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History of Negros

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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Spain in Maluku which was to last until 1662, when, due to the supposed threat of Koxinga to Manila, the garrison was withdrawn and the mission came to an end.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

refer to the sources in the footnotes. This is not always convenient, and more importantly, the footnotes in this edition are rather mixed up more than once. For example, on page 34, the last footnote is number 21, but the next footnote on page 35 is number 24. On page 157, we have footnotes 45 and 46, followed on page 158 by footnotes 41 to 44. On page 248, we find references to footnotes 66, 66 B, and 66 C; but while we can find the notes corresponding to 66, there is nothing for 66 B or 66 C!

Another example of careless proofreading is the last line of page 127 ("of government rendered to the treasury and they included every"), which should have been the first line on page 128. And what is now the first line of this page ("were the accounts that the governors at the end of their period") should have been the last line of the preceding page.

Perhaps these external shortcomings could have been compensated for by a good translation. They are not. The English text is not only not stylish, but is often erroneous. The most obvious example is footnote 38 of Chapter V (page 101) which cites "Luengo and Salutan, José Ma, etc.," as though these were two authors instead of just one whose name was most probably José Ma Luengo y Salutan.

One is then uncertain whether this edition is faithful to the author's mind, and the reviewer finds himself in that strange position that what he is evaluating may not be the original book!

The book has thirteen chapters grouped into three parts. Part I is entitled "The Coming of the West, 1565-1660" (original title: "*Proceso de Transculturación, 1565-1660*"); Part II is "The Barren Years, 1660-1800"; and Part III is "Reforms, 1800-1898" (original: "*Por el Camino de las Reformas, 1800-1898*").

The six chapters that cover the third part deal with the nineteenth century and offer the most data. This does not mean that the earlier sections are not as important. Like the history of the rest of the Philippines, this century was critical for Negros. Improvements and modern developments were introduced which laid the foundation for the modern province we now know it to be.

The general pattern of the study is clear enough. It was the missionaries who started everything when they arrived at the end of the sixteenth century to reorganize life in Negros through the preaching of the Christian gospel. They did not always enjoy uniform or undivided success. Because of the Spanish *Patronato*, the missions served as centers of both the Christian religion and Hispanic culture. The political crises of Spain, then, affected the fortunes of her missions in the colonies, and the neglect and stagnation of Negros, as likewise that of the other provinces in the Philippine archipelago, can be traced to these upheavals in the Spanish peninsula. By the eighteenth century, Spain was an exhausted country, and in the nineteenth, she was reeling under the effects of the Napoleonic invasions. The Church, either in the peninsula or in the Spanish colonies, were not untouched. In the Philippines,

this was especially seen in the dire lack of priests and missionaries needed to continue the work so heroically started by the missionaries in the preceding centuries. The wonder is not that the missions in Negros were so woefully neglected; rather, that these missions continued to thrive, and from small mission centers they became civil towns.

Fr. Martínez deserves to be congratulated for his detailed research, paving the way for further study of Negros. From now on, anyone who wants to study the history of this island must start from his essay. Especially commendable is his critical use of the sources and statistical data. Perhaps one might ask whether some lines could have been added to explain the neglect of Negros by both the colonial administration and the metropolitan government in Spain.

This is an important study and one hopes that a completely revised English edition is forthcoming.

José S. Arcilla, S.J.

ARISTOCRACY OF THE MIND: A PRECIOUS HERITAGE (A BIOGRAPHY OF JORGE BOCOBO). By Celia Bocobo Olivar. Quezon City: New Day Publishers, 1981. 114 pages.

In a commencement address in 1948, Jorge C. Bocobo said that

Aristocracy of the intellect is the true aristocracy and is worthy of honor and respect. It should measure success, not in terms of lands, houses, automobiles and a large bank account but by helpfulness to others, by having rendered service to the poor, by having stood for righteousness at any cost. It fights wrong and oppression in every form.

In this biography of her father, Celia Bocobo Olivar, successfully depicts him as such an "aristocrat of the mind."

Jorge Bocobo was born 19 October 1886 in Gerona, Tarlac. His early education was in the private and public schools of Tarlac. In 1904 he went to the United States in the first group of government pensionados, where he studied law in Indiana University. In 1907, with a bachelor of laws degree, he returned to the Philippines. After working for four years as a law clerk in a government office, he began his long career in the University of the Philippines as a lecturer in its law school. In 1924, he succeeded George Malcolm as dean of the U.P. College of Law. For ten months in 1927-28, he was Acting President of U.P. during the absence abroad of Rafael Palma and in 1934, upon the death of Rafael Palma, Bocobo was elected President by the Board of Regents. After five years as U.P. President, he became Secretary of Public Instruction in President Quezon's cabinet, in which he remained until the war. During the war, from 1942 to 1944, he served as Justice of the Supreme