

philippine studies

Ateneo de Manila University • Loyola Heights, Quezon City • 1108 Philippines

The Jesuit Letters of Mindanao As a Source of Anthropological Data

Frank Lynch

Philippine Studies vol. 4, no. 2 (1956): 247–272

Copyright © Ateneo de Manila University

Philippine Studies is published by the Ateneo de Manila University. Contents may not be copied or sent via email or other means to multiple sites and posted to a listserv without the copyright holder's written permission. Users may download and print articles for individual, noncommercial use only. However, unless prior permission has been obtained, you may not download an entire issue of a journal, or download multiple copies of articles.

Please contact the publisher for any further use of this work at philstudies@admu.edu.ph.

<http://www.philippinestudies.net>

The Jesuit Letters of Mindanao As a Source of Anthropological Data

FRANK LYNCH

FOR the past four centuries Jesuit missionaries have written periodic field reports. Their accounts, whether intimate letters to friends and relatives, annual or occasional reports to superiors, or descriptions written expressly for public reading, contain abundant information for the student of missiology, the historian, and the anthropologist.

The Jesuit Relations of North America are a notable case in point. From 1632 to 1673, the annual reports sent by missionaries of New France to their superiors at Montreal or Quebec were relayed to the French provincial. These letters, published at Paris in the years of their transmittal, later became the core of the 72-volume collection and translation edited by R. G. Thwaites under the title, *The Jesuit Relations and Allied Documents*.¹ Both before and after the appearance of this monumental edition students of colonial history leaned heavily on these "authentic and trustworthy documents."² And they still do.

The anthropologist is equally indebted. No modern ethnologist investigating Indian tribes of eastern Canada or of the northern United States from New England to the Mississippi can safely ignore the Jesuit Relations. In them he finds an invaluable base-line for studies especially of the Algonquian Abenaki between Montreal and Quebec, the Montagnais centering at Tadoussac, the Huron of southern Canada, the Iro-

quois of New York State, and a host of other tribes: the Ottawa, Chippewa, Cree, Menomoni, Potawatomi, Sac, Fox, Winnebago, Miami, Illinois, and Sioux. For monographs and summaries about these tribes, references to the Jesuit Relations are a commonplace.

THE JESUIT LETTERS OF MINDANAO

The Philippine counterpart is a 10-volume series published from 1877 to 1895 under the title, "Letters of the Jesuit Fathers of the Philippine Mission."³ Publication was interrupted by the Philippine Revolution (1896-1897) and by the period of adjustment to American sovereignty (1898-1902), but in 1903 an additional volume appeared: "Inspiring Letters of Jesuit Missionaries in the Philippines 1898-1902."⁴

The latter publication comprises an introduction on the state of the Jesuit Philippine Mission in 1899 and four major sections: (1) Forced abandonment of the Mindanao missions (pp. 1-168); (2) Petitions from various towns for the return of the Jesuits (pp. 171-222); (3) Return to the missions (pp. 225-304); and (4) News from Manila (pp. 307-368). The letters and other documents presented in this volume are of importance for the Philippine historian but yield little of direct consequence for the anthropologist; they will not be considered in the balance of this article. Attention will be given only to the original 10-volume series, to be referred to as the Jesuit Letters of Mindanao or simply as the *Cartas*.

NATURE, CONTENT, AND AREA COVERAGE

The *Cartas* were written by Spanish Jesuits of the late 19th century, almost all of them active members of the Mindanao mission. Most of the letters are reports addressed to the Jesuit superior in Manila who in turn had them published for the information and edification of other interested readers, particularly in the Philippines and Spain.

Scope and content. In view of the main purpose of the letters, which was to report on the progress of the mission effort, it is not surprising that so many of the 3,500 pages of the *Cartas* are concerned with the spiritual state of the various mission centers, with missionary methods (successful and unsuc-

cessful), and with requests for assistance from Manila. However, unless the modern reader understands the dual function and basic strategy of the 19th century Mindanao missionary, he will be puzzled by the prominence accorded discussions of new settlements and obstacles to their formation and consolidation.

Spanish missionaries operating in the frontier regions of Mindanao were primarily bearers of the Gospel, but when they had penetrated beyond the last government outpost they were the sole representatives of the Crown as well. That they considered themselves such, and were so considered by the people among whom they labored, is evident from the testimony of the *Cartas*. Further, the official character of the Jesuit Letters of Mindanao suggests that this dual function was in policy and fact approved by both Church and State.

The State's interest lay in Filipinization, or the drawing of the Mindanao peoples into the national framework; the Church's aim was religious instruction, conversion to Christianity, and provisions for the regular reception of the sacraments—in brief, the inchoative establishment of the Church. Since, however, political control and spiritual shepherding alike demanded ready communication between the governing and the governed, it was judged that potential subjects living in small and isolated groups of houses scattered over valley and mountain had first to be "reduced" or brought together into larger and more accessible settlements. Reduction thus became the fundamental strategy of both Church and State, and the Mindanao frontier missionary was doubly committed to the formation, preservation, and fostering of new population centers. His purpose was to "*reducir, civilizar y cristianizar*" (*Cartas* 5:9); his basic equation, at times made explicit, was this: subject of the King = Christian = one leading a "*vida social*" = one with permanent residence in a settlement having its *camarín*, or chapel, its *tribunal*, or civic center, and its *justicias*, or local government officials. The larger villages had to have their schools as well.

As a consequence of this cardinal concern of the missionary, the *Cartas* abound with discussions of the effects which

various forces are having on his efforts to form and consolidate reductions. A partial list of such forces would necessarily include government legislation on the tribute and tribute exemptions, and on provision for elementary schooling. The actions of local government officials and the movements of their police units were also judged to be crucial to the struggle for stability. Other themes appearing again and again in this context are the intrusions and influence of the Magindanao, Maranao (Lanao), and Sulu Moslems, or Moros, slave-taking by the Manobo, Mandaya, and Bagobo, and the more subtle but equally disastrous operations of certain Bisayan and Chinese merchants. Environmental influences are also given their use, for the course and devastation of earthquakes, floods, storms, plagues, and epidemics are often described in detail. Tardy law enforcement, a Moro raid, and a cholera epidemic were equally distressing to the Mindanao missionary: any one of them, if allowed to continue, could disperse the settlement he was at such pains to preserve intact.

The Jesuit Letters of Mindanao are filled, then, with passages reflecting the dual function of the men who wrote them. However, despite this preoccupation with "reduction, civilization, and Christianization"—and in part because of it—most Mindanao missionaries also recorded observations and reports on the beliefs, customs, language, institutions, and material culture of the people among or near whom they were laboring. Nonetheless, all but three instances of extended and orderly ethnographic reporting, as opposed to the numerous topically limited or passing descriptions, come from the pen of a single man, P. Francisco de P. Sánchez, professor of natural sciences at the Ateneo Municipal in Manila, vacation-time investigator and later missionary in Mindanao. His contributions, along with the other rich (if uneven) anthropological content of the *Cartas*, will be surveyed under a separate heading, below.

