

The Role of the Dominicans in the Portuguese Enterprise in the East during the 16th Century

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INTRODUCTION

Portugal and Spain had similar backgrounds and similar means of expansion and conquest—similar ways of expanding the Christian faith.

The two Iberian powers—pioneers of discovery and exploration—were Catholic nations and took very seriously the task of Christian expansion and evangelisation. Wherever the state went, there the Church followed. Better perhaps to say: the two of them went hand in hand, not confusing the two powers, conscious that the two of them were distinct, but the two of them had at stake the total welfare of man—temporal and spiritual.

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In the Age of Discovery, but more so, in the age of exploration and conquest, the missionaries of the religious orders were constant companions, and many times, main agents with the discoverers, explorers and conquerors. It can be said that every missionary was a conqueror and every conqueror a missionary.

It is not far-fetched to mention here the great Fernão de Magalhães, his original Portuguese name, better known to us in English as Magellan, and better still in the Filipino-Spanish context as Magallanes. He is the most typical man of sixteenth century Portugal and Spain. On his way to the Moluccas, the *Islas de las Especies*, the Spice Islands, having found a new archipelago, he lost sight of his final destination and became himself a preacher in Limasawa (Leyte) and Cebu.

We have just to read Antonio de Pigafetta's *História* to really see, discover, and admire the religious-spiritual depth of his protagonist, Magellan, so noble a captain, so religious and so zealous. The priest of the expedition, Fr. Pedro de Valderrama, is relegated to the task of baptizing and celebrating the Mass. Magellan is the preacher. He has become an apostle.

THE PORTUGUESE DOMINICANS IN THE EAST

After the return of Cabral from India in 1501, new fleets sailed from Portugal to the East. In the fleet of 1503, five Dominicans sailed under the leadership of Domingo de Sousa. He had been sent, like his companions, to work in India at the invitation of Don Manuel, the king of Portugal.

It was truly the beginning of missionary expansion. The Franciscans were also very active, but initially they paid extra care to winning the so-called "St. Thomas Christians" to the Latin rite.

The Portuguese built a wooden church in Cochin, the first in India, and it was given to the Dominicans for their pastoral care. As the expansion of the Portuguese continued and new provinces were incorporated into the Portuguese empire, new groups of missionaries arrived to follow in parallel lines the spiritual conquest and the establishment of the Church. All of them had to break new ground. In the mind of the king and his advisers, as the expansion continued, there was a need to find answers to the problems being faced in the overseas dominions.



Fernão de Magalhães (Magellan).

In 1510 Afonso de Albuquerque conquered Goa. The very next year, 1511, he conquered the even more important city of Malacca, an emporium of trade and commerce and a centre of Islamic influence and power. King Don Manuel was elated at the news coming from the east and wrote to Rome in 1514 with the hope of regularising the religious administration of the east.

By the bull of 1500 Alexander VI had granted the Portuguese crown the power to name an apostolic Commissary for India. He should possess a bishop's power. He had to be responsible to the church hierarchy, "though it was not required that he should belong to the Order of Christ or be accountable to its administrator, the Vicar of Tomar."¹

This very year of 1514, King Manuel decided to create, with the agreement and concurrence of Rome, an independent see for all the Portuguese overseas dominions. The seat was established at Funchal, in the Madeiras, and the first bishop was the Dominican Duarte Nunes. His field of jurisdiction was vast. It extended to Brazil, India, the Indies and China. His metropolitan was the Archbishop of Lisbon.²

Some years later, Duarte Nunes travelled to India with the fleet of 1520, and from there he reported about

the situation in India. He visited as Apostolic Commissary the Christian establishments of Goa, Cannanore and Cochin. He returned to Europe in 1525.

The conquests of Albuquerque opened enormous prospects for Portugal. They had destroyed the Moslem centre of Malacca. In the elaboration of the juridical religious view of the Portuguese *Padroado*, the struggle against Islam even had to be accelerated. In fact, against Islam it had to be a relentless war. In contrast, toward the pagans and heathens, toleration and friendship was the demand.

