

Document 1 **RIZAL'S INTRODUCTION IN HIS ANNOTATIONS TO  
ANTONIO DE MORGAS SUCEOS DE LAS ISLAS FILIPINAS**

TO THE FILIPINOS

In the *Noli me tangere* I began the sketch of the present state of our native land. The effect that my attempt produced pointed out to me, before proceeding to unfold the other successive pictures before your eyes, the necessity of first making known to you the past in that you may be able to judge better the present and to measure the road traversed during three centuries.

Born and reared in the ignorance of our yesterday, like almost all of you, without voice or authority to speak about what we did not see or studied, I considered it necessary to invoke the testimony of an illustrious Spaniard who governed the destinies of the Philippines in the beginning of her new era and witnessed the last moments of our ancient nationality. It is then the shadow of the civilization of our ancestors which the author is now evoking before you. I transmit faithfully to you his words, without changing or mutilating them, adapting them only whenever possible to modern orthography for greater clarity, and altering the somewhat defective punctuation of the original in order to make its perusal easier. The post, the nationality, the merits of De Morga, together with the data and testimonies furnished by his contemporaries, almost all Spaniards, recommend the book to your thoughtful consideration.

If the book succeeds to awaken your consciousness of our past, already effaced from your memory, and to rectify what has been falsified and slandered, then I have not worked in vain, and with this as a basis, however small it may be, we shall be able to study the future.

Jose Rizal  
Europe 1889

*Translation - Encarnacion Alzona*

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Document 2 **EXCERPTS FROM CHAPTER 8 OF RIZAL'S ANNOTATIONS TO MORGAN'S SUCECOS DELAS ISLAS FILIPINAS, FOOTNOTES NUMBERED 99-113**

Throughout these islands, there were neither kings nor lords to rule them in the same manner as in kingdoms and provinces<sup>99</sup> elsewhere. Instead, in every island and province many principals were known among the natives, some being more important and outstanding than others, each having his own followers and henchmen, forming barrios and families who obeyed and respected them. Those principal men used to have friendship and relationship with each other, and sometimes even wars and differences<sup>100</sup> with each other.

These *principalias* or high social stations, were inherited by succession from fathers to sons and heirs, and in their default, to brethren and collateral kinsmen. Their duty was to govern and rule their subjects and henchmen, and to attend to their problems and needs; and in exchange for this, they received the peoples' respect and esteem, together with their support and help in their wars, expeditions, general work in farming, fishing, building houses and structures whenever they should be called upon to perform the same by their principals, upon which they would respond with punctuality. They also paid their tribute with the fruits of their toil which they called *bins*, some paying more than others. Furthermore, the descendants of these *principals* or nobles and their kinsmen were esteemed and respected, even if they had not inherited their distinction, and the former were considered and treated as noblemen, and as exempt from rendering service which was demanded from the *Timaguas*<sup>101</sup> or plebeians. The privileges of a principalship were also enjoyed by the women of noble birth at par with the men.<sup>102</sup> When any of these principal men became more outstanding than the others in war and in other matters, he thereby acquired (*Illegaba*<sup>103</sup>) more privileges and a greater following of henchmen, and he governed other people even *principals*<sup>104</sup> themselves, while retaining for himself his own authority over his particular *Barangai*<sup>105</sup> or clan with *datus* and other particular leaders who attended directly to the needs of the *Barangai*.

The authority which these principal men or leaders that they considered its components as their subjects, to treat well or mistreat, disposing of their persons, children and possessions at their will and pleasure without any opposition from the latter, nor duty on their part to account for the principals' action. Upon committing any slight offense or fault, these henchmen were either punished, made slaves<sup>106</sup> or killed. It has happened that for having walked in front of lady principals while these were having their ablutions in the river<sup>107</sup>; for having looked at them with scant respect; or for other similar reasons, these henchmen have been made permanent slaves.<sup>108</sup>

Whenever any native had any controversies or differences with others on pecuniary matters, on property or regarding insults and physical injuries to their persons there were appointed elders among the same clan or group, who heard them in the presence of the parties, and their witnesses whenever evidence was necessary, and then decided the matter on their findings, thus following the same procedure used by their forefathers in similar cases. Thus, their decision was respected and executed without any further process or delay.<sup>109</sup>

Their laws throughout the islands were along similar lines following the tradition and customs of their ancients in accordance with the unwritten statutes.<sup>110</sup> In some provinces, there were different customs in certain things, although generally speaking, they had uniform usages and procedure throughout the islands.<sup>111</sup>

There were three social stations among the natives of these islands constituting the commonwealth, to wit: Principal people, according to what has already been stated; *timaguas* which

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is equivalent to plebeians; and slaves both of the principals and of the *Timaguas*.<sup>112</sup> These slaves were of various kinds. Some were for all purposes and servitude just as we have them and these were called *Saguiguilires* <sup>113</sup>...

