BOOK of ABSTRACTS

to the Late Eighteenth Century

The Philippines from the Sixteenth

TRANSFORMATIONS
NEGOTIATIONS
IMPOSITIONS

13-16 October 2020

FRIENDSHIP DAY CONFERENCE
184 PHILIPPINE-SPANISH
18th Philippine-Spanish Friendship Day Conference
The year 2021 marks the 500th year of Ferdinand Magellan’s arrival in the Philippines. This event is significant not only because it was our first direct contact with a people who subsequently colonized us, but more importantly, it ushered in a new period in our history. This period was characterized by dramatic changes in the political, economic, and socio-cultural life of the Philippines. But although Spanish colonialism was the primary stimulus that brought about such changes, the reactions of the Filipinos themselves, ranging from flight and fugitivism to outright resistance, and deliberate participation and accommodation, must also be emphasized. *Hispanization*, therefore, as John Leddy Phelan (1959) argues, was a product of the colonizing efforts of the Spanish *conquistadores*, officials and religious missionaries, and the Filipinos’ involvement in this process.

To commemorate this historic event, the Philippine-Spanish Friendship Day Conference 2020 aims to gather scholars to present new researches that reexamine the “hispanization” of the Philippines from the sixteenth to the late eighteenth century. Phil-Span 2020 intends to provide a forum for academic papers which interrogate the multi-faceted hispanization process viewed from different perspectives and by utilizing diverse theoretical lenses and unexplored primary materials. Through these papers, the conference will probe three specific processes. First, it will analyze the colonial impositions introduced and maintained by the Spaniards, highlighting their motivations and their consequences. Second, it will examine the myriad forms of negotiation and even conflicts that occurred between the Spaniards and Filipinos that shaped Philippine colonial society. Finally, it will explore the diverse transitions and transformations in the Philippines as a result of hispanization.
Day 1: 15 October 2020, Thursday

1:00 p.m. - 1:45 p.m.  OPENING PROGRAM

National Anthem of the Philippines
National Anthem of Spain

Opening Remarks
Hon. Danilo L. Concepcion
President, University of the Philippines

Message
His Excellency Jorge Moragas Sánchez
Spanish Ambassador to the Philippines

Message
Prof. Maria Bernadette L. Abrera, Ph.D.
Dean, College of Social Sciences and Philosophy
University of the Philippine Diliman

Introduction to the Theme
Hon. Rene R. Escalante, Ph.D.
Chairperson, National Historical Commission of the Philippines

Introduction to the Project 2021
Prof. Emeritus Maria Serena I. Diokno, Ph.D.
Project Leader, Project 2021

Masters of Ceremonies:
Asst. Prof. Javier Leonardo Rugeria
Mr. Patrick James Serra
UP Department of History

1:45 p.m. - 2:00 p.m.  BREAK

2:00 p.m. - 3:30 p.m.  PANEL 1:
The Production of Historical Knowledge (1)

Ana Hernández Callejas
Archivist
Archivo General de Indias, Seville, Spain
“Spanish Archives on the Philippines: The Archivo General de Indias”

Carlos Madrid, Ph.D.
Director of Research, Micronesian Area Research Center
University of Guam
“Spanish Philippine Cartography as Representations of Worldviews: A Preliminary Survey of Indigenous and Other Local Contributions”
**Annabel Teh Gallop, Ph.D.**
Lead Curator, Southeast Asia Division
The British Library
"Malay Letters from Mindanao and Sulu from the Early Eighteenth Century"

Moderator:
**Rhodalyn Wani-Obias**
Asst. Professor, Department of History
University of the Philippines

3:30 p.m. - 3:50 p.m.  OPEN FORUM

3:50 p.m. - 4:00 p.m.  BREAK

4:00 p.m. - 6:00 p.m.  **PANEL 2:**
**Facets of the Colonial Economy and Christianization**

**Luis Alonso Álvarez, Ph.D.**
Professor, Department of Applied Economics
Universidade de A Coruña, Galicia, Spain
"The People and the Land: Agriculture and Property Rights in the Philippines, 1565-1780"

**Kristyl Obispado**
Asst. Professor, Department of History
University of the Philippines
"Los Indios Philippinos: The Early Migrant Workers from Manila to Acapulco, 1571-1640s"