One of the first acts of the conqueror in Goa was to build a chapel in honour of St. Catherine, for it was on her feast day when he had occupied the city. The chapel was given to the Dominicans and later on to the seculars.

In 1514, as we have seen, there were some innovations in religious administration. Among them was the creation of the office of vicar-general for the East. Again a Dominican was chosen for the job, Domingo de Sousa. He has been mentioned before as the leader of the first Dominicans to come to India.

He and Albuquerque started the policy in Cochin and Goa of encouraging and subsidizing marriages between native women and Portuguese settlers. These marriages took place between ordinary Portuguese and low-caste women.

This was the cause of criticism both from the Portuguese and the native people. The Portuguese *hidalgos* thought it lowered the dignity of the Christian people to marry low-caste women. It was contended that the marriages lowered all Christians in the eyes of the higher castes. Both groups were very critical of the arrangement.

Bishop Nunes complained for other reasons. He said that many of the women did not understand the nature of the marriage. He also criticized the general conduct of the Portuguese. Those Portuguese showed the natives the worst traits and brought disrepute to Christianity.³

In spite of the criticisms, these marriages helped create a new civilization—the blending of East and West, the establishment of a new community in Goa, the liberation of women and culture, and the acceptance of the low-caste people. For all the defects and even sins of the people, there was a blending of races and cultures. The Dominicans, in general, catered to the better-

RELAÇÕES IBÉRICAS NA ÁSIA ORIENTAL

established Christian communities. The Franciscans, more numerous than the Dominicans, devoted their efforts to winning over the natives to the Christian faith.

The Dominicans were never as numerous as the Franciscans. By the middle of the sixteenth century, the Dominicans came in larger numbers.

After Goa, Cochin was the most important Portuguese trading and mission centre in India. From there, Christian missionaries, especially Franciscans, spread to other places like Malabar, Travancore, Comorin and Madura. Soon after the Franciscans arrived, the Jesuits took over, as had happened in Goa and nearby places. In 1557 Cochin was elevated to a bishopric. The bishop was the Dominican Jorge de Themudo. The bishop worked hand-in-hand with the Jesuit rector of the college of Cochin, so that in the next years the college reached a great state of development and influence.

Another important city was Malacca. Conquered by Albuquerque in 1511, soon it became a centre of missionary activity and expansion. In 1548 twelve Dominicans arrived in Goa, and from there, some members of the order started to move east. Gaspar de la Cruz arrived in Malacca in 1554 and founded a convent of the order there. He did not stay for long. He set out for Cambodia and China, where he spent a few months. The Jesuits had founded a college in

Malacca for the training of Portuguese youths for the priesthood.

In 1558 Malacca became a bishopric, and the first bishop was the Dominican Jorge de S. Luzia (in office 1558-1579). The Jesuits (1549), the Dominicans (1554), the Franciscans (1581) and the Augustinians (after 1591) all had convents in the city.

I want to mention in passing the importance of Gaspar de la Cruz's visit to China. His report influenced tremendously the Europeans and enkindled even more their desire to enter into that mysterious kingdom, but the study of this topic falls outside the scope of our work.

What I have mentioned here is taken from published sources. I have added nothing new. However, what I will write after this is original, for it is based on documents never published, which are found in the *Archivo General de Indias*, Seville, Spain.

THE SPANISH DOMINICAN CONNECTION AND THE PORTUGUESE IN THE EAST

Thus far I have written about the role of the Portuguese Dominicans in the Portuguese overseas expansion in the East. We call that the Portuguese Dominican connection. Now I want to touch on the relations of the Spanish Dominicans of the Philippines



Map route of Magellan's ship *Vitória*.

IBERIAN RELATIONS IN EAST ASIA

with the Portuguese, especially the first bishop of the Philippines, the Dominican Domingo de Salazar. His contact with the Portuguese of the Moluccas and with the Portuguese of Macao, as we will see soon, is connected with the accession of King Philip to the Portuguese throne.

The topic demands a little background to set the discussion in the proper chronological and ideological perspective and in the proper historical perspective.