### **Rizal's Annotations**

<sup>99</sup> *They were right because, "...in view of the lack of rapid communications, if the government of all the islands resided in only one hand and will of a king or lord, whom for everything people had to go to and consult the life in the towns would be greatly paralyzed. In our times while Manila is consulted about the repair of a bridge, we wait for months and years to pass and when the decree comes, it turns out that nothing more remains of the bridge, not even the buttresses. And what is true of the bridge is true of other things. Moreover, considering the circumstances then, if the fate of these islands depended upon one person alone, many lives would be exposed; many fortunes would depend on the will of one man alone who may be ignorant, brutal, ambitious, avaricious, and who does not know or love the subjects he governs.*

*"...some chiefs having friendship and relation with others and sometimes wars and disagreements."*

<sup>100</sup> *It can be deduced from this that friendly relations were more common than wars.*

<sup>101</sup> *Timawa*

<sup>102</sup> *"In this regard the Filipinos acted very much in conformity with natural laws, being ahead of the Europeans, whose women lose their nobility when they marry plebeians and among whose descent is along the male line which offers the least guarantee. This proves besides the high consideration that the women in these islands had enjoyed since antiquity."*

<sup>103</sup> *Perhaps the word *llegaba* in the Spanish original should be *llevaba* or *allegaba*.*

<sup>104</sup> *They formed a kind of confederation, like the states of the Middle Ages, with their barons, counts, dukes who elected the bravest to lead them or they accepted the authority of the most important of them.*

<sup>105</sup> *"From the Tagalog *balangay*, name of a vessel on which it is supposed the *Indios* who now inhabit the Philippines came.*

<sup>106</sup> *These slaves were not always in such dismal condition. Argensola says that they ate with their master at the same table and afterwards they married members of the family. But tyrants and brutal men who abused their authority were not lacking, though they could not have surpassed the *encomenderos* for history mentions rebellions and assassinations of *encomenderos* by their tenants while it does not record a single case of rebellion or assassination of a chief or assassination of some native leader for reasons of revenge.*

<sup>107</sup> *Between this and that Roman noblewoman who did not dare undressing in the bath in the presence of a slave, there is in truth a vast distance. The Roman noblewoman acted thus because of her great contempt of her modesty and high regard of her person.*

<sup>108</sup> *After the conquest the evil became worse. The Spaniards made them slaves without these pretexts and even if the *Indios* were not under their jurisdiction. Besides, they sold them, taking them from their towns and islands. Hernando de los Rios, speaking of naval constructions in the time of Mr. Juan de Silva, wrote to the king: "The masts of a galleon, according to the governor of the province of La Laguna de Bay where they were cut, took 6,000 *Indios* to drag 7 leagues across very mountainous region for 3 months and they were paid by the towns each 40 reales (*vellon*) \* monthly without food. I don't mention the bad and inhuman treatment that they received and many of them who died in the mountains... Neither do I tell Your Majesty about the *Indios* who hang themselves, who left their wives and children harassed, and fled to the mountains, those who were sold as slaves to pay for the imposts that were assessed to them, the scandal of the Gospel, and the irreparable damage caused by the shipbuilding, and what inhuman*

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treatment the wretched Indios received and not only what was necessary was done to them but what the inordinate avarice of the officials took away from them behind their back..." (p. 25). The letter of Philip II to Bishop Domingo Salazar was full of this, but neither this nor the efforts of the friars who realized the danger to their missionary work of the repugnance that the natives were beginning to feel towards Christianization remedied the evil. Philip II. recriminating the bishop, said that the Indios had diminished by more than one third, "that they were compelled to pay three times more than the rates fixed, and that they were treated worse than slaves, and many of them were sold as such by one encomendero to another, and some died of beating, and women who died and broke down because of heavy loads, of others and their sons who are made to work on the farms and sleep in the fields and there give birth and nurse their babies and die bitten by poisonous snakes, and many hang themselves, they starve, and others take poisonous herbs. And there are mothers who kill their children after birth..." (Gaspar de San Agustin.)

<sup>109</sup>"This is very simple and crude but it was more speedy, and the judges were persons of the locality, forming a jury, elected by both parties who knew the case the customs and usages better than the gowned judge who comes from outside to make his fortune, to judge a case he does not know and who does not know the usages, customs, and language of the locality. Proofs of the backwardness into which we have fallen are the multitude of laws, contradictory royal orders and decrees; the discontent of both parties who, in order to seek justice, now have many times have to resort to the Supreme Court of Spain (if they can and can afford a 36-day trip) where the judges are more honest and incorruptible, if not better informed about the country; the cases, that last an eternity, handed down from fathers to sons and grandsons, the enormous expenses that the aggrieved party has to defray so that he may get justice, etc., etc.