**Jely Galang, Ph.D.**
Asst. Professor, Department of History
University of the Philippines
“No One But the Sangleyes: Iron Mining and Chinese Workers in the Philippines, 1753-1780s”

**Maria Eloisa de Castro, Ph.D.**
Assoc. Professor, Department of History
University of Sto. Tomas
“Locating Yndios y Naturales amidst Royal and Religious Conflicts over Philippine Hospitals, 1572-1782”

Moderator:
**Rhodalyn Wani-Obias**
Asst. Professor, Department of History
University of the Philippines

6:00 p.m. - 6:20 p.m.  OPEN FORUM
Day 2: 16 October 2020, Friday

1:30 p.m. - 3:30 p.m.  
**PANEL 3:**  
The Production of Historical Knowledge (2)

**Regalado Trota Jose**  
Archivist  
Archivo de la Universidad de Sto. Tomas  
“Seventeenth-Century Tagalog Document Writing”

**Jorge Mojarro, Ph.D.**  
Associate Professorial Lecturer  
Department of Literature, University of Sto. Tomas  
“Filipino Writers During the Early Colonial Period: From Bagongbanta to Saguinsín”

**Miguel Blázquez Carretero, Ph.D.**  
Coordinator, Spanish Section  
University of the Philippines &  
**Jillian Loise Melchor**  
Instructor, Department of European Languages  
University of the Philippines  
“Divining the Indio’s Tongue: Missionary Language Learning in Colonial Philippines”

**Kerby Alvarez, Ph.D.**  
Asst. Professor, Department of History  
University of the Philippines  
“Colony and Catastrophes: Earthquakes, Volcanic Eruptions, and the Discourses on Disasters in the 17th and 18th Centuries”

Moderator:  
**Ruel Pagunsan, Ph.D.**  
Assoc. Professor, Department of History  
University of the Philippines

3:30 p.m. - 3:50 p.m.  OPEN FORUM

3:50 p.m. - 4:00 p.m.  BREAK

4:00 p.m. - 5:30 p.m.  
**PANEL 4:**  
The Workings and Impact of Christianization

**Mark Dizon, Ph.D.**  
Instructor, Department of History  
Ateneo de Manila University  
“Visitas a la Tierra: Circulation and Conversion in the Philippines, 1690-1745”
Grace Liza Concepcion, Ph.D.
Asst. Professor, Department of History
University of Asia and the Pacific
“Spaces of Faith: Probing Miracles and Dissent in the Pueblos of Southern Luzon”

Marya Svetlana Camacho, Ph.D.
Assoc. Professor, Department of History
University of Asia and the Pacific
“In Facie Ecclesiae: Marriage in Spanish Colonial Philippines”

Moderator:
Ruel Pagunsan, Ph.D.
Assoc. Professor, Department of History
University of the Philippines

5:30 p.m. - 5:50 p.m. OPEN FORUM

5:50 p.m. - 6:00 p.m. CLOSING PROGRAM

Closing Remarks
Neil Martial R. Santillan, Ph.D.
Chairperson, Department of History
University of the Philippines

Masters of Ceremonies:
Asst. Prof. Javier Leonardo Rugeria
Mr. Patrick James Serra
UP Department of History
ABSTRACTS
Archives are the institutions that preserve primary and fundamental sources for historical research. Documents are generated and preserved for an administrative purpose, thereby guaranteeing their status as the first and best resources for the reconstruction of what happened. Spain’s archival tradition, which dates back to the Middle Ages, extended geographically as the Spanish administration covered parts of Europe, America, and Asia. Documents produced in other territories arrived in the Spanish peninsula because decisions were made here. In 1565, the Philippines was chosen as the center of the Spanish administration in Asia. From the year Magellan left the port of Seville in 1519 until years after the loss of the Philippines in 1898, the documents produced in the management of the Philippine territory have been preserved in the Spanish archives. Of all the archives, the most relevant is undoubtedly the General Archive of Indies (Archivo General de Indias, AGI), which my paper focuses on. I will discuss the nature of the AGI, how documents from and about the Philippines reached official hands in Spain, and the organization and management of documents preserved in the AGI, so that researchers can navigate the vast sea of documents that the archive contains and appreciate the multiple possibilities of research they offer.

