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A Catalog of Filipiniana at Valladolid

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first geographical and ethnological survey of the region now comprising New York's Lower and Upper Bays, the Narrows, Narragansett Bay, and Newport, Rhode Island and in broader perspective all the regions adjacent to these.

Verrazzano's lifetime, like the few decades between 1940 and the present, witnessed an enormous enlargement of man's mind and a stimulation of his imagination — due in that age less perhaps to group effort and more to the individual accomplishments of men like Columbus, Amerigo Vespucci, Magellan, Balboa, Cortés, Erasmus, Thomas More, Leonardo da Vinci, Michelangelo, and Copernicus. The present work, therefore, is an important contribution to the history and geography of a time of great human achievement.

In Chapter Five Professor Wroth corrects several of Verrazzano's errors in topography and measurement of distance. To these could be added a rectification of a Scriptural reference of the great explorer in the last sentence of his narrative: *che si adempia la sacra voce de lo evangelio, In omnem terram exiit sonus eorum etc.* The text mentioned is not from the Gospels but from Psalm 19, 4 and is cited by St. Paul in Rom. 10, 18.

Thomas J. O'Shaughnessy, S.J.

A CATALOG OF FILIPINIANA AT VALLADOLID. Edited by Helen R. Tubangui. Quezon City: Ateneo de Manila University Press, 1973. xv, 364 pages.

A number of books listing the holdings of public and private Filipiniana collections here and abroad have earlier been published. To name some taken at random: *Union Catalog of Philippine Materials of Sixty-Four Government Agency Libraries of the Philippines* (Manila, 1962), Doris Varner Welsh's *A Catalogue of Printed Materials relating to the Philippine Islands in the Newberry Library* (Chicago, 1959) and Isagani R. Medina's *Filipiniana Materials in the National Library* (Quezon City, 1973).

Helen R. Tubangui's *A Catalog of Filipiniana at Valladolid* is the latest addition to this growing list. To be sure, such listings are invaluable research tools to the scholar and student of Philippine history and culture, facilitating as they do the search for materials.

The Filipiniana Collection of the Colegio de los Padres Agustinos in Valladolid, Spain, more popularly known as the Colegio de los Filipinos (for hundreds of years it trained missionaries destined for the Philippines) is possibly the richest private repository of Philippine original printed and manuscript source materials in Spain. In it are found many items not listed by the early bibliographers Retana, Medina, and Pardo de Tavera.

Tubangui's *A Catalog of Filipiniana at Valladolid* lists down the rich Filipiniana found in this collection. Until this catalog was put out by the Ateneo, there was no published catalog of the Filipiniana holdings in Valladolid. How it came to be published by the Ateneo is an interesting story in itself.

In 1955 Fr. Isacio Rodríguez, the Augustinian historian and bibliographer who was then the librarian of the Augustinian library, prepared a catalog of printed materials found in the collection. With the approval of the then Philippine ambassador to Spain Pedro Sabido, Dr. Domingo Abella, who had been doing research in Spain at that time, offered to have the Rodríguez Catalog published by the Philippine government. Rodríguez consented and personally delivered the catalog to the Philippine embassy in Madrid in 1956. The gift was received by Minister José Alejandrino, at the time the charge d'affaires, in behalf of the Philippine government.

But it would take almost twenty years before the catalog was published, not by the Philippine government, but by the Ateneo de Manila. In doing so, the Ateneo has placed in its debt the scholars, bibliographers, librarians, bibliophiles and Filipiniana enthusiasts by making known the rich Filipiniana which the Valladolid Augustinian Collection contains.

This catalog lists dated and undated printed materials, dated and undated manuscripts and periodicals all relating to the Philippines. It thus complements the listings of Filipiniana by the earlier bibliographers, and the earlier listings of other public and private libraries.

The dated printed materials are listed according to author and year, the earliest of which is 1585 and the latest 1927. Following the same pattern are the dated manuscripts, the earliest of which is 1621, the latest 1897, a total of twenty-five manuscripts. An index concludes the work.