Up to this point attention has been given to those documents which fill almost 90 per cent of the *Cartas* pages, namely, letters written from the Mindanao mission stations or their out-liers. There are other offerings, some of them of particular worth for the anthropologist. Included in this material are travel reports written by superiors and others who toured the Min-

danao mission districts for purposes of visitation or reconnaissance (1:3-45; 2:187-230; 3:184-202; 8:5-61, 229-244); policy and progress reports (7:295-308, 326-349; 9:599-667; 10:588-610); letters and treaties from sultans of Sulu (2:243-247; 3:33-34, 203, 213); letters and articles on the unique Tamontaca reduction at the mouth of the Rio Grande de Cotabato (2:230-238, 238-243; 3:160-162; 5:207-216); letters from missionaries on leave in Manila or Cebu (8:138-141, 469-474); mission statistics (9:667-679, 679-680; 10:611-612); obituaries (6:309-338; 8:110-112, 394-399, 475-478); maps, and, in Volume 10, plates.⁵

A special word about the maps. Volume 10 has three tip-ins (of Basilan Island, Zamboanga Peninsula, and the Davao District), while Volumes 3, 6, 7, and 9 each have a single large folded map at the back. One of these is a copy of P. Murillo Velarde's 1744 Map of the Philippine Islands, accompanied by a few pages on its history (6:339-341). Volume 3 features an 1880 map of Mindanao with comment in text (3:196-202), but the 1887 map of the island is of greater interest to the anthropologist since it is specifically a *Mapa etnográfico*, in colors and keyed into a survey of Mindanao and its peoples written by the Jesuit superior, historian, and ex-Mindanao missionary, P. Pablo Pastells (7:326-349). The last folded map is dated 1892 and accompanies Volume 9. It is detailed and beautifully executed, covering the present province of Bukidnon, Lanao, Misamis Oriental, Misamis Occidental, northern Cotabato, and eastern Zamboanga.⁶

Before the subject of general content is closed, a summary of the ten volumes by page content and time span should be presented (Table 1). This table will be useful for the ready location in time of the references appearing in Tables 3 and 4.

TABLE 1
PAGE CONTENT AND TIME SPAN OF THE *CARTAS* VOLUMES

Volume	Published	Time Span ^a	Pages
1	1877	1876-1877	100
2	1879	1876-1878	257
3	1880	1879-1880	215
4	1881	1880-1881	182
5	1883	1881-1883	281
6	1887	1883-1884	347
7	1887	1885-1886	353
8	1889	1887-1889	491
9	1891	1889-1891	683
10	1895	1891-1894	631
			3,540

a. The time span is derived from the date on the earliest and latest *letter* in the volume. A few volumes contain accounts and statistics from years prior to this span.

Area Coverage. Except for the Agusan River Valley and (after 1887) the Bukidnon Plateau, the mission areas were coastal with limited penetration inland from strategic stations. On the mainland of Mindanao there were mission bases at intervals along the Pacific coast of the present provinces of Surigao and Davao, around the Cape of S. Agustin in the south, and along the shores—east, northwest, and west—of the Gulf of Davao. Missionaries operating out of the present Davao City occasionally extended their activity as far south as Sarangani Bay, Cotabato.

Continuing around the great Cotabato Peninsula, one finds the next mission stations at the mouth of the Rio Grande de Cotabato, and at nearby Polloc, Cotabato. Across the Moro Gulf several posts were clustered at the southern tip of the Zamboanga Peninsula, but there were none on the Sulu Sea side of that peninsula except Lubungan, Dipolog, and Dapitan in the far north, opposite southern Negros. To the east of Dapitan there were stations along the coast of Macajalar Bay in the present province of Misamis Oriental, and at intervals eastward to Surigao, Surigao. If one adds the Agusan River Valley, which had mission stations prior to the *Cartas* period (1876-1894), and the Bukidnon Plateau, which was rediscovered in 1886 by

Don Luis Huertas, Governor of Misamis, and received its first permanent mission station only in 1890, he will have described the Mindanao mainland mission area. Islands in which the missionaries were active are the Dinagat and Siargao groups off northern Surigao, Samal in Davao Gulf, Basilan off southern Zamboanga, and Jolo in the Sulu Archipelago.

But a plotting of mission centers is not yet a complete description of the area covered by the *Cartas*, for the Spanish missionaries were part-apostle, part-patriot, and part-explorer. The majority of them were given to extensive apostolic trips into the area around their stations, the discovery of new interior communication routes between coastal missions, and the temporary satisfaction of a perennial curiosity. Routes were pioneered up the Rio Grande to Bukidnon and down the Rio Grande to Cotabato, and a way was forced from the Upper Agusan to Bislig on the Pacific and to Davao to the south. Expeditions were made along the Cotabato coastline from the Rio Grande south to Sarangani Bay; others went north from Cotabato along the shores of Illana Bay and as far west as Dumanguilas Bay, site of Margosatubig. Excursions from the port of Zamboanga reached the same bay from the west, or traveled up the Sulu Sea side of the great peninsula to Siocon. Missionaries from Dapitan visited Sindangan Bay. Dinagat, Samal, Basilan, Jolo, and Siassi Islands became familiar territory to the restless Spaniards.

This tendency of the missionaries to range widely should be borne in mind by the student seeking local information from the *Cartas*. Although the great number of loci, or places from which letters were written (Table 2), reflects the fact that many missionaries put pen to paper when away from their bases, most of them did their letter-writing from a central point. These places, identifiable in Table 3 by the relatively large number of references opposite them, are the loci of many letters regarding the surrounding areas.⁷

CONTENTS OF INTEREST TO ANTHROPOLOGISTS

Since the anthropologist may be professionally interested in so many aspects of a people's way of life, there is scarcely a

page in the *Cartas* which will not draw the attention of some member of the discipline. However, the letters in these ten volumes can be seen as belonging to one of the following five categories:

1. Ethnographies in miniature and natural science surveys;
2. Letters containing case histories, descriptions of a particular facet of the people's way of life, or collections of observations no one of which is developed beyond a simple statement of fact;
3. Letters which contain directly useful anthropological data presented in passing and without development;
4. Letters containing information and descriptions from which inferences may be made regarding such subjects as social organization or attitudes of one group toward another;
5. All other letters; namely, those concerned primarily and almost exclusively with the spiritual state of the mission and matters of administration and public welfare.