<sup>110</sup> Which in no way affected the peace of the people because many times a custom has more force than a written or printed law, especially when the written laws are a dead letter to those who know how to evade them or who abuse their high position. The force of law is not that it is written on a piece of paper but if it is engraved in the memory of those for whom it is made, if they know it since their tender age, if it is in harmony with their customs and above all if it has stability. The Indio, since childhood learned by heart the traditions of his people, live and was nourished in the atmosphere of his customs and however imperfect those laws might be, he at least knew them, and not as it happens today that wise laws are written, but the people neither know nor understand them, and many times they are changed or become extinct at the whim of persons entirely alien to them. It is the case of the sling of David and the arms of Saul.

<sup>111</sup> This agreement of the laws at bottom and this general uniformity prove that the relations of the islands among themselves were very strong and the bonds of friendship were more common than wars and differences. Perhaps a confederation existed, for we know through the first Spaniards that the ruler of Manila was a generalissimo of the Sultan of Borneo. Moreover there exist other documents of the XII century that attest this.

<sup>112</sup> This is the eternal division that is found and will be found everywhere, in all kingdoms and republics: the ruling class, productive class, and servant class; head, body, and feet.

<sup>113</sup> We can't find the etymology of this word, which, in its Tagalog form, ought to be Sagigilid. The root *gilis* means in Tagalog "edge", "bank" "shore". The reduplication of the first syllable, if it is tonic, means active action in the future, and if it is not, and to the root is added the suffix *an*, it denotes the place where the action of the verb is often executed: the preposition *sa* indicates place, time, reference. The unaccented reduplication can mean also plurality and in this case the name in singular would be *sagilid*, that is, "on the border", the last, this is the slave. *Timawa* means now in Tagalog "in peace," "in repose", "peaceful", "free", etc. *Maginoo* from the root *ginoo*, dignity, is now the title of the chiefs and their group is called *ginoohan*. Colin says, however, that the chiefs used the title *Cat* or *Lakan* (*Gat Pulintang*, *Gat Mailan*, *Lakan Dula*, etc., and the women *Dayang* (*Dayang Mati*). The title of *mam*, that today is used for men corresponds to "uncle", "sir", "monsieur", "mister", etc. and *ale* is its feminine counterpart.

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Document 3      **EXCERPTS FROM CHAPTER 8 OF RIZAL'S ANNOTATIONS TO MORGAN'S  
SUCESOS DELAS ISLAS FILIPINAS, FOOTNOTES NUMBERED 18-26**

Both men and women, particularly the prominent people, are very clean and neat in their persons, and dress gracefully, and are of good demeanor. They dye their hair and pride themselves with keeping it quite black. They shampoo it with the boiled bark of a tree called *gogo*<sup>18</sup> and anoint it with oil of sesame, perfumed with musk and other sweet-smelling substances. They are all careful of their teeth, and from their early age, they file and even up their teeth with grinders and other implements of stone,<sup>19</sup> etc., and give them a permanent black color which is preserved until their old age, even if it is unpleasant to the eyes.<sup>20</sup>

The young and the old ordinarily bathe their entire bodies in the rivers and streams without regard to whether this may be injurious to their health,<sup>21</sup> because they find it to be one of the best remedies to be healthy; and when a child is born, they immediately bathe it and likewise the mother. As a matter of pass time and occupation, the women work with the needle with which they are proficient and they engage in all kinds of needle work. They also weave blankets and spin cotton and keep house for their husbands and parents. They pound the rice which is to be cooked for their meals<sup>22</sup> and prepare the rest of the food. They raise chickens and pigs and do the house chores while their men-folk engage in the work of the fields, fishing, boating and farming. The women both married and otherwise, are not so chaste, while the husbands, parents and brothers are scarcely jealous or careful regarding this matter. Men and women are covetous and money loving, so that when there is a price, they easily yield<sup>23</sup> and when the husband catches his wife committing infidelity, he is appeased and satisfied without difficulty. Some of those who have associated with the Spaniards and who desire to appear more cultured than the others, have sometimes been known to have killed the adulterers. When both men and women, especially the prominent people, go out for a walk along the streets or to church, they walk with a slow-measured dignified step, well accompanied by male and female slaves who carry silk parasols which they always carry with them for protection from the sun and rain. The ladies walk ahead followed by their female servants and slaves, their husbands, fathers and brothers walking behind them, followed in their turn by their male servants and slaves.<sup>24</sup>

Their regular daily food is rice, crushed by wooden *pilons* or pounders, which is cooked and is then called *morisqueta*,<sup>25</sup> and this constitutes the daily mainstay for the entire country, together with boiled fish of which there is an abundance, and pork or venison. Likewise meat of wild buffalo or carabao. They prefer meat, fish, saltfish, which begin to decompose and smell.<sup>26</sup> They also eat boiled sweet potatoes, which resemble the ordinary potatoes, kidney bean, *quilitis*, and other vegetables, all kinds of bananas, guavas, pineapples, *anonas* or custard-apples, oranges and other citruses, and other various kinds of fruit and vegetables which abound in the land.

