*Casayran nang Pasion nga Mahal ni Jesucristo  
nga Guenoo naton. Pascual M. Diaz, trans.  
1916 (Samareño).*

*Pasion nan Catauan tamon Jesucristo sa Salita  
Sambali. Jacinto Bernal, trans.  
1929 (Sambal)*

*Pasion nay yafutam a Jesucristo Aquimallo tan  
Dios.  
1948 (Ibanag)*

Juan Sanchez.  
*Pasion de Nuestro Señor Jesucristo  
en Lengua Panayana.  
1717*

*Gozos a Pangguiaalang  
1861*

Diosdado Macapinlac.  
*Casalesayan qhg mal a Pasion  
nang Jesucristo Guinutamu.  
1876 (Pampangan)*

*La pasion de Jesucristo ni  
Lutera de los Reyes  
1887 (Cebuano)*

Alejandro Espina.  
*Calantahon sa Pasion con Pagsa-  
quit cang Jesus.  
1923 (Cebuano)*

*Pasion Ybanag  
1913*

2. This cebuano pasyon has appeared under different editions and under different attributions, namely, Filomena Oño, *Ang Pasion ni Jesucristo* (MS), n.d.; Santiago Tan, *Pacion sa Atong Ginoong Jesucristo*, Cebu: 1929; *Ang Pasyon ni Jesucristo* (Pagsakit), Cebu: 1955; *Pasyon sa Atong Guinoong Jesucristo* (MS), Camiguin, 1955. They appear to be copies of one text, the oldest extant example of which is the Argao manuscript of 1884. Internal evidence, however, shows that this Cebuano pasyon is related to the text of Gaspar Aquino de Belen, at times appearing to be a translation of this Tagalog pasyon. The Argao text may have been in existence prior to 1884, possibly as early as the 1700. The position of this text within the chronology is tentative and is based upon the existence of the 19th century Argao manuscript.

### An Annotated Pasyon Bibliography

In assembling this bibliography, aside from consulting the bibliographies from the Spanish era, I have relied upon the work of contemporary bibliographers like Isagani Medina and Robert Streit and upon actual surveys of existing collections. In a few instances I have even acquired copies of pasyon texts for my own collection.

Every entry is arranged such that the full entry is given first, annotated if need be, then subsequent or other editions (not necessarily a complete list) are referred to. References to bibliographies or the collection where a particular edition may be found are indicated. The bibliographies cited are:

Barrantes = Barrantes, Vicente Moreno. *El Teatro Tagalo*. Madrid: Tipografia de Manuel Gines Hernandez, 1890.

I. Medina = Medina, Isagani R. *Filipiniana Material in the National Library*. Quezon City: University of the Philippines Press Printery, 1972.

Mojares = Mojares, Resil. *Cebuano Bibliography: A Survey and Bio-Bibliography with Finding List*. Cebu: University of San Carlos, 1975.

Streit = Streit, Robert. *Biblioteca Misionum*. Munster: n.p. 1916-

J. T. Medina = Medina, Jose Toribio. *La Imprenta en Manila, desde sus Origenes hasta 1810*. Santiago de Chile: Impreso y Grabado en casa del auctor, 1896; reprint ed. N. Israel, 1964.

Collections that have been consulted are:

Pambansang Aklatan (National Library)  
Lopez Memorial Museum

The Rizal Library of the Ateneo de Manila  
The University of the Philippines Library  
The University of Santo Tomas Library  
The Cebuano Studies Center of the University of San Carlos,  
Cebu.  
The Xavier University Museum and Archives, Cagayan de Oro.

This annotated bibliography does not hope to be exhaustive. Possibly, there are other pasyon texts that have not been collected and catalogued; but it is my hope that presenting even a tentative bibliography will ferret out other versions still in hiding.