Philip II acceded to the throne of Portugal in 1580, and in 1582 was sworn in as king in the *cortes de Tomar*. Philip had claimed the throne as real heir and had sent his army into Portugal under the Duke of Alba to make his rights felt. He won on the battlefield, and the Portuguese *cortes* declared him the rightful heir. We have now two crowns on one head, the crown of Spain and the crown of Portugal on the one head of Philip II. The king was sworn in, but he also swore to respect the rights of the Portuguese people. He promised not to fuse the Portuguese overseas empire with the Spanish one. He would govern it independently from the Spanish throne. There would really be two distinct crowns and kingdoms.

What about the Spanish and Portuguese possessions in the East? Once the news of Philip's accession to the Portuguese throne came to be known, there was a need to announce to the civil and religious authorities the new historical fact. Gonzalo Ronquillo de Peñalosa, governor of the Philippines⁴ and Domingo de Salazar,⁵ the first bishop of the country, sent official envoys to the Moluccas and Macao.

We know what transpired in the Moluccas from an original letter of Diego de Azambuja, sent from the Fort of the Tres Reyes Magos in Tidore, dated March 20, 1582.⁶ The Spanish authorities sent to the Moluccas Francisco de Dueñas to announce to the Portuguese there the news of the union of the crowns. Dueñas, it seems, accomplished successfully the mission.⁷

Diego de Azambuja tells the bishop that, although he had not received any letter from him or from the authorities in the Philippines, yet as an obedient servant, he is now at the disposal of the bishop and the authorities. He rejoices at the accession of Philip to the Portuguese throne. Azambuja places himself at the feet of Bishop Salazar since he is the bishop also of those very extensive 'kingdoms' of the Moluccas. In the correspondence of Salazar, we have

never found any reference to 'his' jurisdiction over the Moluccas, as Azambuja mentions in the letter. Azambuja considers himself a most faithful servant of the Church of Rome and is now at the service of the bishop of the Philippines.

The *Portuguese* military commander dares, as he himself says, to send a branch of clove to the bishop, so that the latter may hang it in his oratory. He also sends a *nore* and a *gara* of Maluco, green, sour, tending to sweet. He takes the freedom to do so, he says, because these things are not known in the Philippines.

This mission of Francisco Dueñas, and the acceptance of Philip as king, put a heavy burden on the Spanish colony in the Philippines and on the resources of the country to defend the Moluccas. The burden fell on the shoulders of the Filipino people. Spain took over from Portugal the need to defend the Moluccas against Moslem local rulers and very soon after, against the Dutch. It meant a real bleeding for the Philippines. The tears and sorrows of the Filipinos were multiplied.

The Jesuit missionaries, whose sphere of influence was the islands of Samar, Leyte, Bohol and the big island of Mindanao, complained that the desire to defend the Moluccas and keep them at all costs against the Dutch had a negative effect on the conquest of Mindanao against the Moslems and its final assimilation to the Spanish possessions of the Philippines. Thus we read:

The effort carried out in the conquest and control of the Moluccas has been done to the detriment of conquering and pacifying the island of Mindanao, in spite of its nearness to the Visayas islands and in spite of the fact that its inhabitants came out yearly to enslave the natives of the Visayas. This is a very serious obstacle to conversion and the progress of our missions because these persistent rumours, the destruction they cause, the wars and the piratical raids make it impossible to bring them to live in towns or to defend those towns that have already been established. Our towns, scattered all over the islands, are very numerous. The naval forces are few. Thus the enemy with ease sets out on his piratical raids and takes prisoners everywhere at will, while our patrols arrive too late, or are unable to catch up with the enemy, who escapes filled with booty. Due to this, the natives who

RELAÇÕES IBÉRICAS NA ÁSIA ORIENTAL

are our friends are totally afflicted, and are abused both by the enemies and by the Spaniards. Thus our missionaries must be extremely patient. Their work is most effective, consoling and encouraging to those poor people trying to keep their fidelity to Spain with the promise of greater protection and enabling them to progress in their Christian life.⁸