They drink what drips out of the tender flowers of the coconut trees and of the *nipa* palms which are abundant and which are raised like vineyard grapes although with less care and difficulty. Upon taking the tuba<sup>27</sup> juice from the palms, they distil the same in their containers, stoves and other utensils, and when it is fermented it becomes strong or light liquor which is drunk throughout the islands. It becomes a clear fluid-like water but very strong and dry. When used moderately, it is medicinal for the stomach and good for phlegms and other kinds of rheums. When mixed with Spanish wine, it becomes a pleasant liquor which is tasteful and wholesome.

The natives of these islands drink this liquor in the day and night without end in their meetings, weddings, feasts and circles, accompanied with singing by a few who are so inclined and who come to drink and have a good time, although this habit does not carry with it, according to their estimation, any dishonor or infamy.<sup>28</sup>

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### **Rizal's Annotations**

<sup>18</sup>*Rather than the bark it is the body itself of a shrub that is crushed but not cooked. It is strange that Father Buzeta and Bravo, in speaking of the gogo, mention its use in mines and washing clothes and not its most common use, which is for washing the hair, as it is used until now by almost all the indios.*

<sup>19</sup>*This practice is still done.*

<sup>20</sup>*This custom also is found in Japan among married women, as a proof of virtue. Today it is declining.*

<sup>21</sup>*The Spaniards think so but they are mistaken. The indios are very careful not to take a bath during siesta, after luncheon, the first two days of a catarrh, when they have herpes, some women during menstruation, etc., etc. Fr. Chirino says (chapter X): "They take a bath with the body bent and almost seated for modesty, immersed in the water until the throat, with the greatest care not to be seen, though there may not be anybody who can see them. The most common and most general bathing hour is sunset, after the day's work and to carry water home. After a funeral they bathe." This hygienic custom of the inhabitants of the tropics has been preserved in Japan, like many other tilings that prove the southern origin of some of her inhabitants.*

<sup>22</sup>*Though, this work is not very hard, for the pestle is light, it is now done generally by men. leaving to the women the cleaning of the rice.*

<sup>23</sup>*This weakness of Indio women that historians relate, it seems, can be attributed not only to the sincerity with which they obey nature and their own instincts but also to a religious belief that Fr. Chirino tells us about. "A doctrine planted the devil in some women of these islands and I believe in all who cannot be saved, be they married or marriageable, is the woman who does not have some lover. Because they say he will help them in the next life by leading them by the hand in crossing a very dangerous river that has no bridge but a very narrow piece of timber which must be crossed in order to reach what they call Kalualhatian. " (Chirino. chapter XIX). As to the rest, the priest-historians relating the missions in the first years of Christianization, give numerous examples of the chastity of young women who resisted and preferred them death to surrendering to the violence and threats of the soldiers and encomenderos. This weakness for the "pay", we believe, is not a defect monopolized by Filipino men and women. We find it everywhere in the world, in Europe itself so satisfied with its morality and throughout its history, many times connected with crimes, scandals, etc., etc. The cult of Venus. Priapus. Bacchus. etc., the orgies and Bacchanalia, the history of prostitution in Christian Europe, and above all in Rome of the popes, prove that in this matter there is no nation that can throw the first stone. At any rate, today the Filipino women have no reason to blush before the women of the most chaste nation of the world.*

<sup>24</sup>*This custom can still be seen in some places.*

<sup>25</sup>*Morisqueta to the Spaniards, but the Tagalogs call it kanin.*

<sup>26</sup>*This is another preoccupation of the Spaniards who, like any other nation, in the matter of food, loathe what they are not accustomed or what is unknown to them. The English, for example, is horrified on seeing a Spaniard eating snails; to the Spaniard beef steak is repugnant and he can't understand how raw beefsteak can be eaten; the Chinese who eat tauri and shark cannot stand Roquefort cheese, etc., etc. The fish that Morga mentions does not taste better when it is beginning to rot; all on the contrary: it is bagoong and all those who have eaten it and tasted it know that it is not or ought not to be rotten.*

<sup>27</sup>*From the Tagalog tuba, juice or sap of the palm tree.*

<sup>28</sup>*It must be admitted that the Filipino people have improved in this regard, thanks perhaps to the wine monopoly. Today hardly can one see in the provinces one or so drunkard and in Manila only foreign sailors are given to this vice. That drunkenness, however, was not dangerous, for Colin says: "But rarely do they become furious or wild; rather, after drinking, they preserve proper respect and circumspection. They only become more gay and talkative and say some amusing things. But it is known that none of them after*

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leaving a banquet, even at a late hour of the night, fail to reach their home. And if they offer to buy or sell, and touch and weigh gold or silver, they do it with so much circumspection that neither does their hand tremble nor do they make a mistake." (Book 1,61)

*National Historical Commission of the Philippines*

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Document 4 **EXCERPTS FROM CHAPTER 8 OF RIZAL'S ANNOTATION TO  
MORGA'S SUCECOS DELAS ISLAS FILIPINAS, FOOTNOTES NUMBERED 120-  
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Marriages among the natives are generally between the principals and their fellow principals or nobles. Likewise *timawas* marry among those of their own station, and the regular slaves also marry their fellow slaves, but sometimes they intermarry among different castes.<sup>120</sup> The natives have one wife each with whom a man may wed and she is called the *inasawa*,<sup>121</sup> but behind her are other women as friends. The children of the first wife were held to be the legitimate ones and full heirs of their parents, but the children of the other women were not so considered, but some provision<sup>122</sup> was usually made for them, but they would never receive inheritance.