1. Bernal, Jacinto, trans. *Pasion nan Catauan tamon Jesucristo sa Salita Sambali*. Manila, 1929.  
A translation into Sambali of Casaysayan nang Mahal na Pasion ni Jesuchristong Panginoon Natin.
2. *Biag da Apotayo Jesu, Maria quen Jose*. Manila: U.S.T. Press, n.p.  
A translation into Ilocano of Casaysayan nang Mahal na Pasion ni Jesuchristong Panginoon Natin. The translator is an anonymous native of Batac, Ilocos Norte – “ilocano natural iti ili a Batac.” To this text is appended “Panagtotooc ni Apotayo A Jesucristo a cas saoen ti santo ng ebanghelyo.”  
a. Manila: Imprenta ti Colegio ni Santo Tomas ito imatag ni D. Gervasio Memije, 1889.  
Retana, 2594.  
b. Manila: Imprenta ti Colegio ni Santo Tomas, 1892.  
Retana, 1474.  
c. Manila: Tipografia de la Universidad de Santo Tomas, 1950.  
Pambansang Aklatan.
3. *Bienang queralandalanan ning Guinutang Jesucristo cabang quetiya quing yatu angga quing pangalasana, t, pangamate quing Cruz uliringpamañachunga quing casalanan tamu*. Manila: Librerias y Papelerias de J. Martinez, 1927.  
A translation into Pampango of Casaysayan nang Mahal na Pasion ni Jesuchristong Panginoon Natin. R. Mojares in *Origins & Rise of the Filipino Novel* (Q.C.: U.P. Press, 1983), p. 51, dates this text as 1876. At the beginning of the pasyon are added a set of verses on the proper attitude regarding the recitation of the pasyon and a prayer in honor of the sufferings of Jesus.
4. *Casaysayan nang Mahal na Pasion ni Jesuchristong Panginoon Natin na Sucat Ipag-alab nang Puso nang Sinomang Babasa*. Manila: Imprenta de los Amigos del Pais, 1882.

This is the most popular of the Tagalog *pasyons*. It is known under various names: *Pasyong Genesis*, because the text begins with the narrative of creation; *Pasyong Pilapil*, on the erroneous presupposition that Fr. Mariano Pilapil, a Filipino secular priest, wrote the text; also *Pasion Mahal* and *Pasion Truncales*.

Rizal Library of the Ateneo de Manila  
Barrantes, pp. 156-57.

- a. Sampaloc: Imprenta de Sampaloc, 1826.  
Pambansang Aklatan.  
I. Medina, 1498.
  - b. Manila: Imprenta de los Amigos del Pais, 1859.  
Lopez Memorial Museum, 2544.
  - c. Manila: Establecimiento Tipografico "Ciudad Condal," 1870.  
Rizal Library of the Ateneo de Manila.
  - d. Manila: Tipografia de "Amigos del Pais," 1891. Muling inilimbag, Quezon City: R. Martinez and Sons, 1976.  
Retana, 2975.  
I. Medina, 1498. According to I. Medina, there exist the editions of 1854, 1867, 1868, and 1890.
  - e. Manila: Imprenta y Litografia de Juan Fajardo, 1933.  
Pambansang Aklatan.
  - f. Manila: Imprenta y Librerias de J. Martinez, 1934.  
Pambansang Aklatan.
  - g. Manila: P. Sayo, 1939.  
University of the Philippines Library, 2071.
  - h. Manila: Imprenta y Libreria P. Sayo vda. de Soriano, 1940.  
Lopez Memorial Museum.
  - i. Maynila: J. Martinez, 1942.  
University of Santo Tomas Library,
  - j. Maynila: Libreria ni Juliana Martinez, 1947.  
Pambansang Aklatan.  
University of the Philippines Library, 2072.  
University of Santo Tomas Library.
  - k. Maynila: Juliana Martinez, 1948.  
University of Santo Tomas Library.
  - l. Manila: Imprenta y Libreria P. Sayo, 1949.  
Pambansang Aklatan.
  - m. Manila: Aklatang Lunas nina Ignacio Luna at mga anak, 1949.  
Pambansang Aklatan.
5. Rosario, Margarita del, ed. *Ang Bagong "Pasyon Pilapil."* Malabon: Magsimpan Press, 1951.  
Rizal Library of the Ateneo de Manila.

- a. Malabon: Magsimban Press, 1952.