The Jesuits and Franciscans from the Philippines established missions in the Moluccas Islands. Under Spanish protection, they tried again and again to expand the Christian faith in a very inimical setting. The opposition came from the kinglets of the different islands, which had embraced Islam in the years before and were fanatically opposed to the missionaries. The resistance was never from the people, but the missions never advanced very much. When the Moluccas were abandoned in 1662 to defend the Philippines against the danger of invasion from Kue-Sing [Zheng Chenggong], better known in Filipino-Spanish circles as Coxinga, the missions were abandoned. With the imposition of Dutch rule we hear little about the Christians left behind, but the history of this period is beyond our field of research.⁹

THE MACAO CONNECTION

If the Moluccas were an important place for Portugal, and for the new King Philip of Portugal, Macao was even more important. Macao was the port on the very mainland of China. It was the window through which people looked at China. It was the door through which finally the missionaries might be able to enter into the mysterious empire of the Grand Cathay.

The Spanish authorities of Manila, that is, the Spanish governor, Don Gonzalo Ronquillo de Peñalosa, and the first bishop, Domingo de Salazar, sent the Jesuit Alonso Sánchez to announce to the Portuguese of Macao the accession of Philip II to the Portuguese throne. Sánchez was one of the most influential men in the Philippines, and he exercised a great pull on the authorities, especially on Bishop Domingo de Salazar.

Sánchez left for Macao in 1582 and arrived there soon after. He was very successful in bringing the Portuguese to swear obedience to the new king. The information about this event is extensive and

interesting. I will just mention here what pertains to the so-called Spanish Dominican connection with Macao.

I have in my possession two letters addressed to the bishop of the Philippines, Domingo de Salazar. The first one comes from Don Melchior Carneiro, Patriarch of Ethiopia.¹⁰ It notifies Bishop Salazar of Sánchez's arrival and the joy of the city of Macao at receiving the good news of Philip's accession to the Portuguese throne. They felt happy to be now "under the shelter and protection of such a powerful, catholic, legitimate and natural king to the Portuguese nation."

The patriarch says that Philip's accession was clearly God's will to protect not only the temporal and spiritual good of the Church in general, but more concretely the welfare in these regions here and more importantly the defence of the port of Macao, so important for the task waiting for his majesty in these regions. There were many people here, he says, totally bent on destroying the Portuguese presence in Macao. Only through the means of Philip's accession would Macao be able to persevere.

The second letter is from the bishop of Macao, Don Leonardo de Saa, addressed also to Bishop Domingo de Salazar.¹¹ In the letter, Don Leonardo de Saa expresses his joy at the good news brought by Fr. Alonso Sánchez, the ambassador from Manila to Macao. According to the bishop, Sánchez's arrival caused a stir among the Chinese of Macao, and on account of this, they were very suspicious of everything. Thus he could not send a long letter or report for fear that it might fall into the hands of the Chinese. Also, to avoid suspicions, Sánchez would not sail straight back to Manila from Macao. We know that he sailed via Japan, but was shipwrecked on the island of Formosa, the name the Portuguese called today's Taiwan. Many people were killed by the native head hunters there, and after a difficult and circuitous route, he arrived back in Manila bringing the good news of the acceptance of Philip II as king of Portugal by the authorities in Macao.

In the letter, Don Leonardo de Saa says that now, hopefully, commerce and trade will be more secure. The Chinese, he adds, are very suspicious of all the foreigners, and the Portuguese are very much abused by them. Thus, with the new king, he hopes that they will be helped in their great needs and be able to live in Macao with greater freedom and security.

IBERIAN RELATIONS IN EAST ASIA



The bay of Acapulco (Mexico).

More related to missionary expansion, as Salazar had mentioned in his letter (nowhere to be found, today) Don Leonardo de Saa says that the Chinese are very hard and very opposed to Christianity. This is due to the great fear they have of their own mandarins and leaders. Thus, he says, that the only Christians are those found in the city, a big city where many people are found.