This five-way division emerged from a reading through of the *Cartas* and does not represent a pre-determined scheme. However, the general criteria of explicitness, detail, and extent of ethnographic description became more consciously operative as the reading progressed. As each of the five categories is briefly considered here, the reader will see how these qualities vary.

Category 1. In this class are what might be called consciously designed and executed field reports on a people's culture or their natural environment. Among the ethnographies, the best is P. José María Clotet's letter on the Bukidnon of north-central Mindanao (9:170-187), written in the spring of 1889 when the author and his colleague at the Ateneo Municipal, P. Francisco de P. Sánchez, were on a vacation-time "expedition" (the word is theirs) to northern Mindanao.⁸ While collecting exhibits for the Ateneo Museum, Clotet also recorded observations and reports on several of the groups he and Sánchez visited, but his Bukidnon letter is the only extended description of this character which he wrote. Sánchez had earlier inspired P. Pablo Cavallería to set down an orderly description of the culture of the coastal Moros of Basilan (7:27-35), and would himself later write at some length on the Mamanua (10:369-373) and the Subanun (10:503-515), but his main interest in the spring of 1889 was flora and fauna. In

the space of a few months he sent detailed reports from Balingasag, Gingoog, Jasaan, Tagoloan, Talisayan, Butuan, and Surigao, each letter telling in scientific language the story of the natural environment of these places and their peoples.⁹

P. Pablo Pastells wrote an excellent survey of Mindanao's land and people (7:326-349), illustrated with the *Mapa etnográfico* which has already been mentioned. Pastells' report, when added to the more restricted studies of Clotet, Sánchez, and Cavallería, brings the total number of "ethnographies in miniature" to 5. Natural science surveys, all of them written by Sánchez, total 8.

Category 2. Whereas letters in Category 1 are entirely or almost entirely given over to a deliberate description of the culture or habitat of a people, those in the present category contain descriptions of a particular part of the culture, case histories especially of feuds and slave-raids, or a series of disconnected and undeveloped observations.

Examples would be Gisbert's pages on the Bagobo custom of human sacrifice (6:109-114), or on their attitude toward towering Mount Apo (4:143-148); the observations of Urios on the languages of Misamis, Surigao, and the Agusan (10:461-463), and of Ricart on the religious beliefs of the Bukidnon (4:82-92); Alaix's description of a Mamanua settlement (9:460-478) and Llobera's words on the Mamanua manner of trapping wild pig (9:580-583) and of collecting and eating honeycombs (10:275-280). The Manobo references (Table 4) very frequently touch upon some aspect or case history of feud killing, with all the variations which caused so much instability in the newly formed reductions of the Agusan Valley.

Worthy of special mention is Clotet's essay on the many uses of bamboo (9:406-411), which he wrote from Surigao during his famous tour of 1889. But every one of the Category 2 letters contains important information for the anthropologist and interesting reading for all.

Category 3. Letters in this class are neither ethnographies nor do they give case histories or developed descriptions of any kind. They offer such factual statements as a popu-

lation statistic, or the presence of a particular group in a given area, or the briefest description of an isolated culture item. All occurrences of this category are listed in Tables 3 and 4.

Categories 4 and 5. One of the big differences between these two classes is the relative prominence of the author's activities and judgments in Category 5. Here he is telling about public missions he has preached, religious instructions he has given, or sacraments he has administered. Or he might be discussing a mission or government policy and its need for amendment. The people are there, but their presence is more shadow than substance. Typical of Category 4, on the other hand, are descriptions of the formation or attempted formation of reductions, in which the objections offered by the potential residents of the proposed settlement are clues to their accustomed manner of settling and to the functional nature of their traditional pattern.

The statements made earlier in this article, on the dual function of the missionary and the cardinal position of the reduction in both government and Church strategy, were drawn from letters of Categories 4 and 5. Another example might be this conclusion regarding a pre-Spanish settlement pattern: the Bukidnon lived in the hills, near their fields, in small settlements embracing kinsmen united under several *datos* and one head *dato* with temporary territorial rights.

A given letter may, of course, qualify for more than one category. In Table 3 the letters are given the *highest* rating to which they are entitled, but in Table 4 the same letter may receive a lower rating as a reference for a particular group.¹⁰

CONCLUSION

The Jesuit Letters of Mindanao contain abundant data for the ethnologist, but the individual letters are unequal in value. In monographs on the Manobo, Bagobo, and Bukidnon, John Garvan, Laura Benedict, and Fay-Cooper Cole have made effective use of this source.¹¹ That other anthropologists have not used the *Cartas*, and that even these authors could not use them to greater extent is due primarily to the lack

of an adequate index. Further, the volumes are largely unknown, unavailable, and untranslated.

The tables which accompany this article are the beginning of an index, and the article itself should help make anthropologists aware of this 10-volume source. But the scarcity of complete sets of the *Cartas* presents a major difficulty to their use. In the preparation of this paper, for instance, the complete set was brought together only with the cooperation of librarians at Yale, Columbia, and the Newberry Library at Chicago. To make research in the *Cartas* more feasible it has been suggested that a micro-card edition of the set be prepared; this would solve the problem of availability. The question of translation is not primary, but a brief summary of each of the letters would be welcomed by all students interested in Mindanao and its people.

TABLE 2

LOCI OF LETTERS WITH 1948 LOCATION BY MUNICIPALITY

Province ^a	Locus (as in <i>Cartas</i>)	Present Name ^b	Municipality ^c
Agusan	Amparo	Amparo	Butuan
	R. Argauan	^d	Sagunto
	Azpeitia	Azpitia	†
	Baza	Basa	†
	Bunauan	Bunawan	†
	Butuán	Butuan	†

^a Provincial boundaries are those in effect at the time of the 1948 Census of the Philippines.

^b Present spelling of place names, unless otherwise noted, is that given in *1948 Census of the Philippines: Population Classified by Province, by City, Municipality, and Municipal District, and by Barrio* (Manila: Bureau of Printing, 1951). The boundaries of both are those in the 1948 Census.

^c "Municipality" is here used for both municipality and municipal district.

^d A place with this name and in the position indicated by the *Cartas* is found in neither the 1948 Census (note b) nor the *Gazeteer of the Philippine Islands* (Washington: U.S. Department of Commerce, Coast and Geodetic Survey, 1945). The location by municipality that is given is based on the internal evidence of the *Cartas*, or one of the *Cartas* maps, or both.

^e A place of this name and in the position indicated by the *Cartas* occurs in the 1945 *Gazeteer of the Philippine Islands*, but not in the 1948 Census. The location by municipality was determined by plotting the coordinates given by the *Gazeteer*.

† Name of municipality or municipal district is identical with present place name.