Spanish geospacial and mapping methodologies such as trigonometry and world projection frameworks like Mercator’s were Western in origin. But these were not the only techniques of knowledge gathering employed in Spanish Philippine cartographic representations. My paper selects six maps that reveal traces or absence of indigenous or local sources. From this survey, it can be gleaned that some of the delineators and engravers of these specific maps were artisans who crafted maps as actual, tangible representations of their perceived reality and were not Westerners, but Filipino, Chinese, or indigenes with their specific knowledge of the physical and spatial world anchored on local information. Although representing the autochthonous cosmo-vision was not a priority of the colonial authorities, they nevertheless were dependent on local knowledge about the different parts of the colonial territory. Thus, the physical representation of the cartographic worldview became the end result of a process of negotiation and reinterpretation that revealed the syncretic mixture of two worlds, the indigenous and the colonizer’s.
This paper introduces eight letters in Malay in Jawi (Arabic) script from Mindanao and Sulu, dating from 1703 to 1721. These documents, which are held in the Archivo General de Indias in Seville, are the oldest known Malay documents from the Philippines, and are presented with full romanized transliterations and English translations of the Malay texts. The two earliest letters are from Sultan Jalaluddin Bayanul Anwar of Maguindanao and Sultan Syahabuddin of Sulu to the Spanish Governor in Manila, Domingo de Zabalburu, and concerning the killing of Sultan Kaharuddin Kuday of Maguindanao by Sultan Syahabuddin in 1702. The later letters are from Maulana Jafar Sadik Syah, contender Sultan of Maguindanao in Tamontaka, to Governor Sebastián de Amorena in Zamboanga. Following the rebuilding of the Spanish fort in Zamboanga in 1718-1719, Maulana Jafar Sadik Syah established friendly relations with the Spanish in the hope of gaining support against his half-brother Sultan Jalaluddin. The main value of these Malay letters is that they offer a more direct and authentic voice from Maguindanao and Sulu than can be found in any documentation in Spanish, and can also help to throw light on the extent to which the Muslim polities of the southern Philippines were networked into the broader Malay world.

My paper examines the modifications of the agricultural landscape of the Philippines and the relationship between people and land from the 16th to the 18th centuries as a consequence of Spanish conquest and colonization, with focus on the most affected areas: the Tagalog plain, Central Luzon, and Cebu. The first part of the paper discusses the impact of the conquest on Philippine agriculture and the imposition of the first forms of territoriality, including the introduction of new crops alongside the intensification of existing crops and agricultural practices. Here I rely on extensive official accounts of the mercedes (royal land grants) granted by the Philippine governors to the Hispano-Mexicano settlers and to their indigenous allies from 1565-1632 from a partial replica at the AGI of the Libros de Gobernación y Guerra that were destroyed during the British occupation of Manila in 1762-64. The second part of my paper looks at the progress of agrarian systems in the 17th century in relation to the forms of property and the introduction of agrarian techniques, the diffusion of new crops and the enhancement of existing ones. The judicial process undertaken by the Audiencia of Manila in 1698 at the request of the Juzgado de Indultos y Composición de Tierras of Madrid against rural owners provides valuable information. I end my paper...
with a discussion of the changes in the forms of property and crops, using documents emanating from the royal order of 15 October 1737 on the composiciones of lands and collection of fines that became the basis of the widely studied Tagalog agrarian revolts in 1745.

> In 1571, Manila became a capital city and transformed into an important center of global trade. As a crucial commercial link between China and the New World, the colonial government mobilized the archipelago’s native labor to supply galleon provisions and some commercial cargoes and to serve as port workers, galleon crew, and soldiers. In the process, new types of labor emerged: monetized or free-paid labor and, with the increasing demands of the galleon trade, Acapulco laborers who became early migrant workers.

This study identifies some 190 indios philipinos (native Filipinos) who left the Philippines and worked as port laborers in Acapulco between 1590 and 1640. Snippets of their lives are captured and their journey from the Philippines to Acapulco retraced, since these are crucial aspects of their shift from being native to migrant workers. This journey was not merely a spatial movement but also a reinforcement of colonial processes such as religious conversion and “rebranding.” By analyzing 16th- and 17th-century migrant workers, I hope to broaden the geographical scope of the study of early colonial laborers of the Philippines and reexamine traditional views of native labor.