In relation to the jurisdiction and extension of his diocese of Macao, in answer to Salazar's inquiry, Don Leonardo de Saa writes:

I say that this diocese is bigger than the whole of Europe. There are in it thirteen provinces in China or even more. Each one is as big as the Kingdom of Portugal. And also it has all the islands subject to China, together with the whole kingdom of Japan. Here there are many Christians, with all the nearby islands, as Fr. Alonso Sánchez has seen in the bull establishing this bishopric. If our Lord were to bring the light [of faith] to all of them, not even one hundred bishops would suffice to govern so many people.

12

Finally, the bishop of Macao entertains the hope that now that His Majesty, King Philip, has succeeded to the Kingdom of Portugal, there will be a great growth of faith and Christianity in those regions. For the moment he is very fearful that the letters might fall into the hands of the Chinese.

THE HOLY ROSARY PROVINCE
AND THE PORTUGUESE CONNECTION

Another point of interest that shows the Spanish Dominican connection with Portugal in the East is the relation of the Dominican Province of the Holy Rosary with Macao. The Holy Rosary Province was established in 1587. Ever since, it has played a prominent role in the missions in China, Japan, Vietnam and, of course, the Philippines.

A backgrounder is necessary here. The missionaries who went to the Philippines were inspired with the hope of entering China. In the sixteenth century, and we can even say, all the way down to the modern age, China has exercised a great spell on the

RELAÇÕES IBÉRICAS NA ÁSIA ORIENTAL

European people. For many of them, since the time of Marco Polo, and the reports of the evangelising efforts of Franciscans and Dominicans during the Mongol period (1240-1360), the hope of entering the Grand Cathay moved many missionaries to leave Europe for the East. The founders of the Holy Rosary Province, the missionary province of the Dominican Order par excellence, left Spain with the idea of entering China. Forty of them left Spain in 1586 for Mexico on their way to the Philippines. In Mexico City they crossed paths with the Jesuit Alonso Sánchez, who told them the door of China was closed. Half of them, at least, returned to Spain or stayed in Mexico. Still, a large group left for Acapulco, the port of embarkation to the East. They were there around Lent of 1587. Two ships were in the port, ready to sail for the long haul across the Pacific.

Diego de Aduarte,¹³ the early Dominican historian, on whom we rely for our story, tell us that one galleon, the *San Martín*, sailed during Easter Week for Macao, port and city of the Portuguese in mainland China. That was a great chance to send religious there to establish a house and from there enter China. Says Aduarte:

The principal intent of this new Province was to go to the great kingdom of China to preach the holy gospel. Since the people [of that kingdom] were so learned, studious and civilized... they selected the best fathers available.¹⁴

They were Fr. Antonio Arcediano, Fr. Alonso Delgado and Fr. Bartolomé López—only three, but people who excelled in religious knowledge and prudence.

Very near the shores of China they suffered a terrible shipwreck, loosing everything. Some time later they arrived in Macao, where they established a house under the invocation of the Most Holy Rosary, the patroness of their own religious Dominican province. The local Portuguese helped them generously and listened to their sermons, but not so the authorities, who were suspicious of their intentions. Thus, very soon, by order of the Portuguese Viceroy of India, the three Spanish Dominican priests were expelled and taken to India. The convent in Macao was given to Portuguese Dominicans. The Spanish Dominicans were not even allowed to join their own confreres in Manila, where the main group of fifteen who had departed from

Acapulco at almost the same time as the three left for Macao, arrived in Cavite on July 22, feast of St. Mary Magdalene, and entered Manila on July 25, 1587, feast day of Santiago, patron of Spain.

The Portuguese authorities were always fearful of the Spanish presence in their colonies, especially in Macao, even if now they had the same king. The Spanish Dominicans in the Philippines tried again and again to recover the house in Macao taken from them and given to the Portuguese Dominicans, but to no avail. Even when the highest Dominican authorities in Rome, and the General Chapter, the highest legislative body of the order, commanded them to return the house, the Portuguese Dominicans did not obey. The Spanish Dominicans envisioned that house, and Macao, as the gate to China. That was precisely their intention in going there. The Portuguese Dominicans just kept a friar or two in the house and never made an effort enter China to preach the Gospel of Christ.