Abbreviations: R.—Rio, River; S.—San; Sta—Santa

Agusan (Cont'd)	Ebro	Ebro	†
	R. Gibong	Gibong R.*	Talacogon
	Guadalupe	Guadalupe	†
	Jabonga	Jabonga	†
	La Esperanza	Esperanza	†
	La Paz	La Paz	†
	Las Navas	Las Navas*	Talacogon
	Las Nieves	Las Nieves	†
	Loreto	Loreto	†
	Milagro	Milagros*	Bakingking or Remedios
	Nasipit	Nasipit	†
	Novelé	Novele	†
	Patrocinio	Patrocinio	†
	Pusilao	†	Bakingking or Remedios
	R. Pusilao	†	Bakingking or Remedios
	Remedios	Remedios	†
	Sagunto	Sagunto	†
	S. Isidro	S. Isidro	†
	S. José	S. José*	Bunawan
	S. Luis	S. Luis	†
	Sta. Inés	Sta. Ines	†
	R. Simulao	Simulao R.*	Nueva Gracia
	R. Suribao	†	Novele
	Talacogon	Talacogon	†
	Tolosa	†	Cabadbaran or Tubay
	Tubay	Tubay	†
	Tudela	Tudela	†
	Verdú	Verdu*	Butuan
	Veruela	Veruela	†
Bukidnon	Bugcaon	Bugcaon	Malaybalay
	Impasugong	Impasugong	†
	Linabo	Linabo	Malaybalay
	Malay-balay	Malaybalay	†
	Sumilao	Sumilao	†
Cotabato	Cottabato	Cotabato	†
	Polloc	Polloc	†
	Sta. Ana	†	Cotabato?
	Tamontaca	Tamontaka	Cotabato
Davao	Astorga	Astorga*	Sta. Cruz
	Bacúlin	Baculin	Baganga
	Baganga	Baganga	†

Davao	Caraga	Caraga	'
(Cont'd)	Catel	Cateel	'
	Caut	'	Sta. Cruz
	Coabu	Cuabo	Gov. Generoso
	Compostela	Compostela	'
	Cristina	'	Sta. Cruz
	Dacongbanúa	'	Cateel
	Davao	Central	Davao City
		(Población)	
	Gamaoan	'	Saug
	Gandía	'	Compostela
	Játiva	'	Compostela
	Jovellar	Jovellar*	Manay
	Las Mercedes	'	Sta. Cruz
	Longag ñga	'	Tagum or Saug
	asoang		
	Luzón	Luzon	Gov. Generoso
	Malálag	'	Sta Cruz
	Manresa	Manreza	Manay
	Manurigao	Manurigao	Caraga
	Mati	Mati	'
	Moncayo	Moncayo	Compostela
	Pagpatilan	'	Pantukan
	Pilar	Pilar*	Compostela
	Quinablangan	Kinablañgan	Baganga
	S. Alfonso	'	Gov. Generoso
	de Tagabibi		
	S. Francisco	'	Mati
	S. José	S. Jose	Caraga
	S. José de	S. Jose	Samal
	Samal		
	S. Nicolás	'	Caraga
	Sta Cruz	Sta Cruz	'
	Sta Fé de	Sta Fe	Caraga
	Mindanao		
	Sta María	'	Manay
	Sigaboy	Sigaboy	Gov. Generoso
	Tagdano	'	Tagum
	R. Tagum	Tagum R.*	Tagum
	Tarifa	'	Samal
	Zaragoza	Zaragoza	Manay
Misamis	Balingasag	Balingasag	'
Oriental	Gingoog	Gingoog	'
	Jasaan	Jasaan	'
	Pamplona	Pamplona*	Tagoloan
	Salvador	El Salvador	'
	S. Juan de	San Juan	Gingoog
	Manquisquis		

Misamis Oriental	Sta Ana	Sta Ana	Tagoloan
(Cont'd)	Sta Inés	Sta Ines	Talisayan
	Tagoloan	Tagoloan	"
	Talisayan	Talisayan	"
	Villanueva	Villanueva	Tagoloan
Sulu	Joló	Intramuros	Jolo
Surigao	Bislig	Bislig	"
	Cantilan	Cantilan	"
	Dapá	Dapa	"
	Dinagat	Dinagat	"
	Gigáquit	Gigaquit	"
	Ginatúan	Hinatuan	"
	Liangá	Liangá	"
	Lifigig	Lingig	"
	Loyola	Loyola	Hinatuan
	Mainit	Mainit	"
	Melgar	Melgar	Dinagat
	Nonoc	Nonoc	Surigao
	Numancia	Numancia	"
	Placer	Placer	"
	S. Miguel	S. Miguel	Tago
	Surigao	Surigao	"
	Taganaan	Tagana-an	"
	Tago	Tago	"
	Tandag	Tandag	"
	Tigao	Tigao	Tandag
	Tubajon	Tubajon*	Dinagat
Zamboanga	Ayala	Ayala	Zamboanga, Zamboanga City
	Dapitan	Dapitan	"
	Dicayo	"	Katipunan
	Dipolog	Dipolog	"
	Las Mercedes	Mercedes	Zamboanga, Zamboanga City
	Lubungan	Lubungan*	Katipunan
	S. Ignacio	Tetuan	Zamboanga, Zamboanga City
	de Tetuan	"	Katipunan
	S. Joaquín	"	Katipunan
	Sta Isabela	Isabela	Isabela, City
	de Basilan	(Poblacion)	of Basilan
	Sindangan	Sindangan	"
	Zamboanga	Población	Zamboanga, Zamboanga City
Cebu	Cebú	Población	Central, Cebu City
	Manila	Intramuros	City of Manila

TABLE 3
INDEX OF LETTERS BY LOCUS
WITH RATING FOR ANTHROPOLOGICAL CONTENT

Province ^a	Locus (as in <i>Cartas</i>) ^b	Volume: Page in <i>Cartas</i> ^c
Agusan	Amparo	6:133-139b; 9:453-460; 10:310-319, 323-325; 337-340
	R. Argauan	9:561-565
	Azpeitia	9:583-585
	Baza	9:570-573
	Bunauan	1:70-72, 77-83; 2:22-29, 40-43; 3:39-43, 46-48c, 61-65b, 118-123, 147-152; 5:16-23b; 6:248-249; 7:286-289; 8:359-361b
	Butuán	1:47-48, 55-56; 2:44-46; 3:21-24, 70-75, 87-90, 115-116; 4:8-10, 34-38b; 5:8-12, 12-15, 35-43, 52-54, 54-56, 56-61, 61-66, 71-81c, 107-112; 6:145-149b, 163-165, 165-170, 179-184c, 215-218, 249-253, 272-277; 7:162-164, 289-291; 8:245-249, 314, 315-318, 323-334, 337-339, 349-353, 392-394; 9:389-392a, 416-424, 429-431, 434-435, 478-482, 588-592, 592-596; 10:271-275, 301-304; 329-330, 335-336, 352-354, 380-382, 423-426, 427-433, 451-453, 453-457
	Ebro	9:491-493, 551-555c
	R. Gibong	8:372-373
	Guadalupe	4:23-25; 9:499-501, 501-507, 565-566
	Jabonga	1:52-55; 2:115-119; 3:117, 138-141; 5:81-82b, 112-113; 6:175-176, 218-220b; 7:224-226, 245-246
	La Esperanza	8:320-322, 380-383b; 10:340-344, 420-422
	La Paz	5:43-50b; 6:149-155
	Las Navas	8:339-342c; 9:487-491
	Las Nieves	10:298-301

^a Provincial boundaries are those in effect at the time of the 1948 Census of the Philippines.