> In November 1753, Francisco Xavier Salgado, a resident of Manila and a pioneer Spanish industrialist, applied for a license to open and operate two iron mines he discovered in Camarines and Tondo. In his application, he specifically stated his intention of importing Chinese “masters and officials” (mining and metallurgical experts) to work on the mines. Other merchants engaged in mining also preferred employing Chinese workers in the extraction of iron which developed in the eighteenth century. My paper explores the role Chinese workers played in the development of the Philippine iron mining industry from the opening of the first mines in 1753 to the early 1780s when Filipino experts began to administer some iron mines in Luzon. I probe into the actors, institutions, and processes involved in the recruitment and deployment of Chinese mine labor amidst the broader political, military, and socio-economic milieus of the period. I also describe and analyze their everyday life and working conditions, emphasizing the labor hierarchy on the sites. I argue that the importation and employment of these workers were the state’s pragmatic response to the labor concerns in the mining sector at the time. The state’s dependence on Chinese labor led the government to adjust its Chinese immigration policy while maintaining policing and surveillance practices of Chinese workers on the mines.

“Los Indios Philipinos: The Early Migrant Workers from Manila to Acapulco, 1571-1640s”
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“No One But the Sangleyes: Iron Mining and Chinese Workers in the Philippines, 1753-1780s”
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Asst. Professor
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Clashes between agents of Church and government over the operation of several hospitals administered by religious orders are relatively not well known. But the conflicts are important because the issues surrounding them were not confined to hospitals per se but, at times, extended to the ownership and management of lands endowed to the hospitals. In certain cases, conflicts stemmed from jurisdictional rights between chapels and churches involving the residents, who were *yndios y naturales* (natives), while other conflicts took place between two religious orders.

This paper looks at the royal and religious conflicts concerning Philippine hospitals with the aim of foregrounding the *yndios y naturales* who negotiated between periods of tenability and contentiousness during the conflicts. The phrase ‘*yndios y naturales*’ is taken directly from the records and refers specifically to Tagalogs living in the provinces (Manila, Cavite, Laguna) where the hospitals in this study were located. Indigenous responses to the opening of hospitals and missionary work are studied. Based on these responses, the long-term effects on *yndios y naturales* are drawn out: the extent to which the pre-Spanish social structure remained useful, which parts were reshaped to accommodate new policies and a new religion, and how *yndios y naturales* looked at themselves vis-à-vis a changed and still changing world.

For this paper, I identified and selected texts prepared or signed by Tagalog speakers of the late sixteenth and seventeenth centuries that are found in the following archives: *Archivo Francisco del Ibero-Oriental* (AFIO), which houses documents created by the Franciscans in the Philippines, in Madrid; the *Archivo General de Indias* (AGI), the “mother of all archives” for the Hispanic world, in Seville; the *Archivo de la Provincia de los Agustinos Filipinos* (APAF), which houses the documents created by the Augustinians in the Philippines, in Valladolid; the *Archivo de la Provincia del Santísimo Rosario* (APSR), which keeps custody of the documents created by the Dominicans in the Philippines, in Ávila; and the *Archivo de la Universidad de Santo Tomás* (AUST) in Manila. In transcribing Tagalog from the archival source, I retained the original so as to give an idea of the evolution of the orthography, while texts in *baybayin* are rendered in their romanized form. I then organized the texts into the following categories: documents where Tagalogs had a small or passive role in their creation, such as signing a summons for a hearing or a receipt of payment; and documents such as...
deeds of sale and of donation, petitions, complaints, or wills that were produced with greater volition on the part of Tagalogs. I conclude with an examination of the numerous lives of Tagalog documents, from the original to the salin (translation) to the concuerda con su original (in accord with the original) and the important stamp, archivese (to be filed).

The study of colonial Spanish-Philippine literature has long been neglected, causing the eclipse into oblivion of pioneering Filipino authors who dabbled with new Western literary genres and textual productions. This survey offers a historical and literary analysis of nine Filipino authors who wrote poetry (Francisco Bagongbanta, Bartolomé Saguinsín), sermons (Andrés López, Martín José de Endaya y Rayo), historiography (Francisco Moreno, Luis Beltrán Pigu), theatrical plays (Nicolás de San Pedro), and even scientific treatises (Tomás Pinpin, Ignacio Mercado) from the 17th to the late 18th century. By highlighting the literary and scientific merits and the originality of these texts, one sees the opportunities Filipino authors had to create and produce texts within the restrictions imposed by colonial policies and the printing presses owned by the religious orders.