The groom was the one who contributed a dowry, given by his parents, while the bride did not bring anything<sup>123</sup> to the marriage community until she inherited in her own right from her parents.<sup>124</sup>

The solemnization of marriage consisted in the mutual agreement between the parents and kinsmen of the contracting parties through the paying of the concerted dowry to the father of the bride,<sup>125</sup> and in the gathering of all the relatives in the house of the bride's parents for the purpose of celebrating by eating and drinking the whole day until sunset. At night, the groom carried the bride to his home where she remained in his care and protection. The spouses could separate and dissolve their marriage ties owing to trivial causes and upon proper hearing was held before the relatives of both parties and some elders who participate therein,<sup>126</sup> and who rendered judgment, upon which the dowry received was returned to the husband, and it was called *vigadicaya*<sup>127</sup> as a voluntary offering, except in cases where the separation was caused by the husband's fault, when the dowry was retained for the parents of the wife to keep.

Their property which had been acquired by both spouses was divided between them in equal shares, and each disposed of his part as best he or she desired. If any of the spouses had any gain or income unknown to and not participated in by the other spouse, it became the property of the former, to own by himself or herself.

People could adopt any person in the presence of the relatives; and the adopted child or person would then deliver whatever he or she possessed, as a present to the adopting party, upon which the adopted person would remain in the house and under the protection of the foster parents, thereby acquiring the right to inherit like the children of the adopting parents.<sup>128</sup>

Adultery was not punished physically but instead, the guilty spouse would pay to the aggrieved spouse such indemnity as the elders adjudged to be right, and which said parties agreed among themselves. The grievance was thus forgiven and the husband acknowledged to be satisfied, and retained his honor and resumed his married life with his wife, and no mention would hereafter be made of the matter.<sup>129</sup>

In the matter of inheritance, all legitimate children will inherit equally all the property which the parents had acquired. However, if there was any personal or real property left by the parents, in the absence of legitimate children and by the *asawa*, they were inherited by the nearest relatives identified from the collateral branches of the main family-tree. This was effected either by will or testament or, in

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its absence, by custom. No solemnity was required in the making of a will aside from simply leaving it in written form, or by stating the wish verbally in the presence of well-known persons.<sup>130</sup>

### **Rizal's Annotations**

<sup>120</sup>*This proves that the relations of these classes among themselves are not only far from resembling those of the masters of the West and their servants but that they were even more cordial than those of the patricians and the Roman people among whom at the beginning was forbidden to establish family ties through weddings. If the chiefs and timawa Filipinos had been so tyrannical towards their inferior as they were depicted to us, there would not have been such unions. Hatred and contempt would have separated the classes.*

<sup>121</sup>*Inasawa more correctly asawa (consort)*

<sup>122</sup>*Another proof of the benignity and foresight of the laws.*

<sup>123</sup>*She brings nothing.*

<sup>124</sup>*This custom continued the union between the parents and the children, a wiser practice than what is followed in many parts of Europe where cases of children neglecting their parents once they have taken possession of their patrimony, or of parents who do not consent to the marriage of their children in order not to part with their property are found. In Europe there can be seen sons who are richer and in more comfortable circumstances than their parents and let months and years pass without seeing them. There are parents who prefer their sons to be conscripted than to be married, which does not happen in the Philippines, not even now, because this custom survives. We say that this custom continues the union and not affection, because this is a sentiment that is always taken for granted. this affection in many people bordering on veneration. While the father or mother lives. the home continues, even though all the children are married and live apart. Dowry in the Philippines. Naturally the woman did not and does not carry a dowry. The character of the Filipino woman, to be a help rather than a burden to the husband, reject this custom. necessary to the European woman because if she is not a burden, in general she increases the husband's budget. In the Philippines the woman does not Fish for a husband, but she chooses a husband; the husband does not take a heavy burden or the matrimonial yoke, but a companion to help him and to introduce economy in the irregular life of a bachelor.*

