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Conquistas De Las Islas Filipinas (1565-1615)

Review Author: John N. Schumacher

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CONQUISTAS DE LAS ISLAS FILIPINAS (1565-1615). By Gaspar de San Agustín, O.S.A. Edited by Manuel Merino, O.S.A. (Biblioteca "Mision-
alia Hispanica," vol. 18). Madrid: Consejo Superior de Investigaciones
Científicas, 1975. xlv, 789 pages. 1000 pesetas.

The last two decades have seen the republication of a number of the chronicles of the early years of Spanish domination of the Philippines, either in the original Spanish or in English translations. Reprints or annotated editions have appeared of the Franciscan Ribadeneira, the Jesuit Chirino, the Dominican Aduarte, as well as the nonmissionary chronicle of Morga. English translations, varying from carefully annotated new translations like Cummins's edition of Morga, to reprints of older texts from Blair and Robertson, to often inaccurate paraphrases, have likewise been published for several of these. Of all the major chronicles of the early decades of the conquest, only the extremely rare work of Gaspar de San Agustín has never been either reedited or translated until the present careful work of the well-known Spanish Augustinian historian, Father Manuel Merino.

Gaspar de San Agustín is perhaps better known for the lengthy and acerbic letter he wrote in his old age on the character of the *Indio* which he left behind him in manuscript at his death. His jaundiced views on Filipinos expressed in this manuscript, however, should not obscure his importance. In addition to a number of minor works, and his important Tagalog grammar, he published in 1698 this major chronicle, which was significantly entitled in the plural, *Conquistas* — that is, the two conquests, temporal and spiritual. Since the Augustinians accompanied Legazpi and played the major role in the evangelization for the period covered, San Agustín's account is the most extensive of all the early chronicles, giving more attention to the secular events of the early years than does any other chronicle. Naturally, it is long-winded, replete with miracles and edifying stories little to the taste of the modern reader, but nevertheless contains considerable information not found elsewhere.

In this new edition, Merino has modernized the orthography, punctuation, and accentuation of the original, and attempted to make uniform the forms of proper names. The references given in the original text have been checked out and, where applicable, replaced by citation of more modern editions of the authors cited, while deleting some of the superfluous ones. The editor himself has added some notes, principally from Augustinian records, where necessary to clarify or correct San Agustín's affirmations. Most important in a book of this amplitude and given the discursive style of the early chronicles, he has prepared an extensive index, not limited to persons and places, as is often done in such works, but including principal subject headings as well. The other major contribution of the editor is the lengthy introduction, principally dealing with the life of the author. In it Merino establishes

convincingly that the so-called "Segunda parte" of the *Conquistas*, covering the period 1616–1694, is likewise the work of Gaspar de San Agustín. This second part, which only saw the light of day in 1890, was published under the name of Casimiro Díaz, who was alleged to have composed it from notes and materials left behind by San Agustín. Merino makes clear that the paternity of the work should be fully attributed to San Agustín, and explains how the equivocation arose. One can only agree with Merino's opinion that a new edition of the "Segunda parte" is likewise in order, for though not quite as rare as its predecessor, and though parts of it have been reproduced by Blair and Robertson, it too contains a great deal of information which is not to be found in the few other chronicles which reach this period. It is to be hoped that Father Merino himself might make use of his long familiarity with the Philippine Augustinians to provide a modern edition done with the care and diligence he has expended on the book under review. In this one, he has performed an important service for which not only historians of the Philippine church but also those interested in deeper investigation of the Philippines at the time of the Spanish contact will be grateful.

John N. Schumacher

SEMBLANZA DEL BEATO EZEQUIEL MORENO, AGUSTINO RECOLETO Y OBISPO DE PASTO, COLOMBIA. By Eugenio Ayape, O.A.R. Granada: Editorial Santa Rita, 1975. 98 pages.

This is not a scholarly work, but an edifying biography of a Recoleta friar who worked in the Philippines, 1870–1885, principally in Calapan and Las Piñas. He later restored the almost-extinguished Recoleta province in Colombia, and was eventually made bishop of the diocese of Pasto in that country. In 1905 he was, for reasons of health, forced to return to Spain, where he died the following year. He was beatified by the Church in 1975. The main importance of this biography for the Philippines is the light it sheds, without intending to do so, on the "friar problem" of the nineteenth century. On the one hand, the saintly life of this Recoleta friar is a testimony to the falseness of the caricature, so common in Philippine historiography from the days of the Propaganda Movement, of the general moral corruption and oppressiveness of the friar orders. On the other hand, the sincere, even heroic, intransigence with which Bishop Moreno fought every manifestation of liberalism in Colombia is an indication of the unfortunate mentality which made the Philippine friars the target of Filipino *ilustrados* of the nineteenth century. For the attempts on the part of educated Filipinos to create a modern secular society in the Philippines met with almost total rejection, sincere no doubt and generally religiously motivated but quite anachronistic, from the friar orders. The author of this pamphlet has, of course, not drawn