^b For present name and location by municipality, see Table 2.

^c The anthropological content of the letter is indicated by the symbol following the reference: A—Category 1, ethnography; a—Category 1, natural science survey; b—Category 2; c—Category 3. Categories 4 and 5 are not interdistinguished in this index. All categories are explained in the text of the article.

Abbreviations: R.—Rio; S.—San; Sta—Santa

Agusan (Cont'd)	Loreto	6:237-241c
	Milagro	8:384-389b; 9:482-486b
	Nasipit	6:158-160
	Novelé	8:374-379
	Patrocinio	5:26-31; 6:156-158
	Pusilao	10:321-323
	R. Pusilao	9:574-576
	Remedios	10:347-351b, 383-386
	Sagunto	9:507-508, 509-511
	S. Isidro	9:548-550
	S. José	10:386-387, 388-389c
	S. Luis	9:493-494, 578-579
	Sta Inés	9:495-496
	R. Simulao	3:65-69c
	R. Suribao	9:556-557
	Talacogon	2:16-18; 3:34-37, 52-56; 4:30-34, 44-50b; 5:3-8b, 83-86; 6:184-186, 188-192, 213-215, 233-236, 281-282, 285-287, 302-304b, 304-307; 7:251-255b; 8:344-345c, 353-358; 9:444-446, 516-519, 566-567; 10:280-287c, 361-363c, 363-364, 396-398, 398-399, 400-401b, 401-403, 403-405, 405-407, 407-409, 409-411, 416-417b, 417-420
	Tolosa	6:139-144b, 229-233; 7:280-285; 9:442-444
	Tubay	7:277-279
	Tudela	7:264-268
	Verdú	10:296-298, 345-347
	Veruela	7:255-260b; 9:568-570; 10:412-414, 415
Bukidnon	Bugcaon	9:262-266c
	Impasugong	10:553-554
	Linabo	8:455-461; 9:208-209, 233-236, 236-237, 242-243, 250-252c, 256-262c, 292-299c, 301-302; 10:489-494, 495-496, 518-522, 535-538, 541-543, 544-549, 557-560c, 560-563c, 563-570c, 576-577
Cotabato	Malay-balay	8:461-467c
	Sumilao	10:550-553, 580-583
	Cottabato	1:90-98c; 4:130-132; 7:57-60, 68-70; 8:123, 124-129c, 132-133; 9:84-85, 91, 93-94, 98-109c, 111-117, 117-127b
	Polloc	2:88-89; 4:128-130
	Sta Ana	5:216-223b

Cotabato (<i>Cont'd</i>)	Tamontaca	1:67-70, 72-75; 2:101-114; 3:7-17c, 43-46, 76-87c, 126-128, 132-134, 135-142c, 162-181c; 5:177-182c, 182-188c, 188-191, 191-194, 194-198, 199-203, 203-206; 6:59-60, 61-66b, 66-70, 70-75b; 7:36-40, 40-43, 44-46, 46-49c, 49-51, 51-53, 60-63, 63-66, 67-68, 71-73, 73-75; 8:113-115b, 115-116, 116-121, 121-122, 130, 130-131, 131-132b, 133-137c, 141-142, 142-145, 146-148; 9:83, 85-89b, 90, 92, 94-97c, 109-110, 128-129, 129-132; 10:107-113c, 113-119c, 119-120, 121-122, 122-123, 123-127, 128-130c
Davao	Astorga	9:311-312
	Bacúlin	7:198-216c
	Baganga	1:86-90b; 4:78-81; 5:31-35, 105-107; 6:245-246
	Caraga	1:57-64b; 2:7-13, 13-15, 21-22, 68-72, 72-83c; 3:129-133, 155-160, 182-184b; 4:5-7, 73-75; 5:100-105, 115-118, 118-120; 6:177-179c, 201-213c, 222-229c, 242-244, 266-268, 268-269, 282-285, 292-298; 7:174-176, 184-197b, 241, 242, 244-245, 291-293; 8:156-161, 162-163, 177-178, 179-181; 9:316-317, 319-321, 353-355, 357-361, 361-364, 370-373, 374-376; 10:167-168, 196-197, 197-204b, 220-256-60, 60-62, 133-151b; 8:171-173
	Catel	6:109-114b
	Cauit	5:233-235; 6:76-86c, 102-103; 10:-238-240
	Coabu	5:87-92; 7:217-219, 261-264c; 8:367-371
	Compostela	10:251-253c
	Cristina	10:308-310
	Dacongbanúa	1:65-67, 83-85; 2:30-36, 47-50c, 67-68; 3:133-138c; 4:143-148c, 157-160; 5:224-228c, 235-236, 243-252c; 6:91-94, 94-95, 95-99, 99-102, 105-109c; 7:76-91b, 91-93c, 93-111b, 111-114, 114-116, 116-117, 117-121b, 122-125b, 125-128c, 128-136c, 136-137, 137-143b, 143-145; 8:149-150b, 151-152, 183-190b, 195-208, 217-219; 9:305-309c, 310-311, 325-326,
	Davao	

Davao
(*Cont'd*)