Pambansang Aklatan.

This is nothing more than an edition of the Casaysayan whose archaic spelling was modernized, "alinsunod sa makabagong paraan ng pagsusulat sa wikang Tagalog." The editor places some "estrofang ligaw" in their proper places and appended notes to explain archaic words.

6. *Casaysayan*. . . Maynila: Avelino E. Baldovino, 1955.

Many more editions of the Casaysayan from the decade of the fifties, sixties, and the seventies exist. Most of them are printed by Aklatang Lunas. No catalogue of these contemporary editions is deemed necessary.

7. *Casayuran nan pasion nga Mahal ni Jesucristo nga Guenoo naton Sadang ikasubo nan casing-casing han sino man nga magbabasa*. Go. Diaz M. Pascual, trans. Samar: Diaz M. Picardal, 1918.

Pambansang Aklatan.

A translation into Samareño of Casaysayan nang Mahal na Pasion ni Jesuchristong Panginoon Natin.

8. Espina, Alejandro. *Calantahon Mahatungod sa Pasion con Pagsaquit cang Jesus*. Cebu: Imprenta de San Jose, 1923.

Mojares, 283.

9. Gainza, Francisco, trans. *Casaysayan can Mahal na Pasion ni Jesucristo, Cagurangnanta na Sucat Ipaglaad nin puso nin siisay man na magbasa*. Ika-9 na ed. Manila: Tip. Linotype de Colegio de Santo Tomas, 1918.

Pambansang Aklatan.

- a. Manila: Imprenta de Babil Sayo, 1867.

Barrantes, p. 145.

- b. Manila: Santo Tomas, 1868.

Barrantes, p. 146.

I. Medina, 1251.

Retana, 1179.

Retana claims that the first printing of this translation into Bicol of the Casaysayan nang Mahal na Pasion ni Jesuchristong Panginoon Natin happened in 1866 or 1867. The edition that follows is the sixth printing.

- c. Manila: Imprenta del Colegio de Santo Tomas, 1891.

Retana, 1179.

- d. Manila: Tip. Pont. de la Universidad de Santo Tomas, 1929.

University of Santo Tomas Library.

- e. Manila: Imprenta de Universidad de Santo Tomas, 1951.

10. Geronimo, Nicasio L. *Pasiong Pilipino: Ang Buhay at Hirap ng ating Dakilang Martir na si Dr. Jose Mercado Rizal*. Pasay City: Ilaw sa Gitna ng Dilim, 1968.

Pambansang Aklatan.

The author uses the pasyon form to prove that Rizal is the reincarnation of Jesus, and hence the Messiah for the Malayan race.

11. *Gozos a Pangguiaalang ed Sta. Cruz a inateyay cataon tin Jesucristo: tan Gozos ed Santon angel a Bantay tan Pantaotang day Camareroad Purgatorio tan Gozos ed San Roque*. Manila: Colegio de Santo Tomas, 1861.

Retana, 987.

Retana claims "Las paginas 61-172 las ocupa el poema *La Pasion*."

12. Leguro, Julian at Kimin. *Tronco del Mundo: Kasaysayan ng Sangsinukob*. Maynila: Limbagan ni Julian Fajardo, 1930.

Pambansang Aklatan.

According to Tiongson, this is the *Pasion Truncales* (Pasyon: the Best-Known Filipino Book," *Archipelago* 3 [1976]: 30-38). However, the Truncales seems to be nothing else than the *Casaysayan* itself. The *Tronco del Mundo* comes from Atimonan, Quezon. Printed in the early part of the twentieth century, the text may be a product of the Colorum Movement.

13. Macapinlac, Dionisio. *Casalesayan qñq mal a pasion nang Jesucristo Guinutamu a meangu qñg Salesera ding Apat a Evangelistas*. Manila: Imprintara ding Amigos ning Pais, 1876.

Retana, 1528.