<sup>125</sup>*"This dowry, if it can be called thus, represented a compensation for the parents of the bride for the care and education of their daughter. The Filipino woman, never being a burden on anyone, neither on her parents nor on her husband but all on the contrary, represents a value for whose loss the possessor must be compensated. And this is so true that even in our times parents consent with great difficulty to part from their daughters. It is almost never seen in the Philippines the sad spectacle that many European families present who seem to be in a hurry to get rid of their marriageable daughters, not infrequently the mothers play a ridiculous role. As it will be seen, neither is there a sale or purchase in this custom. The Tagalog wife is free and respected, she manages and contracts, almost always with the husband's approval, who consults her about all his acts. She is the keeper of the money, she educates the children, half of whom belong to her. She is not a Chinese woman or a Muslim slave who is bought, sometimes from the parents, sometimes at the bazaar, in order to lock her up for the pleasure of the husband or master. She is not the European woman who marries, purchases the husband's liberty with her dowry, and loses her name, rights, liberty, initiative, her true dominion being limited to reign over the salon, to entertain guests, and to sit at the right side of her husband.*

<sup>126</sup>*In which matter they were more advanced than the modern French and English with their divorce laws. The relatives of both parties and the elders from a jury for family disputes, more sacred than all the doctors and judges however wise they might be, over the business affairs of their relatives and the convenience or inconvenience of the marriages. Without wishing to touch here the question of the indissolubility of marriage, we believe that when the spouses make their relatives and the elders judges*

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*of their dispute and these decide that divorce is desirable, despite the fact that they have to return the dowry, the motives could not be trifling. Other historians, among them Fr. Aduarte, say however that when they came to have children, they never separated anymore out of love for them, a thing that certainly does not prevent divorce in Europe.*

<sup>127</sup>*Bigay-kaya means to give what one can, a voluntary offering, a gift of goodwill. This confirms further that in the case of marriage there was no sale, unlike in the already known "alms" for scapulars, rosaries, belt, etc. in which one does not give what one can but what is demanded, with fixed price that can be altered notwithstanding, by increasing it. This Bigay-kaya, according to Colin, was returned intact to the spouses if the son-in-law was obedient to his parents-in-law and if not, it was divided among all the heirs. "Besides the dowry members of the principal class used to give some gifts to the parents and relatives and even to the slaves according to the rank of the newly married." (Colin, book I, chap. XVI.*

<sup>128</sup>*This sacred custom still exists, thanks to Providence, though little by little it is disappearing.*

<sup>129</sup>*This custom which the Filipinos have lost as a result of their contact with other people is being adopted now by many sensible nations of Europe, among them the English. It seems more rational and more just than to challenge the adulterer and often expose the husband as cocu et batu (cuckold and beaten). Other considerations aside.*

<sup>130</sup>*And there was no need for more. The memory of the parents, so sacred and revered, the belief that the spirits of ancestors came to live among their descendants, punishing them or protecting them according to their later behavior, prevented any violation of the wills or disobedience on the part of the heirs. Only since the missionaries convinced the indios that their ancestors remained toasted and burned in Purgatory or Hell did they have a need for notaries, stamped paper, and to engage in lawsuits and intrigues forever and ever.*

*National Historical Commission of the Philippines*

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## **Document 5 EXCERPTS FROM "ON THE NEW ORTHOGRAPHY OF THE TAGALOG LANGUAGE - LETTER TO MY COUNTRYMEN" (1890)**

When you attended the town school to learn the alphabet, or when you have to teach it to younger children, without doubt you have noticed, as I have, the children's difficulty in learning these syllables: *ca, ce, ci, co, ga, ge, gua, gue, gui, etc, etc.*, because they cannot understand the reason for these irregularities and the change in the value of the sounds of some consonants. The lashes rained, the punishments became frequent, the ferules got broken and the little hands cracked; the first pages fell into pieces; the children cried; and even the decurions had to pay at times. But they did riot pass these terrible Thermopylae. And the children considered useless those syllables which had cost them so many tears, because in our language and in our ancient orthography we have neither *ce*, nor *ci*, *ge*, nor *gi, etc.*, which are Spanish syllables, and only three out of one thousand will learn them in Manila by dint of hearing them and memorizing volumes after volumes. And although inwardly I ask myself why they study them if, after all, they would speak nothing else but Tagalog (a language which until then had an orthography which is half-Spanish and half I don't know what, which was not taught us), I kept quiet, because I had a presentiment that in that country, to try to reform one thing is bad sailing.

Later, when I was more grown up and I had to write letters in our language, I was struck by my ignorance and surprised by the anomalies that I found in the books consulted by me, but I kept quiet for the same reason already expounded.

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Afterward, finding myself in a different atmosphere and reading one day the *Contribucion para el Estudio de los Antiguos Alfabetos Filipinos* by Doctor Pardo de Tavera, and with my childhood reminiscences, it occurred to me to do something to lighten the work and make easy the first attempts of children to learn by simplifying the orthography introducing another more rational and more logical which will be in harmony with the spirit of the language itself and its sister languages and will permit the preservation of the roots in order to make its study easy and attainable even to foreigners. I was encouraged to undertake this project on one hand, when I was studying the primary schools in Saxony where I saw the efforts of the teachers to simplify and make easy the teaching of children, and on the other the relatively small number of Tagalog books.