	355-357, 376-377, 377-380, 380-381, 383-385; 10:133-137c, 141-142c, 142-145, 146-149c, 150-154c, 169-173, 181-183, 184-185, 185-189c, 189-195c, 205-208c, 214-219c 221-226b, 233-238c, 241-242b, 245-250, 253-257c, 261-264c, 264-267
Gamaoan	10:164-166
Gandía	4:53-55, 56-58
Játiva	4:38-44; 5:66-68; 6:255-266c, 287-292, 299-301; 7:164-166, 177-180, 180-184b, 236-238, 239-240, 247-250c; 8:334-337, 347-349, 364-366, 391-392, 400-404; 9:520-525, 525-528, 529-536, 537-540, 557-559, 559-561; 10:292-294c, 304-306, 355-357, 390-396c, 447-448
Jovellar	7:243-244
Las Mercedes	8:224-228b; 10:179-180
Longag ñga asoang	10:161-164
Luzón	10:174-179c
Malálag	9:315-316, 318, 340-343; 10:208-211c
Manresa	8:152-156c
Manurigao	9:327-331
Mati	2:50-54c, 54-55; 8:190-194, 220-221, 221-224; 9:313-315, 331-332, 332-339b, 365-370c; 10:138-140, 154-159c, 243-244, 257-260
Moncayo	4:50-52
Pagpatilan	10:226-228c, 232-233
Pilar	5:92-96; 8:345-347b
Quinablangan	8:163-170
S. Alfonso	9:321-323
de Tagabibi	
S. Francisco	9:324-325
S. José	6:220-222
S. José de Samal	5:229-233
S. Nicolás	6:247-248; 8:209-217b; 10:294-295, 306-308
Sta Cruz	6:103-105; 8:181-183; 10:212-214
Sta Fé de Mindanao	3:144-146
Sta María	6:270-272

Davao (<i>Cont'd</i>)	Sigaboy	3:152-154; 4:149-156; 5:228-229, 236-242b; 6:87-89, 89-91; 9:343- 352c, 382-383; 10:211-212
	Tagdanao	10:159-160
Misamis Oriental	R. Tagum	8:173-176
	Tarifa	10:228-231c
	Zaragoza	5:98-99; 6:269-270
	Balingasag	2:168-171, 180-187, 112-114; 4:82- 92b, 105-107; 6:122-124; 8:417- 420; 9:152-155a; 10:522-524
	Gingoog	5:152-153; 9:168-170a, 188-198c, 266-268, 287-288c
	Jasaan	8:467-468; 9:149-151a, 199-201, 201-202; 10:461-463b
	Pamplona	10:525-527, 528-532, 533-534
	Salvador	2:161-168; 9:252-254
	S. Juan de Manquisquis	4:95-105c
	Sta Ana	10:470-474c
	Sta Inés	5:141-145
	Tagoloan	8:412-417b, 421-425, 426-432c, 434- 435c, 438-440c, 444-451b, 452-455b; 9:135-139, 139-149a, 156-162c, 238- 240, 240-242, 254-255c, 277-281, 284-286, 289-291, 300-301; 10:463- 466c, 485-488c, 515-517, 538-541, 554-556, 570-574
Sulu	Talisayan	3:91-94, 94-96; 5:149-150, 150-152; 8:433-434; 9:162-167a, 170-187A, 210-219, 247-250
	Villanueva	10:483-484
	Joló	1:75-77; 2:18-21, 93-101b, 173- 180b; 3:25-32b, 97-99, 99-102b, 102- 103; 4:169-172b, 172-175, 175-177; 8:70, 71-72, 76-77, 81-83b, 87-93b, 96-97, 97b, 98-99, 105; 9:21-22, 25- 28, 28-29, 30-31, 59-64c; 10:21-23b, 31-33, 42-44c
Surigao	Bislig	1:98-99; 2:29-30, 62-67, 89-92; 3:104-112, 141-144; 4:11-17, 26-30, 69-73; 5:50-52, 113-115; 6:278-281; 10:325-326
	Cantilan	4:76-77; 5:86-87; 6:176-177, 196- 197; 8:318-320; 9:438-439, 446-447, 460-478b
	Dapá	6:193-196; 10:319-320

Surigao (<i>Cont'd</i>)	Dinagat	2:119-133b; 7:197-198; 9:497-498
	Gigáquit	8:306; 9:433-434
	Ginatúan	1:99-100; 3:56-59; 5:68-70; 6:186-187; 9:440-441
	Liangá	7:219-221; 8:249-250; 9:512-516
	Liñgig	9:541-545, 586-587
	Loyola	10:365-368
	Mainit	2:36-40, 46-47, 84-86; 3:18-21, 59-61, 123-129; 6:253-254, 277-278; 7:167-169, 250-251; 8:250-251; 9:436, 439-440, 546-547, 576-577, 581-583c; 10:275-280c
	Melgar	10:373-380
	Nonoc	2:87-88, 92-93
	Numancia	6:161-162, 170-171, 197-199, 199-200; 7:222-224, 275-276; 8:342-344; 9:412-413
	Placer	7:226-236; 10:369-373A
	S. Miguel	10:330-335c
	Surigao	1:49-52; 2:171-172; 3:49-52; 4:17-23, 58-65b, 65-69; 5:24-26, 96-98, 121-122, 122-130; 6:172-175; 8:251-305a, 361-364, 484-485; 9:392-397ac, 397-405b, 406-411b, 448-451c
	Taganaán	3:38-39; 6:244-245; 9:437-438; 10:433-434, 448-450
	Tago	7:170-174; 10:358-361b
	Tandag	7:268-275; 8:307-314, 389-390; 9:414-416, 425-428, 452; 10:435-446
	Tigao	10:288-292c
	Tubajon	2:151-161
Zamboanga	Ayala	5:163-168b; 6:3-7b, 14-19b, 46-50b, 57-58; 7:5-8b, 8-12; 8:63-69b; 9:16-17, 32-33, 37-39, 39-41; 10:44-47, 52-56c, 69-72c, 73-74
	Dapitan	4:92-95, 111-113; 5:133-137, 137-141b, 154-157, 157-158, 159-162; 6:128-132; 7:146-148, 153-155, 159-161; 8:436-437b; 9:231-233b, 268-271c, 271-275, 276-277; 10:467-469b, 475-482b, 497-502c, 503-515A, 574-576, 577-580
	Dicayo	5:145-148
	Dipolog	4:107-111, 114-116; 5:131-133; 6:115-119, 119-121, 125-128; 7:148-150, 150-153b, 155-159b; 8:405-412b, 441-443; 9:219-222b, 243-