The history of Philippine linguistics is firmly entangled within the Spanish colonial project. After all, it was the missionaries assigned to proselytize in this insular colony to whom we must credit the pioneering works on Philippine grammar and lexicography. Our paper treats missionary linguistic activities as raw materials for historical analysis. We set aside the formal and structural aspects of missionary linguistic work as we foreground the colonial dynamics engendered and reinforced by the language acquisition of religious officials. Drawing from testimonies, chronicles, and grammatical and lexicographical treatises between the sixteenth and the eighteenth centuries, we seek not only to reconstruct the missionary’s language learning process but also to frame this process as one of language and cultural contact predicated on political-religious colonial dominion.

This paper is a historical analysis of three natural disasters: the 1645 Manila earthquake, the 1743 Tayabas, and Laguna de Bay earthquake, and the 1754 Taal Volcano eruption. These calamities are empirical examples of how catastrophes modified physical landscapes and human settlements and shaped colonial discourses on hazards and disasters. Images of communities in entropy demonstrate not only the extent of nature’s wrath but also the vulnerabilities of colonial settlements in various historical eras and varying geographic contexts. By deconstructing these historically documented calamities, people’s perceptions and responses are problematized. I argue that experiences of disaster illustrate not only the political and the socio-

“Filipino Writers During the Early Colonial Period: From Bagongbanta to Saguinsin”

Jorge Mojarro, Ph.D.
Associate Professorial Lecturer
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“Divining the Indio’s Tongue: Missionary Language Learning in Colonial Philippines”

Miguel Blázquez Carretero, Ph.D.
Coordinator
Spanish Section, University of the Philippines &
Jillian Loise Melchor
Instructor
Department of European Languages, University of the Philippines

“Colony and Catastrophes: Earthquakes, Volcanic Eruptions, and the Discourses on Disasters in the 17th and 18th Centuries”

Kerby Alvarez, Ph.D.
Asst. Professor
Department of History,
University of the Philippines
economic dynamics of a society but also the prevailing environmental thought, including the burgeoning historiographical tradition relating to hazards and disasters.

PANEL 4: The Workings and Impact of Christianization

Spatial concepts such as cities and reducciones dominate the historiography of Spanish colonial Philippines. This paper proposes an alternative by emphasizing the role of the circulation of people—Spanish officials, priests, indigenous people—in the functioning of the Spanish regime and indigenous communities. Such circulation was vital in the process of conversion, as seen, for instance, in the visitas a la tierra or inspection tours. During these trips information was gathered; contact, initiated; missions, consolidated; and personal bonds, solidified, leading to the conversion of natives in the unsubjugated areas of Luzon between Pampanga and Cagayan. As part of their administrative duties, Spanish oidores and priests circulated in the provinces and countryside. These travels, which became more prevalent from the late seventeenth to the mid-eighteenth century, presented greater opportunities for contact and conversion. Moreover, Spanish circulation found fertile ground in indigenous notions of mutual visits and hospitality. Reciprocity and personal contact were important in building the ties that convinced some indigenous communities to align themselves with Spaniards and convert to Christianity.

This paper discusses the beginnings of selected Southern Luzon pueblos in the early 17th century, namely, Lumban, Mabitac, and Longos. I treat pueblos as spaces that were configured along religious lines. While it is true that pueblos became units of government and tribute collection, they were also also, and perhaps even more importantly, spaces of congregated people adhering to the same faith. This paper examines the missionaries’ ways of attracting people and instilling in them new world views: through festivity, spectacle and public display of penance and the extraordinary. The pueblos represent three different ways of pueblo foundation. Lumban arose from the encomienda of Lumban and gave birth subsequently to other pueblos which were formerly visitas of Lumban. Mabitac began as a visita of Siniloan, one of the earliest pueblos. Longos also began as a visita of Paete, but its principales of visita and other neighboring visitas came together to petition for their independence. Their stories illustrate the role of the natives and the native elite in the emerging life of the pueblos. The development of these pueblos in this early era of

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the Spanish period further shows the relationships among the agents of pueblo building: the Spanish civil authorities, the religious, and the natives. Finally, these stories show the dynamics between agents and colonial institutions—in this case, the Church—at the initial stage of their establishment and the impact of these interactions on the development of pueblos and related structures. The accounts of the beginnings of Lumban, Mabitac and Longos show how the pueblo became the context of religious life. Moreover, they elucidate the way Christian practices were gradually established in the pueblos and adopted the natives.