This is an original composition in Pampango and not a translation of any Tagalog pasyon. Dionisio Macapinlac was a secular priest of Pampanga. In 1852, D. Miguel Sanchez, the printer of Amigos del Pais, asked the permission of the Archbishop to have the text printed. It is not certain whether Sanchez was given permission to print the text right away, because no one was competent enough to act as calificador for a text in the Pampango dialect (Archdiocesan Archives of Manila "Censura e Impresion de Libros, 1844-52").

14. Merced, Aniceto de la. *El Libro de la Vida: Historia Sagrada con Santas Reflexiones y Doctrinas Morales para la Vida Cristiana en Verso Tagalo*. Manila: Libreria y Papeleria de J. Martinez, 1906 (?).

Muling inilimbag ng R. Martinez and Sons, 1976.

- a. Manila: Establecimiento Tipografico del Colegio de Santo Tomas, 1852.

I. Medina, 1548.

Pambansang Aklatan.

Pardo de Tavera, 1708.

There is a manuscript version (1842-43) of this text preserved in the Archdiocesan Archives of Manila. The whole poem is written in quintilla, unlike the published editions of 1852 and 1906 (?) where the portions written about the Old Testament are in four lalabin-dalawahin verses.

15. Nadela, Belinda, trans. *The Passion of Christ*. Cebu City: St. Theresa's College, 1963. (Typewritten.)
16. Oño, Filomena. *Ang Pasion ni Jesucristo*. Balamban, Cebu, n.d. (Typewritten.)  
         Xavier University Museum and Archives.  
         This typescript of a manuscript is similar to the pasyon from Camiguing (listed below). The similarities are enough to warrant the conclusion that they are but copies of the same pasyon. This particular copy has an essay in Cebuano proving that Jesus is truly God and man.
17. *La Pasion de Jesucristo ni Lutera de los Reyes*. Cebu, 1887.  
         Mojares, 478.
18. *Pasion na cataoan tin Jesucristo*. Manila: Santo Tomas University Press, 1951.  
         a. Manila: Imprenta de Santo Tomas a cargo de D.M. Ramirez, 1855.  
                 Barrantes, p. 145.  
                 I. Medina, 1482.  
                 Pambansang Aklatan.  
                 Pardo de Tavera, 1934.  
                 Retana, 233.
19. *Pasion nay yafutam a Jesucristo Aquimallo tan Dios Anni Virgen Maria* Tuguegarao, 1948.  
         Pambansang Aklatan.  
         A translation into Ibanag of Casaysayan nang Mahal na Pasion ni Jesuchristong Panginoon Natin.
20. *Pasyon sa Atong Guinoong Jesucristo*. n.p., n.d. (Typewritten.)  
         Xavier University Museum and Archives.  
         This is a typescript of a manuscript of unknown provenance from the province of Camiguing. Cf. comments on the pasyon of Oño given above.
21. *Pasion Sagrada*. Maynila: Carrasco Press, 1951.  
         Pambansang Aklatan.
22. *Pasion Ybanag nga pacannammuan tap Pagcupagginggari dafu tamu a Jesucristo, Napalang tap Pasion Ilocana nga naggafu ta abug nat Tagalog nga Sinumucob ta Ibanag nat tadde y Cagayan*. Aparri: Liberty Press, 1931.  
         Pambansang Aklatan.
23. Perfecto, Mariano, trans. *Kinabuhi kag Pasion ni Jesucristo nga Aton Guino*. Iloilo: La Panayana, n.d.  
         Appended to this Ilongo (Hiligaynon) translation of Casaysayan nang Mahal na Pasion ni Jesuchristong Panginoon Natin is "Lamentacion" from the Prophet Jeremiah, "Casayuran Sang Mga Lakatlatk



ni Jesucristo," an essay expounding on the number of steps it took Jesus to walk from Pilate's house to Calvary, and "Versos para Contemplar y Cantar la Sagrada Pasion y Muerte de Nuestro Señor Jesucristo," a pasyon in Spanish that begins with Palm Sunday and ends with the Siete Palabras.

a. Mandurriao: Libreria Panayana ni M. Perfecto, 1892.

I. Medina, 1373.

Pambansang Aklatan.

Retana, 3209.

A hand-tinted map accompanies this edition now in the collection of the Pambansang Aklatan. The maps were printed by Chofre in Escolta.