The three Spanish Dominicans were taken to Goa. There the leader of the group started to work immediately. The two others, says Aduarte “were sent to Spain and Rome to request that the house of Macao from which they were unjustly expelled be returned to them, for it was of the greatest importance for the Dominican Order to bring the gospel to China.”¹⁵ According to Aduarte, Fr. Arcediano

... like great light that the Lord did not want to be hidden, but shine on top of a hill, stayed in Goa. Neither the viceroy, nor the archbishop, nor the Inquisition, nor the city did anything serious without seeking his opinion. He stayed there six years, during which he taught theology. Taking advantage of the great fame he had and their favour, he established in that city a college under the title of Santo Tomas, where the religious could teach theology. He also endowed the college. This was a great work and still is [1640] because the convent of that city, although big, was unhealthy, and in a few years many and important religious had died. In order to free the professors and students, Father Antonio built the said college.¹⁶

This Spanish Dominican priest also finally left Goa and returned to Spain. He taught theology in San Esteban de Salamanca and Avila and finally died a few years later.

IBERIAN RELATIONS IN EAST ASIA

Thus ended the Spanish Dominican connection with the Portuguese in their overseas dominions in Asia, in the Moluccas and Macao at the end of the sixteenth century. The same happened to other Spanish friars who came from Manila to Macao,

especially Franciscans and Augustinians. They were expelled and their houses given to Portuguese friars. But the history of these topics belongs to another chapter and goes beyond the scope of the present article. **RC**