As the listing itself shows, the Valladolid collection is rich in materials in the various Philippine languages (i.e., Iloko, Kapampangan, Zambal, Bicol and Tagalog) of the regions where the Augustinians labored for hundreds of years. Listed, for instance, are Francisco Coronel's *Catecismo de la Doctrina christiana en lengua pampanga* (Manila, 1622), Francisco López's *Arte de la lengua yloca* (Manila, 1628), Diego Bergaño's *Arte de la lengua pampanga* (Manila, 1729) and Sebastián Totanes' *Arte de lengua tagala* (Manila, 1745).

Also listed are the standard histories of the religious orders by writers who themselves had labored in the Philippine missions: the Franciscan Ribadeneyra's *Historia . . . de la prouincia de San Gregorio de las Philipinas* (Barcelona, 1601), the Jesuit Colín's *Labor evangélica . . . de la Compañía de Jesús . . . en las Islas Filipinas* (Madrid, 1663), the Dominican Aduarte's *Tomo Primero de la historia de la prouincia del Santo Rosario de Filipinas . . .* (Zaragoza, 1693), and the Augustinian Gaspar de San Agustín's *Conquista de las Islas Philippinas* (Madrid, 1698), among others.

Aside from these chronicles are the various novenas, collections of sermons, catechisms, manuals for missionaries and priests, as well as manuals for the cultivation of cacao, coffee and cotton and other products, statistics, and the versions of the Passion in different Philippine languages.

Understandably many of the items were written by Augustinians themselves. It is, thus, that this listing may well provide an initial source of a study of Augustinian literature in the Philippines, as it may indeed provide the starting point of the study of printing in the various Philippine languages; in short Philippine cultural, social and religious history.

That the *Catalog* will greatly help facilitate the search for Philippine materials in the Augustinian Library in Valladolid goes without saying. My research experience in this collection in 1954-1955 and, again, in the fall of 1973 was that without such listing the researcher had to use all the ingenuity he could muster looking for the materials that he needs. Alas, Philippine materials are listed in the card catalog among all the other materials — and I estimate there are thousands of them — and unless one has the time and the patience to go over each individual item, the researcher of Philippine materials will hardly know where to begin.

The Augustinian Library's classification of books, monographs and other items in the collection follows a style uniquely its own (it, definitely, is not the Dewey decimal system), but, strangely enough, it works most of the time. Other times, though, an item listed in the card catalog cannot be found. While this *Catalog* under review may not completely solve the problem, it will make the search for Philippine materials in Valladolid less time-consuming, not to say, less frustrating.

It is inconceivable to think that there are only twenty-five manuscripts as listed here. Relying on my memory, I remember that I came across manuscripts such as the *Papeles de Ilocos*, various reports of missionaries who labored in the Abra and the Mt. Province missions, the manuscript of Retana's annotations of Morga, among others. These I do not find in the Tubangui *Catalog*.

Some items listed would mean more to the reader unfamiliar with the Collection had they been annotated. To name just one instance: an item simply listed here as *Prensa de Madrid* is actually a 72-volume collection of clippings from Madrid newspapers covering the period July 1893 to March 1899, and is, therefore, a rich source of Spanish insights into the situation of the Philippines immediately before and during the Philippine revolution.

This could have been the case had Miss Tubangui or any of her assistants been to Valladolid to personally check the items themselves. Indeed, while she and her assistants painstakingly and meticulously checked the entries against the better-known published bibliographies, checklists, and catalogs of Filipiniana, this *Catalog* would have been more authoritative had they known the items *de visu*, and not just relied on these listings.

One also wonders what practical value this *Catalog* has for most Filipino researchers, whose resources and time may not permit them to go to Valladolid to conduct their researches there.

The Ateneo Library has put out a listing of their Filipiniana on microfilm, but the edition was so limited that it was out of print as soon as it came off the press. That the Ateneo collection of printed and manuscript materials, not to say of microfilm, is definitely one of the richest private collections in the country today is also well-known. Yet, these materials remain unknown to most Philippine scholars for want of a published catalog.

It is hoped, therefore, that the Ateneo University Press also publish a catalog of the microfilm, printed and manuscript materials of the Ateneo Library, and make it easily available, as they are now making available to the scholarly world the *Catalog of Filipiniana at Valladolid*.

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