Zamboanga (Cont'd)		247c, 281-284
	Las Mercedes	4:121-125; 5:170-172, 172-174, 174-176; 6:35-37b; 9:33-37, 41-43, 64-66, 74-75; 10:47-48
	Lubungan	2:248-256; 9:202-206, 206-208
	S. Ignacio de Tetuán	9:5-6
	S. Joaquín	6:121-122
	Sta Isabela de Basilan	4:161-162, 162-163, 164-166, 166-168; 5:259-261, 261-262, 262-264, 264-266; 6:7-10, 10-11, 11-13, 13-14, 19-25b; 7:27-35A; 8:83-84; 9:7-10b, 11-14, 17-19, 29-30, 31-32, 76-77, 78-80; 10:19-20, 24-30c, 49-50, 50-52, 67-68, 75-78, 95-98b, 99-102, 102-103
	Sindangan	9:222-226c, 227, 231c
	Zamboanga	4:117-121; 5:168-169; 6:25-35b, 37-45c, 50-57; 7:12-20, 20-24b, 24-26, 54-57; 8:73-74, 75-76b, 77-79b, 79-81b, 84-87b, 94-96, 99-104, 106b, 107-109; 9:15, 19-21, 22-24, 43-51c, 52-59c, 66-69c, 69-72, 72-73, 77-78c; 10:5-18, 34-38, 38-40, 40-41c, 57-67c, 79-93c, 93-94c
Cebu	Cebú	8:138-141
	Manila	1:3-45; 2:187-230; 3:184-202; 5:207-216, 236-242, 253-258; 7:326-349A; 8:229-230, 231-244, 394-399, 469-474b

TABLE 4

MAJOR REFERENCES TO PAGAN AND MOSLEM
(MORO) GROUPS WITH RATING FOR
ANTHROPOLOGICAL CONTENT

Group ^a	Province ^b	Locus ^c	Volume: Page in <i>Cartas</i> ^d
I. PAGAN			
Ata	Davao	Davao	2:47-50c; 5:224-228c; 7:125-128b; 10:146-149c, 233-238c
Bagobo	Davao	Cauit	6:109-114b
		Cristina	10:251-253c
		Davao	4:143-148c; 5:243-252c; 7:91-93c, 117-121b, 122-125b, 137-143b; 8:183-190b, 195-208b
Bilaan (<i>Bilanes</i>)	Davao	Davao	3:133-138c; 7:93-111b, 122-125c; 10:185-189c
Bukidnon (<i>Monteses</i>)	Agusan	Milagro	8:384-389b; 9:482-486b
		Talacogon	8:344-345c
	Bukidnon	Bugcaon	9:262-266c
		Linabo	9:250-252c, 256-262c, 292-299c; 10:557-569c, 560-563c, 563-570c
	Misamis Oriental	Malay-balay	8:461-467c
		Balingasag	4:82-92b; 9:152-155ca
		Gingoog	9:188-198c, 287-288c
		Jasaan	10:461-463b
		S. Juan de Maniquisquis	4:95-105c
		Sta Ana	10:470-474c
		Tagoloan	8:412-417b, 426-432c, 434-435c, 438-440c, 444-451b, 452-455b; 9:139-149ca, 156-162c; 10:463-466c

^a Where the Spanish spelling used in the *Cartas* or the name itself differs considerably from modern anthropological usage, the *Cartas* form is given in parentheses.

^b Provincial boundaries are those in effect at the time of the 1948 Census of the Philippines.

^c Place-name is that given in *Cartas*. For present name and location by municipality, see Table 2.

^d The anthropological content of the letter is indicated by the symbol following the reference: A—Category 1, ethnography; a—Category 1, natural science survey; b—Category 2; c—Category 3. Categories 4 and 5 are not included in this index (see Table 3). All categories are explained in the text of the article.

Abbreviations: R.—Rio; S.—San; Sta—Santa

Bukidnon (<i>Con't</i>)	Misamis Oriental	Talisayan	9:162-167ca, 170-187A
Dibabaon	Agusan	R. Simulao	3:65-69c
Dulangan	Cotabato	Tamontaca	7:46-49c
Giangnan (<i>Guiangas</i>)	Davao	Davao Mati	7:117-121b; 10:241-242b 2:50-54c
Isamal (<i>Samales</i>)	Davao	Davao Tarifa	5:243-252c; 10:221-226b, 233- 238c 10:228-231c
Kalagan (<i>Calaganes</i>)	Davao	Cristina Davao	10:251-253c 10:205-208c
Mamanua	Agusan	Butuán Jabonga	5:71-81c 5:81-82b; 6:218-220b
	Surigao	Cantilan Mainit Placer Surigao Tigao	9:460-478b 9:581-583b; 10:275-280c 10:369-373A 9:392-397ca 10:288-292c
Mandaya	Agusan	Bunauan Talacogon	3:61-65b 7:251-255b
	Davao	Bacúlin Baganga Caraga	7:198-216c 1:86-90b 1:57-64b; 2:72-83c; 3:182- 184b; 6:177-179c, 222-229c; 7:184-197b; 10:197-204b
		Catel Compostela Davao Játiva Luzón Manresa Mati Pagpatilan Pilar S. Nicolás Surigao Tigao	2:133-151b 7:261-264c 2:47-50c 7:180-184b, 247-250c 10:174-179c 8:152-156b 9:365-370c 10:226-228c 8:345-347b 8:209-217b 4:58-65b 10:288-292c
Manobo	Agusan	Amparo Bunauan Butuán Ebro La Esperanza	6:133-139b 5:16-23b; 3:46-48c; 8:359- 361b 4:34-38b; 6:145-149b, 179- 184c; 9:389-392ca 9:551-555c 8:380-383b

Manobo (<i>Con't</i>)	Agusan	La Paz	5:43-50b
		Las Navas	8:339-342c
		Loreto	6:237-241c
		Remedios	10:347-351b
		S. José	10:388-389c
		Talacogon	4:44-50b; 5:3-8b; 7:251-255b; 10:280-287c, 361-363c, 400-401b, 416-417b
		Tolosa	6:139-144b
		Veruela	7:255-260b
	Davao	Coabu	6:76-86c
		Davao	3:133-138c; 6:105-109c; 7:-125-128c
		Játiva	6:255-256c; 7:180-184b; 10:-292-294c, 390-396c
	Surigao	Sigaboy	5:236-242b
		Surigao	9:397-405b
		Tago	10:358-361b
		Tigao	10:288-292c
Manguangan Subanun	Davao	Davao	2:47-50c
	Cotabato	Tamontaca	3:76-87a
	Zamboanga	Ayala	5:163-168b; 6:3-7b, 14-19b, 46-50b; 7:5-8b; 10:52-56c, 69-72c
		Dapitan	5:137-141b; 8:436-437b; 9:-231-233b, 268-271c; 10:467-469b, 475-482b, 497-502c, 503-515A
		Dipolog	7:150-153b, 155-159b; 8:405-412b; 9:219-222b, 243-247c
		Sindangan	9:222-226c, 227-231c
		Zamboanga	7:20-24b; 8:84-87b; 9:66-69c
Tagakaolo	Davao	Cristina	10:251-253c
		Davao	7:125-128c, 128-136c; 8:149-150b
Tiruray	Cotabato	Las Mercedes	8:224-228b
		Cottabato	1:90-98c
		Sta Ana	5:216-223b
		Tamontaca	3:7-17c, 135-142c, 162-181c; 5:177-182c, 182-188c; 6:61-66b, 70-75b; 8:113-115b, 131-132b; 10:107-113c
II. MOSLEM (MORO) Magindanao	Cotabato	Cottabato	9:19-109c, 117-127b
		Tamontaca	3:7-17c, 135-142c, 162-181c; 5:182-188c; 8:131-132b, 133-137c; 9:85-89b, 94-97; 10:113-119c, 128-130c

