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## **Documenta Malucensia: II (1577–1606)**

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## Book Reviews

DOCUMENTA MALUCENSIA: II (1577-1606). Edited and annotated by Hubert Jacobs, SJ. (*Monumenta Historica Societatis Iesu*, vol. 119). Rome: Jesuit Historical Institute, 1980. xxxi, 794 pages.

It is often forgotten that in the late sixteenth century, Spanish power and ambitions, as well as missionary work, were not confined to the Philippines. Rather Manila was a center from which Spanish soldiers and missionaries radiated out to a greater or less degree to most of East and Southeast Asia. Particularly was this true after 1580, when Philip II of Spain also became by inheritance Philip I of Portugal. Though Portugal and the Portuguese empire in Asia retained their separate civil and ecclesiastical administration under the kings of Spain until the Portuguese regained their independence in 1640, it was inevitable that Spanish forces in the Philippines should be more and more involved in areas which had been occupied or influenced by the Portuguese, especially as the overextended Portuguese empire proved too vast for the inadequate resources of the metropolitan power. From Manila Spanish and Filipino soldiers and sailors frequently engaged in enterprises far from the Philippines, but in the service of the king.

Moreover, as Cesar Majul has stressed in his *Muslims in the Philippines*, historians must see the Malay world as a whole in the sixteenth century, and not merely within the divisions artificially imposed by the spheres of influence of the European powers. Thus events in southern Philippines cannot be adequately treated in abstraction from the fact of close links between the sultanates of Magindanao and Ternate, or of Sulu and Brunei. Though not all the Malay peoples of the Malay area were Muslims, nor were the different Muslim states always united against the Europeans or Christian Malays, the early history of Spanish Philippines needs to be put into the wider context of Southeast Asia no less than the Philippines of today must be seen in the context of ASEAN. It is for this reason that the volume under review, though professedly dealing with the Jesuit missions in Maluku (to use, as the author does, the ancient and modern Indonesian name, corrupted by the Dutch and English to *Moluccas*) is of interest to historians of the Philippines.

This volume is part of a much larger and older series, begun in 1894, under the general title *Monumenta Historica Societatis Iesu*, which undertook to publish critical editions of the documents in Jesuit and other archives dealing with the founding and early history of the Society of Jesus in Europe. Though its original purpose has been largely fulfilled by now with ever higher critical standards, and the published documents have made possible hundreds of scholarly works in many languages on the early Jesuits, the past few decades have seen a shift in the focus of the series, now in its volume 119. Within the general series a sub-series entitled *Monumenta Missionum Societatis Iesu* has shifted the attention of the Jesuit Historical Institute in Rome to the Jesuit missions in all parts of the world. This sub-series, now reaching volume thirty-nine, has already documented the missions in various parts of North and South America, as well as India and soon Japan. To these is now added volume two on the Maluku mission, of which the first appeared in 1974. The latter covered the period 1542-77, prior to the coming of the Jesuits to the Philippines, as well as prior to the first Spanish incursion into the Muslim states of the south, and hence had only a few minor references to the Philippines. The present volume, however, covers the period during which the Spanish Jesuits began their missionary work in the Philippines (1581) and that during which the Portuguese empire came under the crown of Spain (1580) and extends to 1605, when the Portuguese presence in Maluku came to an end and only two Jesuit missionaries survived in isolated islands. Of the 190 documents edited here, some twenty-five were written either by Jesuits of the Philippine mission or by those of the Maluku mission but temporarily staying in Cebu or Manila, seeking assistance from the Spaniards. Included are a few letters of Governor Pérez Dasmariñas and Governor Pedro de Acuña, connected with the reconnaissance work in Ternate and Tidore, which the governors entrusted to Bro. Gaspar Gómez, S.J., much to the discomfort of his superiors in Manila.

Despite the Latin title, the introductions to the documents and the copious explanatory notes are done in English, though the documents themselves of course are in their original Spanish and Portuguese. Not only the extensive historical introduction to this volume, but also that of the first, would be useful for interpreting the documents in this volume, even though the documents in the first volume are not generally relevant to the Philippines. The critical edition of the documents themselves has been done with the care characteristic of the series, and each document is preceded by relevant data concerning it, and a brief English summary. Some of these documents were used, though not published, by Horacio de la Costa in his *Jesuits in the Philippines*, and a few others have been published in a different context in Pastells' edition of Colin's *Labor evangélica*, but even these will take on a new meaning in being published in conjunction with the rest of the documentation of the Maluku mission.

Fr. Jacobs' next volume will begin with the new era of the Maluku mission begun when the great Spanish expedition of 1606 established a presence of Spain in Maluku which was to last until 1662, when, due to the supposed threat of Koxinga to Manila, the garrison was withdrawn and the mission came to an end. These subsequent volumes promise to be of much greater value to Philippine historians as the Maluku area became fully integrated with Spanish Philippines. The Spanish efforts to conquer the Magindanaos and Sulus, the Spanish-Filipino garrisons in Ternate, the impact of the Dutch Wars on Luzon and the Moro Wars on the Visayas, the studies in Manila of the Christian prince of Siao, and finally the mass migration of the Mardicas — the Christian inhabitants of Maluku — to their new Ternate in Cavite when the Spaniards abandoned the Maluku garrison, should all receive light from many of the documents to come. Though the primary focus of the series is the history of the Jesuit mission, the entanglement of the secular and the religious, so characteristic of the period, assures historians of seventeenth century Philippines of much documentation of more general interest, as can be seen already in de la Costa's treatment of Spanish-Muslim relations in his *Jesuits in the Philippines*. In the absence for the foreseeable future of any corresponding series of *Documenta Philippina* for publishing the extensive collections of documents in many archives on the Philippine Jesuit missions, the *Documenta Malucensia* series, begun with such meticulous scholarship, promises much material for historians of the Philippines as well as those of Indonesia, and hopefully can contribute to a more truly integrated history of the Malay peoples of Southeast Asia than at present exists.

John N. Schumacher, S.J.

HISTORY OF NEGROS. By Angel Martínez Cuesta, O. A. R. Manila: Historical Conservation Society and The Recollect Fathers, 1980. x, 474 pages.

In reviewing this book, one must distinguish the historical essay itself from its external style i.e., the English translation of the original Spanish and its printing. Both the translation and the printing are so patently inadequate that one wonders if the editors had seen the proofs before approving them for final publication. The book, as it stands, does not do justice to the valuable study by Fr. Martínez or to Philippine historiography in general. There is a dearth of good historical writing in this country, and it is regrettable that such a haphazard publication should still be offered to the public.

First of all, one misses the fine bibliography which had been included in the excerpt published as part of the requirements for the doctoral degree from the Gregorian University (Rome). At least a judicious selection of titles could have enhanced this English version of the *History*. It is not enough to