

RPH: CHAPTER 1

HISTORY - is the study of the past.

- is the systematic accounting of a set of natural phenomena that is taken into consideration.
- the chronological arrangement of the account
- Greek word "historia" - knowledge acquired through inquiry or investigation.
- is noted by students requiring them to memorize:
 - names
 - dates
 - places
 - events from distant eras

Herodotus - is the father of history

History is known as the account of the past of a person or a group of people through:

- Written documents
- Historical events

Historians - write about monarchs, heroes, saints and nobilities, wars, revolutions, breakthroughs.

- has the mantra about no document, no history,
- is not just to seek historical evidences and facts but also interpret this facts "Facts cannot speak for themselves"
- to give meaning to these facts and organize them into a timeline, establish causes and write history.
- is to organize the past that is being created so that it can offer lessons for nations, societies and civilizations.
- to seek meaning of recovering the past to let the people see the continuing relevance of provenance, memory, remembering and historical understanding for both the present and the future.
- is not allowed to imagine things that could not reasonably have happened. For certain purposes that we shall later examine he may imagine things that might happen. But he is required to imagine things that must have happened.
- the historian who knows contemporary life will understand past life
- since human mentality has not change in historic times, present generations can understand past generations of their own experience

As history progresses through time, it opens up to other valid historical sources which are limited to written documents

- government documents, chronicles account or personal letter

If we only focus on written documents it invalidates on the following scenarios:

1. Civilizations that do not keep their written documents.
2. Words of mouth
3. Documents destroyed or burned during war or colonization.
4. Restriction of historical evidence as exclusively written, nobilities, monarchs, elites, and even middle class can have government records but how about the peasant families or indigenous groups. Do they even EXIST

Oral Valid Historical Sources:

- oral traditions: epics, songs
- artifacts
- architecture
- memory

Collaboration w/ other disciplines

1. Archeologists
2. Linguist-language
3. Biochemist - DNA patterns

HISTORY AND HISTORIOGRAPHY

- history is the study of past, thr events that happened in the past and the causes of such events
 - historiography is the study of history itself or history of history
- HISTORIOGRAPHY**
- the writing of history, especially the writing of history based on the critical examination of sources, the selection of particular details from the authentic materials in those sources, and the synthesis of those details into a narrative that stands the test of critical examination. The term historiography also refers to the theory and history of historical writing.

Positivism

- is the historiographical view that historical evidence requires no interpretation, the work of the historian is to compile the primary sources, "let them speak for themselves"
- is the school of thought that emerged between 18th and 19th century
- requires empirical and observable evidence before one can claim that a particular knowledge is true
- entails an objective means of arriving at a conclusion.
- the mantra "no document, no history"
- positivist historian are expected to be objective and impartial not just in arguments but also in conducting historical research

Postcolonialism

- is a school of thought that emerged in early 20th century when formerly colonized nation grappled the idea of creating their identities and understanding their societies against the shadow of their colonial past
- a reaction and an alternative to the colonial history that colonial powers created

-There are two things in writing history in postcolonial history:

- first to tell history of their nation that will highlight their identity free from that of colonial discourse and knowledge and
- secondly is to criticize the methods, effects and ideas of colonialism.

Issue of recording history

- Much portrayed through the eyes of the storyteller e.g. village elder, orator, historian
- Listeners of these stories, or readers and viewers of the past lives are influenced by their representations and interpretations
- Choices we make are based on those representations

Issue of interpretation

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Annales School of History - is a school of history in France that challenged the canons of history. This school of thought made their way different with the common historical subjects that were almost related to the conduct of the states and monarchs.

Lucien febre, March Bloch, Ferdinand Braudel and Jacques Le Goff

-are Annales scholars who study history in a different manner.

-were concerned with social history and studied a longer historical period. Ex.

History of peasantry, history of medicine and history of environment.

-they advocated that people and classes who were not reflected in the

history should be included in the history

Annales thinkers-link history with other disciplines like geography, anthropology, archaeology and linguistics.

HISTORICAL SOURCES

Primary Source – These sources are records of events or evidence as they are first described or actually happened without any interpretation or commentary.

– It is information that is shown for the first time or original materials on which other research is based.

– Primary sources display original thinking, report on new discoveries, or share fresh information.