I made the first attempts in September 1886 by translating into Tagalog, following the new orthography, Schiller's *Wilhelm Tell*. My manuscript, as well as my Tagalog translation of the stories by the Danish writer, Andersen should be in Kalamba. And in a novel which I published in March 1887, I printed for the first time the words and citations in Tagalog according to the new orthography which, at my suggestion, was already being followed by some friends and I hope it would be adopted by all the Filipinos after a reasonable discussion of its convenience and timeliness. I thought I was the first to introduce this reform and I continued thinking so, even after the publication of Dr. Pardo de Tavera's letter in Manila newspapers in 1888 in which he gave some reasons for the new orthography and pointed out the advantages of the innovation. I was however, mistaken. Months before the publication of the novel referred to Dr. Pardo de Tavera had already published his brochure *El Sanscrito en la lengua tagalog* (*Sanskrit in the Tagalog Language*) in which he used a more perfect orthography than I had thought of, although he put it into parenthesis in the transcription of the words. I regretted it on one hand but I was glad of it on the other. I regretted it. Because, had I known about this work, which reached my hand only in 1889, I would have adopted the use of *wa* which the said Philippinist employed, a consonant which I did not use until the Tagalist. Mr. Pedro Serrano showed me a ticket printed according to the new rules of writing. I was glad because I realized that I was not alone in favor of the idea but that it had come to our minds simultaneously (perhaps the manuscript of *Sanskrit in the Tagalog Language* preceded my *Wilhelm Tell*) and because Pardo de Tavera's "authority strengthened in a notable way my own aspirations. The best proof that both attempts came to our minds independently and almost simultaneously, without any previous consultation or explanation, is the use of *wa* employed by Dr. Pardo de Tavera, which had not been used in my work but which I adopted as soon as I saw it, realizing its perfect usefulness.

I put this on record so that when the history of this orthography is traced, which is already being adopted by enlightened Tagalists, what is Caesar's be given to Caesar. This innovation is due solely to Dr. Pardo de Tavera's studies on *Tagalismo*. I was one of its most zealous propagandists. Well now; let us give the rules of this new orthography, the easiest and the simplest we can offer.

The ancient Tagalog alphabet consisted of three vowels: *a, i, u*, and fourteen consonants: *ka, ga, nga, ta, da, na, pa, ba, ma, ya, la, wa, sa, ha*. With these seventeen characters could be expressed before, and now, all the words in our rich language. The vowel *a*, which abounds or which is more often used, sounds as in Spanish and its use is no different from its use in this language; consequently it offers no difficulty.

The *i* in the middle of a word sounds exactly as the Spanish *i*; in the final syllable it opens a little and has a sound similar to the English *y*, as in the words *carry, fluently, etc.*, that is, a sound intermediate between *e* and *i*, which has made many Spaniards believe that the *Tagalogs* use interchangeably *e* and *i*, which is inaccurate, as no Tagalog will say *selid* for *silid* much less *siled* with the Spanish clear *e*. The use, then, of *i* is imperative in the middle as well as at the end of a word, discarding the use of *e* introduced by foreign writers. The *u* in the middle of a word has the same sound as the Spanish *u*. In the last syllable it opens and takes a sound intermediate between *o* and *u*, which has made some believe that the Filipinos use it interchangeably. This queer usage is found in the writings of friar

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Tagalistas who write *olo*, *vondoc*, etc. The existence of the words *tutoo*, *noo*, *poon*, etc., in which the first *o* as well as the second have a sound intermediate between *o* and *u*, should not be considered an exception. It is a long final *u*. The *o* can be used then only at the end with a sound equivalent to *ou*, more closed even than the Italian *o*. The *t*, *n*, *p*, *b*, *m*, *y*, *l*, and *s* are used, as they have been hitherto used, in the sounds they represent, without any alteration, in the same way as in Spanish.

The *d* retains its value, except when it is changed to *r* for the sake of euphony, as in *marami*, *darating*, etc. These changes, however, are not arbitrary, because the *d* retains the *d* at the end as well as at the beginning of words, and even in the middle when it is silent, because the pronunciation of *tartar*, *bakor*, *sinulir* for *tadtad*, *bakud*, *sinulid* is defective, and so is *roon*, *rito*, *raraos*, as they say in Morong for *doon*, *dito daraos*, etc. The *h* has the sound of a soft aspirant as in most languages, a sound which is retained in the beginning as well as in the middle of a word. The final *h* is not found in Tagalog.