> As the basis of biological, spiritual and legal relationships, with their respective material expressions and appurtenances, marriage in Spanish colonial Philippines was regulated by a normative order that combined old and new. Rather than disentangling them as discrete systems, this paper aims to discover how these factors intersected and adapted as borne out by practice and experience. To what extent, for example, were canonical prescriptions observed and localized, and were the corresponding values assimilated, modified or ignored in the process? I also look into the place of marriage in the construction of colonial society within the matrix of Catholic culture and Spanish notions of “civilization.” Filipino agency may be gleaned in their participation or non-participation in institutional processes that regulated matrimonial affairs; and indirectly, in the very assessment of their conduct and attitude towards marriage made by religious and secular authorities. My paper covers the more intensively hispanized areas on one extreme and, on the other, mission territories without, however, attempting to represent the entire colonial space. The first section examines the state of canonical marriage in lowland, more hispanized society in the seventeenth-century through the prism of four lawsuits. The second deals with the introduction of Catholic marriage in eighteenth-century Franciscan highland missions in Luzon. The third part makes use of pragmatic normative literature produced in and specifically for the Philippines in the eighteenth century about the experiences of religious in the missions and parishes. The last section briefly illustrates marriage at the core of parish life, and concomitantly its role as a socio-moral building block in the colonial project.
Luis Alonso Álvarez received his Ph.D. from the University of Barcelona. He is currently Professor of Economic History at the University of A Coruña. His research interests include colonial history (the Philippines and Mexico), business history and regional history. He has published, among others, the book *El costo del Imperio asiático. La formación colonial de las islas Filipinas bajo dominio español, 1565-1800* (México y A Coruña) (The Cost of the Asian Empire. The Colonial Formation of the Philippines Under the Spanish Rule). He has also participated in various collective books and written several papers in academic journals.

Kerby C. Alvarez is an Assistant Professor at the Department of History, College of Social Sciences and Philosophy, University of the Philippines (UP) Diliman. He finished Bachelor of Arts in History (2010) and Master of Arts in History (2014) in the UP Diliman. He obtained a Doctorate en Histoire, Art, at Archeólogie (HISTAR) degree from the Université de Namur in Belgium (2019). The National Commission for Culture and the Arts (NCCA) awarded him the Young Historian’s Prize in 2015.

Miguel Blazquez is Assistant Professor and Spanish Section Coordinator at the University of the Philippines Diliman Department of European Languages. With a PhD in Spanish Philology (UNED) and MSc in Applied Linguistics and Second Language Acquisition (University of Oxford), he is the author of several articles published in internationally renowned journals such as *Applied Linguistics or Language Learning & Technology*.

Ana Hernández Callejas is an Archivist at the *Archivo General de Indias* (AGI), in charge of the *Audiencia de Filipinas* Section since 1995. She spent several years assisting at the National Archives of the Philippines in Manila under a grant from the Spanish Ministry of Cultural Cooperation. She has been most helpful to the Project 2021 members who researched at AGI in Seville.

Marya Svetlana T. Camacho is Associate Professor at the Department of History at the University of Asia and the Pacific (Pasig City, Metro Manila). She earned her PhD in History from the University of Navarra (Spain). Most of her published work has been devoted to women in Spanish colonial Philippines, particularly on the feminine ethos and education, also in relation to pre-colonial society and culture. This has branched out to her current project on the introduction of canonical marriage in the Philippines and its interface with Philippine matrimonial customs.

Grace Liza Y. Concepcion is Assistant Professor of History at the University of Asia and the Pacific where she teaches undergraduate courses in Philippine History. Her dissertation focused on the rise and development of pueblos in Laguna de Bay, a region outside Manila, from the late 16th to the mid-18th century. She currently researches on property holding by natives in the Philippines in the 17th century.

Maria Eloisa de Castro is currently Associate Professor in the Department of History, University of Santo Tomas. Her research interests include Religious History, History of Education and Social History in the Spanish colonial period. In 2019, she received a Research Award from the National Commission for Culture and the Arts.