24. Poblete, Pascual. *Patnubay ng Binyagan: Kasaysayan mula sa Lalangin ang Sanlibutan Hanggang sa Pasiong Mahal ng Ating Panginoong Jesucristo*. Manila: Limbagan ng Dia Filipino Press, 1935.

University of the Philippines Library.

This is the only extant example of a pasyon from the Iglesia Filipina Independiente. The poet uses material from the Catholic pasyon in putting together his work.

25. Tan, Santiago. *Pacion sa Atong Ginoong Jesucristo*. Cebu: Sun Yat Sen Press Co., Inc., 1929.

Mojares, 284.

Alma Licen Sevilla's research, "Christ in the Cebuano Pasyon," shows that this and the three titles that follow are similar:

- (1) *Ang Pasyon ni Jesukristo (Pagsakit)*. Cebu City: Bacalso Press, 1955.

Mojares, 285.

- (2) *Ang Pasyon sa atong Ginoong Jesukristo*. Cebu: St. Paul Publications, 1962.

Mojares, 286.

- (3) Peñales, Modesta and Maximo Bulleser. *Pasion sa atong Guinoong Jesucristo*. n.p., n.d. (Handwritten.)

26. Villacastin, Tomas de. *Manga Panalangin Pagtatagobulin sa Calolova nang Tavong Naghihingalo . . . ysinalin sa vican tagalog ni D. Gaspar Aquino de Belen*. 5th ed. Manila: Imprenta de la Compañia de Jesus, 1760.

I. Medina, 1584.

J. T. Medina, 265.

Lopez Memorial Museum.

Pambansang Aklatan.

Pardo de Tavera, 93.

Retana, 317.

The original 1760 imprint of this pasyon may be found in the Lopez Memorial Museum and in the Pambansang Aklatan. The copy in the care of the Lopez Memorial Museum lacks four-and-a-half pages of the poem *Mahal na Passion ni Jesuchristong Panginoon Natin na Tola*. The copy of the Pambansang Aklatan is complete. Ateneo de Manila University, Rizal Library, has a microfiche of this edition, a copy of the Lopez original. The University of the Philippines Library also has a copy of this edition from the Bartlett collection.

In this translation of Villacastin may be found the first datable pasyon in Tagalog which the translator Gaspar Aquino de Belen also wrote. Manila, 1703.

J. T. Medina, 129.

Pardo de Tavera, 92.

While the following pasyons have been cited in bibliographies, no copies could be found which could subsequently be examined. Hence, it is difficult to ascertain when some were published, if at all; or whether these texts were cited on hearsay, as in the case of Barrantes, or upon actual examination of the texts. It cannot be ascertained too whether some texts are in fact prose rather than verse narratives.

27. Guian, Luis. *Pasion de Nuestro Señor Jesucristo*. Impreso en Manila hacia 1740.

Pardo de Tavera, 1286.

Pardo de Tavera's reference regarding this pasyon of Guian are the words of Fr. Delgado found in his *Historia General*.

28. *Pasion de Nuestro Señor Jesucristo en verso ilocano por Fr. Manuel Garriz*.

Barrantes, pp. 146-47.

Streit.

Barrantes cannot ascertain whether the text was published or not. But he does know that Fr. Garriz died in Laoag in 1760. ("Ignoro si esta impresa. El P. Garriz murio en Laoag en 1760"). The pasyon, therefore, was written prior to that year.

29. Gomez, Hipolito. *Los Trabajos de Jesus y Maria, Historia de la Sagrada Pasion de Ntro. Señor Jesucristo en Bisaya Panayano* (MS).

Streit.

30. Jerez, Juan. *Vida y Pasion de N.S. Jesucristo en idioma Pampanga* (MS).

Streit.

31. Sanchez, Juan. *Pasion de Nuestro Señor Jesucristo en Lengua Panayana*. Barrantes, p. 159.

Streit.

Barrantes claims that Juan Sanchez published his pasyon in 1717 ("Juan Sanchez . . . la publico en Manila en 1717").