NOTES

- 1 Cf. Donald F. Lach, *Asia in the Making of Europe*, Vol. 1. *The Century of Discovery*, Book One. Chicago: University of Chicago Press, 1971, p. 233.
- 2 Cf. B. M. Biermann, O. P., "Der erste Bishop in Ost Indien," in *Neue Zeitschrifts für Missionswissenschaft*, IX, 1953, pp. 81-83. cf. D. F. Lach, *op. cit.*
- 3 Cf. Biermann, *ibid.*, pp. 85-86.
- 4 Ronquillo reports to the Spanish king: "Although I had no letter or advice of the state of affairs with Portugal, it seemed to me in the year 80, that we should live with great care and circumspection on account of what might happen, as the Portuguese are so quarrelsome, and especially if Don António, the Prior of Crato, should come here. In order to try to ascertain the state of affairs at Maluco [the Moluccas] and Macao, the post held by the Portuguese in China, I have sent for this purpose the sub-lieutenant Francisco de Dueñas, with four companions. He is well instructed as to what course to pursue. Likewise I sent to Macao, Father Alonso Sanchez of the Society of the Name of Jesus, a person in whom are combined many admirable traits. They are going to try to prepare and calm the people for the time when certain news will be had of occurrences in Portugal. They will bring back a report of everything which has been learned there of affairs, even to the defeat of the Infante Don António. I realize that it is necessary to be diligent in order to effect the desired ends, or that at least I shall be informed of the condition there, and the forces with which the Portuguese are supplied." *Letter of Ronquillo de Peñalosa to King Philip II*, Manila, June 16, 1582, in E. H. Blair & J. A. Robertson, *The Philippine Islands 1493-1898*, 55 vols., Cleveland, 1905-1908, vol. 5, pp. 27-28.
- 5 In a long *Report of Domingo de Salazar to the King*, the bishop writes: "The governor sent a soldier to Maluco to know what resolution the Portuguese of those islands had taken. He returned from there almost at the same time as the ship from Nueva España, and brought the news that the governor will write to your Majesty. All this gave great satisfaction to all the people here because your Majesty's interest will be promoted, since our Lord has placed in the hands of your Majesty the spice-trade of Maluco, something so greatly desired by your ancestors. I am sending the letter the Captain of Maluco wrote me, in order that it may please your Majesty, not forgetting the man who went there and brought the good news," Lucio Gutierrez, O. P., "Domingo de Salazar's Memorial of 1582 on the Status of the Philippines Islands: A Manifesto for Freedom and Humanization," *Philippiniana Sacra*, Vol. XXI, n. 63, pp. 462-463. Cf. Salazar's report entitled *Affairs in the Philippines Islands*, in E. H. Blair & J. A. Robertson, *op. cit.*, vol. 5, pp. 248-249.
- 6 *Letter of Diego de Azambuja to Domingo de Salazar*, O. P., Tidore, March 20, 1582 in Archivo de Indias, Filipinas 84. Here is the short letter of Captain Diego de Azambuja as it was translated from Portuguese into Spanish and sent like this by Bishop Domingo de Salazar to the Spanish king. We transcribe it here to help our readers and future researchers.
- Aunque Vuestra Señoría no me ha escrito ni enviase nuevas de si, todavía conforme a mi cargo y obligación la tengo de procurar saberla y dar primero obediencia a Vuestra Señoría como a perlado que ha de ser de estos reinos de Maluco, siendo todo del Cristianismo rey Felipe. Pero como la supe muy particulares de Francisco de Dueñas de Vuestra Señoría, me mande como uno de ellos, porque en todo lo sabré servir con mucho gusto, como hijo de la Santa Iglesia de Roma.*
- En este año no tuve ningunas nuevas ni de la India ni de Portugal, más que las que el señor gobernador de las Filipinas me envió, por donde estoy suspenso. Francisco Dueñas dará las más nuevas a Vuestra Señoría de estas Islas del Maluco y de las demás que ellas quisiere saber, que de todo va bien informado.*
- Por él envío a Vuestra Señoría un tramo de clavo que puede tener calgado en su oratorio y un nore y una gara de clavo verde salado para dulce. Perdone Vuestra Señoría el atrevimiento, que lo hago a cuenta de su criado y porque todo es cosa nueva en esas Islas Filipinas. Nuestro Señor, la muy ilustre persona de Vuestra Señoría de la vida y salud que desea y en todo prospere por largos años para aumento de la cristiandad. Amen.*
- De esta fortaleza de los Reyes Magos, de la isla de Tidore en Maluco, a 20 de Marzo de 1582. A Vuestra Señoría. Diego de Azambuja.*
- 7 We read: "The sub-lieutenant Francisco de Dueñas, who, as I have explained in another letter, was sent as an envoy to Maluco, came to this city on the twenty-second current. He brought very good returns, which have given us all, as your Majesty will see by the letters of the chief captain and other private persons." "Letter of Ronquillo to Philip II," Manila, June 15, 1582, in Blair & Robertson, *op. cit.*, vol. 4, p. 312.
- 8 Archivum Romanum Societatis Iesu (ARSI), Phil II, 32, "Letter of Gregorio López," as quoted in John Schumacher, S. J., *Readings in Philippine Church History*, Quezon City, Ateneo de Manila University, 1979, p. 95.
- 9 Cf. Lucio Gutierrez, O. P., *The Archdiocese of Manila. A Pilgrimage in Time (1565-1999)*, vol. I, Manila, 2000, pp. 251-257; Pablo Fernandez, O. P., *History of the Church in the Philippines (1521-1898)*, Manila, 1979, pp. 296-298.
- 10 *Letter of Don Melchior Carneiro, Patriarch of Ethiopia, to Domingo de Salazar*, O. P., *First Bishop of the Philippines*, Macao, July 2, 1582, in Archivo General de Indias, Patronato 24, ramo 62.
- 11 "Letter of the Bishop of Macao, Don Leonardo de Saa, to Domingo de Salazar, O. P., about the news of Philip II's accession to the Portuguese throne," Macao, July 2, 1582, in Francisco Colin, S. J., and Pablo Pastells, S. J., *Labor evangélica de los obreros de la Compañía de Jesus*, vol. I, Barcelona, 1902.
- 12 Colin and Pastells, *op. cit.*, vol. I, p. 292.
- 13 Diego de Aduarte, O. P., *História de la Provincia del Santo Rosario de la Orden de Predicadores en Filipinas, Japón y China*, 2 vols., edited by Manuel Ferrero, O. P., Madrid, Consejo Superior de Investigaciones Científicas, 1962.
- 14 Aduarte, *História*, vol. I, p. 51
- 15 Aduarte, *História*, vol. I, p. 53.
- 16 *Ibid.*, p. 53.