Examples of primary sources:

dissertations, scholarly journal articles (research based), some government reports, symposia and conference proceedings, original artwork, poems, photographs, speeches, letters, memos, personal narratives, diaries, interviews, autobiographies,

Secondary Source - These sources offer an analysis or restatement of primary sources. They often try to describe or explain primary sources.

– They tend to be works which summarize, interpret, reorganize, or otherwise provide an added value to a primary source.

Examples of Secondary Sources:

Textbooks, edited works, books and articles that interpret or review research works, histories, biographies, literary criticism and interpretation, reviews of law and legislation, political analyses and commentaries.

Tertiary Sources - These are sources that index, abstract, organize, compile, or digest other sources.

- Some reference materials and textbooks are considered tertiary sources when their chief purpose is to list, summarize or simply repackage ideas or other information.
- Tertiary sources are usually not credited to a particular author.

Examples of Tertiary Sources:
Dictionaries/encyclopedias (may also be secondary), almanacs, fact books, Wikipedia, bibliographies (may also be secondary), directories, guidebooks, manuals, handbooks, and textbooks (may be secondary), indexing and abstracting sources.

Note: Classification of sources of sources between primary and secondary depends not on the period when the source is produced or the type of source but on the subject of historical research

EXTERNAL CRITICISM - is the practice of verifying the authenticity of evidence by examining its physical characteristics; consistency with the historical characteristics of the time it was produced; and the materials used for the evidences

Example: Examining a document includes the quality of the paper, the type of ink, and the language and words used in the material among others.

THE PROBLEM OF AUTHENTICITY (external)

1. Forged or Misleading Documents
Forgery – act of legal offense of forging documents, signatures, etc to deceive.

- fabricated due to several reasons: used to bolster a claim or title, documents are counterfeited for sale, due to less mercenary consideration

2. Tests of Authenticity

- date, materials, ink, author, handwriting, signature, seal, letterhead, or watermark
- to distinguish a hoax or misinterpretation from a genuine document, the historian has to use tests that are common also in police and legal detention.
- examine the materials to see whether they are not anachronistic
- examines the ink for signs of age or for anachronistic chemical composition.
- even when the handwriting is unfamiliar, it can be compared with authenticated specimens.
- french call: “isographies” - dictionaries of biography

Techniques: Paleography, Diplomatics

3. Garbled Documents

- a document that in its entirety or in a large part is the result of a deliberate effort to deceive
- most familiar to Philologist and Bible Critics

4. The Restoration Of Texts

- a technique collecting as many copies of dubious text as diligent search will reveal. Then they are compared.
- when the style and contents of passages under discussion may be attributed to the author, it is safe to assume that they were parts of his original manuscript

5. Sciences Auxiliary To History
The Classical Epigrapher - restores and edits the texts of Greek and Latin inscriptions found on the gravestones, monuments, and buildings of ancient Greece and Rome.
The Paleographer - has been able to authenticate medieval charters and other documents by their handwritings.
The archeologist - excavates ancient sites and provides the historian with information derived from artifacts such as statues, mausoleums, pottery, buildings.

The Assyriologists - Sir Henry Rawlinson (1847) find meaning in Old Persian cuneiform and 1850 Babylonian cuneiform. He have been publishing and translating text in day tablets of ancient Tigris-Euphrates civilizations
Philology - deals of derivation from texts of most authentic ones (especially of classical literature. **Egyptologist and Papyrologist** - text translation of inscriptions and papyri
6. Identification if Author and Date
Some guess of the approximate date of the document and some identification of its supposed author.

- **External criticism** - handwriting, style, alibi, or other tests that are associated with the author's milieu(physical or social setting), personality, and actions.
- **Internal criticism** - similar knowledge or guesses is necessary especially what the author intend to say

INTERNAL CRITICISMS - is the examination of the truthfulness of the evidence. It looks at the content of the source and examines the circumstance of its production. It looks on the truthfulness and factuality of the evidence by looking at the:

- author of the source,
- its context,
- the agenda behind its creation,
- knowledge which it formed,
- intended purposes among others

It also entails that historians acknowledge and analyze how such reports can be manipulated to be used as war propaganda. Validating historical resources is important because the use of unverified, falsified and untruthful historical resources can lead to false conclusions.

