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## The Discovery of the Igorots

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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

not possible of a preliterate society which kept no records. It is rather a history of "the process by which the Spaniards met the Igorots, gradually learned more about them, and then spread that knowledge." Hence it deals directly with Spanish contacts with the Igorots — that is, the Isneg (Apayao), Kalinga, Bontoc, Ifugao, Kankanay, and Ibaloy — but in the process we learn a great deal about the people themselves. The story is divided into eight chapters corresponding to the successive phases in the Spanish contacts with the mountain peoples. These are punctuated by two chapters entitled "Igorot Ethnography", corresponding to 1795 and 1898, in which the Igorot way of life, as seen through Spanish eyes, is summed up for each of these periods.

Beginning with the expedition of Juan de Salcedo in the 1570s to seek out the Igorot gold mines, the Spaniards attempted for three centuries to subdue the mountain people, a task which was not yet completely accomplished when Spanish rule in the Philippines came to an end. Spanish troops, or Spanish-led Filipino lowlander troops, went up to the Cordillera to seek gold, to punish raids on the lowlands, to prevent the flaunting of the tobacco monopoly, to enforce the recognition of Spanish rule and the payment of the tribute. Until well into the nineteenth century, the Igorots managed to defend their independence, and Spanish military presence remained precarious. More successful were the Augustinian and Dominican missionaries who hiked over the mountains attempting to bring the message of the Gospel, often proceeding without armed escort and living alone where Spanish armed forces, who so frequently frustrated the work of the friars, could not remain. The author is at his best in telling the story of these missionaries, and though he notes sympathetically their limitations and failures, he has a clear eye for their contributions and the heroism which so often marked their work.

Though the book is the fruit of scholarly research in several archives in Manila and in Spain, as well as diligent sifting of the old chronicles, and hence offers both solid results and suggestions for further research to scholarly historians, it is not a work written to be read only by scholars. Scott has an eye for interesting human behavior and cultural traits, a sympathetic and imaginative (in the best meaning of the word) sense of the point of view of his subjects, be they Igorot warriors or Spanish friars. He writes with vividness and often with humor, so that his book can be read not only by the scholar, but by all Filipinos interested in the past of their people. One of the purposes animating the author has been precisely to provide a deeper understanding that the Igorots are not just a cultural minority, but a part of the Filipino people, whose history belongs to that of the nation.

Both scholar and general reader will find most helpful the numerous maps from different periods accompanying each chapter. Here the often confusing place-names of the chronicles are identified with great skill and care. Even apart from the book itself, the maps would be an important contribution to further study of the sources. In addition to the comprehensive scholarly bibliography of sources used in preparing the book, there is a bibliographical essay entitled "Reading about Igorot history in Manila,"

which provides guidance to the ordinarily available published works for the non-specialist, who the author hopes will be interested in further reading. For those who are, this book will have provided not only the framework for further study, but also the perspective from which to undertake it. Finally, it may be remarked that the book is singularly free from errors of any kind. The only one which caught the eye of this reviewer was the confusion in the name of Archbishop Basilio Sancho de Santa Justa y Rufina, on p. 142, surely a pardonable slip!

*John N. Schumacher*

ORIGINS OF THE PHILIPPINE REPUBLIC: Extracts from the Diaries and Records of Francis Burton Harrison. By Francis Burton Harrison. Edited and annotated by Michael P. Onorato. (Southeast Asia Program: Data Paper No. 95) Ithaca, N.Y.: Cornell University Southeast Asia Program, 1974. x, 258 pp. \$6.50.

Francis Burton Harrison is well-known to every student of Philippine history as the Governor-General (1913–1921) during whose term substantial Filipinization of the colonial government took place, in close co-operation with Quezon and Osmeña. The events contained in this book, however, come from two later periods during which Harrison acted as adviser to Quezon — late 1935 to early 1937 in Manila, and 1942–1944 with the Philippine government-in-exile in Washington, D.C. — and a brief visit in 1938 to Manila. Professor Michael P. Onorato, who has written extensively on the regimes of Governors-General Harrison and Leonard Wood, has edited the work for publication. It was apparently earlier printed by Harrison for private circulation among friends in a Tangiers press in 1951. The copy used by Onorato, the only one he has located, has annotations in the handwriting of Harrison himself, which are noted in this edition.

As might be expected in such a work, there is a great deal of routine matters and of contemporary Manila or Washington gossip. Harrison, however, seems to have frequently been very close to Quezon, and the recipient of many confidences. The diaries, moreover, are remarkably frank (Harrison had bracketed some of the more revealing passages in his own copy, probably for omission in a later printing), and afford numerous insights into persons and events. Naturally, such material must be used with great caution, given the mixture of direct reporting, gossip, and personal opinion or biases of Harrison. It is Quezon particularly who is the focus of Harrison's attention. The man, the politician, and the statesman in him are all illuminated.

Onorato has annotated the work, sometimes giving his personal evaluations of particular issues, other times referring the historian to his own or other pertinent published works for further study. The annotations are