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Pangasinan

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Reviews

PANGASINAN, 1572-1800. By Rosario Mendoza Cortes. Quezon City: University of the Philippines Press, 1974. xi, 276 pages.

In the last few years scholars have begun to turn their attention to the long-neglected local history of the Philippines, and several provincial or regional studies are now in progress. The only one, however, to appear in print prior to the book under review has been John A. Larkin's *The Pampangans: Colonial Society in a Philippine Province*. Larkin, however, gave relatively little attention to the period before the eighteenth century. Professor Cortes, on the other hand, has limited herself to this period, and has given us the first detailed study of the development of any Philippine region in the early Spanish period.

Inasmuch as there are few documents in the Philippine National Archives for the early centuries of Spanish rule, the principal archival source has been the Dominican archives, which have been exploited both diligently and intelligently at every step. The success of Cortes in using these records, together with the published Dominican chronicles, in piecing together the history of the province, makes clear how necessary to any local history of the early centuries the religious records are. Though they are naturally principally concerned with evangelization, the practical intervention of the friars at every point of the development of the province makes their records and chronicles an endless source of information on everything from the founding of towns and population statistics to the development of agriculture and the course of the revolts of the seventeenth and eighteenth centuries.

After describing the geography of the province and its pre-Hispanic culture, there are chapters on the beginnings of Hispanization, on political and social development, and on economic and material development. The revolts of Andres Malong in the seventeenth century and of Juan Palaris in the eighteenth century, each receive a chapter. These are undoubtedly the most thorough studies of these revolts that have been done. The treatment of that of Palaris is particularly enlightening for its discussion of the influence of class interests, and of the key role played by the Dominicans in maintaining or winning back the loyalty of the province in critical circumstances. A summary chapter, no doubt a survival from the original thesis, seems oddly out of place before the epilogue.

There are only a few minor errors to be pointed out. There is an apparent misunderstanding of the papal bull *Omnimoda* (p. 90). It was not this bull, but the *Patronato Real* created by previous grants which gave the Spanish Crown the duty of Christianizing the natives, a duty which the Crown entrusted to the religious orders. The *Omnimoda* was a bull obtained under the *Patronato* by which the religious orders were given certain powers for the carrying out of their mission. The baptism of Sultan Alimuddin (p. 123) was carried out in Pangasinan not because of the absence of the Archbishop of Manila, but because of his refusal to permit it. The statement (p. 131) that neither the manner of land cultivation nor the economy of the province was radically altered by the conquest, does not seem in accord with the facts in the text concerning the introduction of the plow and the production of sugar and indigo. Dates need to be fixed for these developments, but it is evident that there was more than mere subsistence agriculture by the eighteenth century.

With regard to the depth of Christianization, it seems to this reviewer that Cortes has adopted too easily the generalizations of Phelan (pp. 75—78) on the "Philippinization of Catholicism." It is quite clear that Christianity did not obliterate the native culture (nor should it have), but this does not mean that only a kind of syncretistic folk-Christianity came into being. It would seem that closer examination of the Dominican sources might give a more nuanced picture.

These points, however, are all minor, and do not substantially affect the value of this pioneering book. One can only hope for more such carefully done studies for other provinces and regions to lay a solid foundation for the history of the Philippines during the Spanish period. It is to be hoped too that Professor Cortes may continue her research on the subsequent history of Pangasinan.

John N. Schumacher

THE DISCOVERY OF THE IGOROTS. Spanish Contacts with the Pagans of Northern Luzon. By William Henry Scott. Quezon City: New Day Publishers, 1974. xiii, 370 pages.

The extensive writings of Dr. William Henry Scott over many years on the peoples of the Gran Cordillera Central and their culture have appeared in numerous publications here and abroad, including this quarterly. The book under review is then the fruit of many years of research in libraries and archives. But it is also the product of the intimate knowledge and sympathetic understanding of the peoples of whom he writes, acquired during many years working as a missionary in northern Luzon, a fact which adds to its value.

As the title makes clear, the book does not pretend to be a comprehensive history of the mountain peoples, for, as the author puts it, such is