Mark Dizon is an Instructor at the History Department of Ateneo de Manila University. His research interest is in imperial and cultural history. His current project investigates the role of mobility in colonial encounters in eighteenth-century Luzon.

Jely A. Galang is Assistant Professor of History at the University of the Philippines, Diliman. He holds a Ph.D. in Asian Studies (History) from Murdoch University (Perth). His research interests include Chinese in Southeast Asia, Philippines-China relations, nineteenth century Philippines, and history of crime and punishment. In 2011, the National Commission for Culture and the Arts awarded him the Young Historian’s Prize.
**Annabel Teh Gallop** is head of the Southeast Asia section at the British Library, London. Her main research interests are in Malay manuscripts, letters, documents and seals, and the art of the Qur’an across the Indian Ocean world. She was elected a Fellow of the British Academy in 2019.

**Regalado Trota José** studied anthropology and art history at the University of the Philippines. He collaborates with public and private institutions towards the protection and study of the cultural heritage of the church. He is the Archivist of the 400-year-old University of Santo Tomás in Manila.

**Carlos Madrid** is Associate Professor and Director of Research of the Micronesian Area Research Center at the University of Guam. He holds a Ph.D. in Contemporary History from Universidad Complutense de Madrid. He has conducted research projects about the Philippines and the Pacific since 1996. He co-authored *The World of the Manila-Acapulco Galleons* (2017). Dr. Madrid has given lectures in the University of the Philippines, Keio University of Japan, the Diplomatic School of Madrid. He has also authored the books *Flames Over Baler* (UP Press, 2012), *Seráphico* (NCCA, 2012), and *Beyond Distances* (Northern Mariana Islands, 2006). He was co-founder and editor-in-chief of Filipiniiana.net, a division of Vibal Publishing House (2005-2006) and was Director of Instituto Cervantes de Manila. Dr. Madrid curated the exhibits *Seraphico: The Franciscan Missionaries in the Aurora Region*, on permanent display in Museo de Baler (Aurora Province, Philippines), town where he is Adopted Son, and the exhibit *Belau na Sebangiol* at the Belau National Museum (2005).

**Jillian Loise Melchor** is Instructor of Italian at the Department of European Languages of the University of the Philippines Diliman. She is the translator of *Il regno della venditrice e del criminale* from the original poetry collection by Filipino national artist Rio Alma. Her research interests are in the field of translation and cultural studies.

**Jorge Mojarro** holds a Master’s degree in Spanish Language and Literature (Universidad Sevilla, 2003) and a PhD in Spanish and Latin American Literature (Universidad de Salamanca, 2016). He is a faculty member of the Department of Literature in University of Santo Tomás since 2017 and a resident fellow of the Research Center for Culture, Arts and the Humanities of the same university. During the last eight years, he has been devoting his researches in the areas of Philippine Colonial Literature, History of the Printing Press in the Philippines, Philippine Literature in Spanish Language, and Missionary Linguistics.

**Kristyl Obispado** is Assistant Professor of History at the Department of History, University of the Philippines, Diliman. She is a doctoral candidate in History at El Colegio de México and is currently working on her dissertation *The Royal Sailors of The Carrera del Pacífico, 1580-1640*. Her areas of interest are galleon trade, early colonial Philippines, and labor history.
MODERATORS
**Ruel V. Pagunsan** is an Associate Professor at the Department of History, College of Social Sciences and Philosophy, University of the Philippines (UP) Diliman. He holds a Ph.D. in history from the National University of Singapore (NUS). Dr. Pagunsan’s dissertation interrogates the role of colonialism in the historical construction of the Philippine natural world. Focusing on the range of natural history projects under the American colonial sponsorship, his work examines the approaches and narratives about the Philippine environment as they intertwined with the stories of the colony, the scientists, the institutions, and the nation.

**Rhodalyn Wani-Obias** is an Assistant Professor at the Department of History, College of Social Sciences and Philosophy, University of the Philippines (UP) Diliman where she graduated with degrees in BA Sociology and MA History. She is currently a PhD candidate in History at the same university with her research focus on exploring networks of propaganda between 19th century Philippines and Europe. Aside from 19th century Philippines and the Philippine Propaganda Movement, her research interests also include discourses on nationalism and identity, social history, and history of emotions.