The nasal-guttural *ng* (as it has been used lately) which we transcribe as *ng*, joining the two letters, and for which Dr. Pardo de Tavera would like to substitute a single consonant *ng*, we believe can be simplified and reduced simply to *g* for the following historical reason: In all manuscripts and old printed books, until the sixteenth century, a line above a letter signified an *m* or *n* dropped or understood, a fact which is preserved in Spanish in *n* which is the result of the dropping of one *n* of the double *n*. If then this line represents an *m* or *n*, the old form of *ng* would be equivalent to *nng* or *ngn*, which is absurd, and for this reason, in the work we published, we substituted for it *ng*. But, as this combination is inconvenient in printing and the omission of the line might lead to confusion in the meaning of words, we would propose the use of *g* whenever it is desired to represent the nasal-guttural sound. We are supported in this by our conviction that *n* was the old form used to represent the nasal-guttural sound as we see in the abbreviations of the articles *ng* and *mga*, for, if it were not so, it would have been represented by *nng* and *mnga* and the abbreviated *ng* will be pronounced *nga* which, as the *Tagalogs* know, is impossible. The combination *ng* instead of *g* came into use only when the friars, unable to produce properly the nasal-guttural sound, transcribed it by separating it into *n* and *g*, leaving the line above to indicate that it has a nasal sound! The use, therefore, of *g* seems to us very advisable for these historical reasons as well as for its simplicity, convenience, clarity, and logic. Thus, when these words are written, *manga*, *banga*, *sanga*, etc., it is understood that these words mean respectively a *fruit*, *collision*, to *halt a blow*, different from the words *maga*, *baga*, *saga*, which until now are written *manga*, *banga*, *sanga*, etc., which signify *plurality*, *jar*, *branch*, etc. However, as for the final nasal sound which results from the assimilation of the particle *na*, as in *Haring bata* for *Hari na bata*, it is necessary for us to employ the *ng* in order not to lose the character of the assimilated *na*, we would favor the form *ng*, which we have already employed, although its use is not as simple as that of *g*. This will be decided by the great Tagalistas...

*National Historical Commission of the Philippines*

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## Document 6 **RIZAL'S TRIBUTE TO BLUMENTRITT**

In this so-called century of positivism, it is surprising to fall upon a rare case of disinterestedness, of abnegation, devoid of any ulterior motive, and though we may displease practical souls, those whose motto is *do ut des*, we say in all candor that such a discovery moves and enchants us.

Mr. Blumentritt as an historian of the Philippine Islands is one of these rare souls. Some write history to raise or to flatter the spirit of their nation, to depreciate or lower that of their enemies;

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others to support political, religious, or theoretical opinions with historical facts which they adapt and mutilate to suit their convenience; and others . . . ah! It is better not to speak of their ends and purposes! Our historian is a foreigner and writes in a country that never aspired to join to its crown the worn-out Pearl of the Orient...

Mr. Blumentritt may perhaps be the first historian of the Philippines of this century who is not satisfied with merely being a copyist. It is true that he has never seen the country nor has he ever left his native land; but he has read everything about the country; he has studied it, analyzed and subjected it to the most severe and impartial criticism in such a way that by force of study and discernment he has succeeded, we would say, to evoke before him the vivid image of the country that he does not believe he will ever see. His library is all Philippine works. On his desk lay treatises and memoirs, his portfolios are full of newspaper clippings; in all corners of his study are found rolled maps; and even his children stammer strange names, one of whom, a girl, bears a Spanish name, Dolores. He is in active correspondence with Spaniards and Filipinos who are seriously engaged in the study of the country.

The numerous treatises of Mr. Blumentritt are considered authoritative by all, because they are not dictated by a partisan spirit nor written for political ends. Austria will never be Spain's enemy: she is not a colonizer, nor does she plan to exploit the rich booty of the Archipelago. Although the author is a good Catholic and submissive to the Roman Church, he does not confuse, however, dogma with fanaticism, man with God nor does he take as authentic divine truth whatever appears with that trade-mark. Neither optimism nor pessimism animates him: nor does he deify some to humble others; on the contrary, he always sees the welfare of the Philippines in union with Spain, and the glory of Spain in broad and sensible liberal reforms.

He does not write thinking of crosses or employment or of occupying a position in the Council. He knows that he is not sufficiently hispanized for this, and he does not dream of glories because he is convinced that in Philippine gardens do not grow myrtles and laurels for certain persons. He proceeds with the utmost circumspection in his judgment; he does not generalize isolated facts, or attribute to the race what is proper to the individual, and when he censures, he does it gently, softening it even more, if it is possible, for reasons very easy to understand. Perhaps some notice in his writings the great defect of treating the inhabitants of the country with a certain consideration rather than as half-men or semi-brutes, but for this he can be forgiven for the sake of other fine qualities he possesses, which are a thorough instruction and a good education, apart from the fact that he is a profound ethnographer.

He has published and publishes many works, articles in scientific periodicals, vocabularies, maps, and others. Some of these works, have been translated into Spanish, winning the approval of all who know the country well.

*National Historical Commission of the Philippines*

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Reprint from the book

ENGAGING,  


by: Abordo, Pinas, Torres, Balbin and Distor

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