Magindanao (<i>Con't</i>)	Davao*	Davao	2:47-50c; 5:224-228c, 243-252c; 7:76-91b, 93-111b; 8:183-190b; 10:221-226b
		Luzón	10:174-179c
		Mati	2:50-54c; 9:332-339b
		Pagpatilan	10:226-228c
Maranao (<i>Moros</i>)	Zamboanga	Zamboanga	9:43-51c, 52-59c
		Misamis	9:254-255c
		Oriental	
		Cotabato	
Moro	Cotabato	Cottabato	8:124-129c
		Tamontaca	3:76-87c
		Sulu	2:93-101b, 173-180b; 3:25-32b, 99-102b; 4:169-172b; 8:81-83b, 87-93b, 97b, 469-474b; 9:59-64c; 10:21-23b, 42-44c
		Joló	5:163-168b; 8:63-69b
	Zamboanga	Ayala	5:163-168b; 8:63-69b
		Las Mercedes	6:35-37b
		Sta Isabela	6:19-25b; 7:27-35A; 9:7-10b;
		de Basilan	10:24-30c, 95-98b
	Zamboanga	Zamboanga	6:25-35b, 37-45c; 8:75-76b, 77-79b, 79-81b, 84-87b, 106b; 9:77-78c; 10:40-41c, 57-67c, 93-94c
		Manila	8:469-474b
Yakan (<i>Yácanes</i>)	Zamboanga	Sta Isabela	7:27-35b
		de Basilan	

III. GENERAL SURVEYS

Manila 1:3-45c; 7:326-349A

* At the time the *Cartas* were written there were numerous Moslem (Moro) settlements on the shores of Davao Gulf and on the Pacific coast of Davao, principally at the mouths of rivers and up these rivers to a small distance. References to these settlers have been placed under the Magindanao group because no special name exists for them and, at least at Mati (9:332-339), they owed allegiance to leaders of the Magindanao of Cotabato. The Zamboanga letters (9:43-51, 52-59) report a trip to Cotabato, just as the Cotabato letters under the "Moro" heading (3:76-87; 8:124-129) describe trips to Dumanquilas Bay, to Zamboanga, and Joló.

* * *

¹ Reuben Gold Thwaites (ed.), *The Jesuit Relations and Allied Documents: Travels and Explorations of the Jesuit Missionaries in New France, 1610-1671* (Cleveland: The Burrows Brothers Company, 1896-1901).

² Francis Parkman, *The Jesuits in North America in the Seventeenth Century* (Boston: Little, Brown, and Company, 1867), p. vi.

³ The volumes differ in publisher and even in title: *Cartas de los Padres de la Compañía de Jesús de la Misión de Filipinas*, [Cuaderno 1°] (Manila: Imprenta de los Amigos del País, 1877); *Cartas de los PP. de la Compañía de Jesús de la Misión de Filipinas*, [Cuaderno 2°] (Manila: Establecimiento tipográfico de Ramirez y Giraudier, 1879); *Cartas de los PP. de la Compañía de Jesús de la Misión de Filipinas*, [Cuaderno 3°] (Manila: Establecimiento tipográfico de Ramirez y Giraudier, 1880); *Cartas de los PP. de la Compañía de Jesús de la Misión de Filipinas*, [Cuaderno 4°] (Manila: Tipografía del Real Colegio de Santo Tomás, 1881); *Cartas de los PP. de la Compañía de Jesús de la Misión de Filipinas*, [Cuaderno 5°] (Manila: Imprenta del Colegio de Santo Tomás, 1883); *Cartas de los PP. de la Compañía de Jesús de la Misión de Filipinas*, [Cuaderno 6°] (Manila: Establecimiento tipo-litográfico de M. Perez, hijo, 1887); *Cartas de los PP. de la Compañía de Jesús de la Misión de Filipinas*, [Cuaderno 7°] (Manila: Establecimiento tipo-litográfico de M. Perez, hijo, 1887); *Cartas de los PP. de la Compañía de Jesús de la Misión de Filipinas*, [Cuaderno 8°] (Manila: Tipo-Litografía de Chofré y Comp.^a, 1889); *Cartas de los PP. de la Compañía de Jesús de la Misión de Filipinas*, [Cuaderno ix] (Manila: Imprenta y Litografía de M. Perez, hijo, 1891); *Cartas de los Misioneros de la Compañía de Jesús en Filipinas*, [Cuaderno x] (Manila: Establecimiento Tipográfico de J. Marty, 1895). Page totals for volumes are given in Table 1.

⁴ *Cartas Edificantes de los Misioneros de la Compañía de Jesús en Filipinas 1898-1902* (Barcelona: Imprenta de Henrich y Compañía en Comandita, 1903).

⁵ The remaining material in the *Cartas* is of a miscellaneous nature: a letter on financial assistance for the missions (5:253-258); Latin documents on the missions (4:178-180); correspondence and other exhibits relative to a silver pen presented to Pope Leo XIII by Sodalists of the Ateneo Municipal (8:479-488); P. Faura's explanation of his adapted aneroid barometer (7:309-325); and a description of the Holy Year (1876) visitation of churches by students of the Ateneo Municipal and Escuela Normal (1:46-47).

⁶ Provincial boundaries are those in effect at the time of the 1948 Census of the Philippines.

⁷ Tables 2-4 follow the text of the article.

⁸ Clotet's letter is translated in Blair and Robertson, *The Philippine Islands 1493-1898*, Vol. 43 (Cleveland, Ohio: Arthur H. Clark, Co., 1906), pp. 288-309. Some copies of an annotated re-translation of the letter, prepared by the writer for the Mindanao Conference held at the University of Chicago in May 1955, are available through the editor of *Philippine Studies*.

⁹ The exact references for these reports will be found by consulting Table 3 under the various place names. The symbol "a" following an entry indicates that the letter is a natural science survey.

¹⁰ From the viewpoint adopted here and explained above, the highest rating is Category 1.

¹¹ John M. Garvan, *The Manóbos of Mindanao* (Washington, D.C.: National Academy of Sciences, 1931); Laura Watson Benedict, *A Study of Bagobo Ceremonial, Magic and Myth* (New York: Reprinted from the Annals of the New York Academy of Sciences, 1916). Fay-Cooper Cole's monograph on the Bukidnon is to be published in 1956 by the Chicago Natural History Museum.