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Ibalon Under Storm and Siege, by Mallari

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this point, takes a new tack in trying to understand the "well-known dilemmas of democratic reformism" (p. 255). He argues that a key element restraining reform in the Philippines is not solely the divisions that divide the political leadership at the top but the administrative shortcomings of the bureaucracy which serves that leadership. According to Haggard's analysis the Philippine bureaucracy has traditionally lacked depth and independence. It lacks depth because its administrative capacity is simply not sufficient to carry out large-scale efforts. It further lacks independence because it is not at all insulated from local social and political pressures. Perhaps an important lesson from this study is the need not to focus solely on the political debate, however exciting, concerning a particular reform, however noble; but rather on the more pedestrian need to reform the administrative structures of those institutions and bureaucracies entrusted to carry out the various reforms.

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IBALON UNDER STORM AND SIEGE. By Francisco A. Mallari, S.J. Cagayan de Oro City: Xavier JHS Publications, 1990. 298 pages.

Fr. Mallari has done an excellent job in gathering an extensive collection of source materials on the settlement and colonization of the Bicol region by the Spaniards and on Moro raids and other calamities which plagued this region from the end of the sixteenth century until the middle of the nineteenth century. He has visited numerous archives here and abroad and has meticulously studied his materials, many of which are made known to today's students of Philippine history for the first time.

His translations are excellent and what is even more gratifying, is that he has taken great pains to use the proper English words for numerous nautical and military terms, something which is frequently missed by present-day translators.

The book begins with a description of the regions' geography and peoples, using the reports of the early explorers and missionaries, and taking note of the effects of geography on the general characteristics of the area. In doing this, Fr. Mallari frequently uses the league as a unit of measurement. It would have been useful for modern readers had he placed the equivalent distances in miles or kilometers in parentheses to enable them to visualize these distances, as not many are aware that a league was to be equivalent to 1/20 of a degree or 3 nautical miles, but because of errors in measurement at the time, was actually equivalent to some 3.2 nautical miles.

Fr. Mallari then goes on to chronicle the numerous Moro raids in the Bicol region between the late sixteenth century and the middle of the nineteenth century with vivid descriptions from eyewitness accounts and reports by the authorities, the response of the natives and the Spaniards to these at different times, and the effects of these on the Bicolanos, the Spaniards, and the development of the region. He expresses the fears of the Bicolanos and the

hopes of the Spaniards and their frustrations because of their inability to stop the Moro raids with what they had available then. He also describes the evolution of the strategies and tactics of the Spaniards to counteract these raids. The Moros used what we would today call guerilla tactics, and it would be interesting to note that as recently as the Vietnam War, world powers such as the United States were still trying to figure out the tactics and logistics required to counteract these.

Another interesting factor touched on by Fr. Mallari is that of the "outlaws" of the region, the "Cimarrones" and the "remontados." Not much work had previously been done on this subject and this book contains a good introduction to it. A very interesting subject for further study would be to trace the similarities and differences between these outlaws and other movements we see in the region, the guerillas and outlaws that followed the Filipino American war in the early twentieth century, the guerillas in Bicol during World War II, and the present NPA insurgency in the area.

The problems in formulating plans can be seen in Fr. Mallari's description of the trials and tribulations of Cagsawa, different ideas and conflicts between persons in authority, bureaucratic red tape and delays, and finally the catastrophe brought about by the eruption of the Mayon volcano in 1814.

The chapter on the Bicol captives who escaped from slavery also opens up a vast field for further study—the cultural similarities and differences between the Christian and Muslim Filipinos, which I believe have a bearing on the problems which exist today in Mindanao. While reading Fr. Mallari's book, I have repeatedly wondered why, considering the weaknesses of the Spanish naval and military forces, particularly during the seventeenth and most of the eighteenth centuries, there was not a general revolt by the Bicolanos against the Spaniards or a distinct move by them to join the Moros. Also interesting would be a study on why the Moros do not appear to have tried to attract the Bicolanos to their camp. Was it only a matter of differences in religion or did it go deeper than this? These points again have a definite bearing on the present-day conflict between Christian and Muslim in the southern provinces of the Philippines.

Fr. Mallari includes a very useful glossary in his book which saves the interested reader from having to go to Spanish dictionaries. The numerous notes and the extensive bibliography are not only first-hand evidence of the extent of his research effort, but also give valuable information for future research.

As Fr. Mallari says in his Preface, this book is only a beginning and he hopes it "will inspire others to be sufficiently interested to explore the problems of their own municipality or region and compose a far superior work." As mentioned earlier, this book is essentially a narrative of events, and as such it will be difficult to match. However, it does open up a number of very interesting topics for further study, principally in the fields of analysis—why did the Bicolanos, the Spaniards, and the Moros act the way they did? I do hope that Fr. Mallari and other scholars do further work along these lines.