THE PROBLEM OF CREDIBILITY (internal)

1. Historical Fact

- defined as a particular derived directly or indirectly from historical documents and regarded as credible after careful testing.
- Verisimilitude rather than objective truth

2. Interrogative Hypothesis

- in analyzing a document for its isolated facts, historians should approach it with a question. Ex: Can the jews be held responsible for the crucifixion of Jesus?

3. The Quest for Particular Details of Testimony

4 Aspects of Historical Subject:

- Biographical, Geographical, Chronological, Occupational/Functional

General Rule” For each particular document, the process of credibility should be separately undertaken regardless of the general cred of the author

5. Determination of Approximate Date

- Terminus non ante quem (the point not before which)
- Terminus non post quem (the point not after which)

6. The Personal Equation

- also called “frame of reference”

7. General Rules

8. Ability to tell the truth

9. Willingness to tell the truth

- Perversion of the truth (bias)
- Studium (Bias for)
- Odium (Bias against)

10. Conditions Favorable to Credibility

11. Hearsay and Secondary Evidence

12. Corroboration

- a primary particular that has been extracted from a document by the process of external and internal criticism so far described is not yet regarded as altogether established as historical fact.

13. Certitude vs. Certainty
Certitude - assurance; certainty
Certainty - the state or fact of being certain

Philippine Historiography
It underwent several changes since the pre-colonial period until the present. Ancient Filipinos narrated their history through communal songs and epics that they passed orally from generation to another. When the Spaniards came, their chroniclers started recording their observations through written accounts. The Spanish colonizers narrated the history of their colony in a bipartite view. They saw the age before colonization as a dark period in history, until they brought light through Western thought and Christianity. Early nationalists refuted this perspective and argued the tripartite view. They saw the pre-colonial society as a luminous age that ended with darkness when the colonizers captured their freedom. They believe that the light would come again once the colonizers were evicted in the Philippines. This perspective highlights the importance of facilitating an internal conversation and discourse among Filipinos about our own history, using the language understood by everyone.

FROM RELIABLE SOURCES AN INTRODUCTION TO HISTORICAL METHODS
The Sources: The Basis of our Knowledge about the past
Martha Howell

- Miriam Champion Professor of History at Columbia University
- Specializes in Social, economic, legal and women’s history

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- Belgian historian
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- Professor of Ghent University

Source - are artifacts that has been left in the past
– they exist either as relics (remains) or testimonies of witnesses to the past

A. TYPES OF SOURCES

Relies or remains - offer a researcher a clue about the past simply by virtue of existence

Testimonies - oral or written reports that describe an event, whether simple or complex

CREATION OF SOURCES: INTENTIONAL OR UNINTENTIONAL SOURCES

Intentional - contains features not under the control of their authors and have live beyond their intention

Unintentional - was not produced with the historian's questions in mind but not totally innocent

B. SOURCES, TYPOLOGIE, THEIR EVOLUTION AND COMPLEMENTARY

3 TYPES OF NARRATIVE OR LITERARY DIPLOMATIC SOURCE SOCIAL DOCUMENTS

1. Narrative or Literary - are chronicles or tracts presented in narrative form, written to impart a message whose motives for their composition vary widely

Example:

Scientific tract – composed in order to inform contemporaries or succeeding generation

Newspaper article – intended to shape opinion

Ego-document or personal narrative – a diary or memoir might be composed to in order to persuade readers of the justice of authors actions

Novel or film – made to entertain, to deliver a moral teaching or religious cause

Biography – written in praise of subject's worth and achievements

*A narrative source is therefore broader than what is usually considered fiction.

2. Diplomatic sources - are understood to be those documents/record an existing legal situation or create a new one, and it is these kinds of sources that professional historians once treated as the purest, the “best” source

3. Social documents - pertaining to economic, social, political, or judicial significance. They are records kept by bureaucracies.

Ex: **government reports**, such as municipal accounts, research findings and documents like these parliamentary procedures, civil registry records, property registers and records of census.

NON-WRITTEN SOURCES OF HISTORY

Material evidence - also known as archaeological evidence

Oral evidence - is also an important source for historians. Interviews is another major forms of oral evidence

C. THE IMPACT OF COMMUNICATION AND IT ON PRODUCTION OF SOURCES

1. Information was transmitted by people who walked or ran the news (less 6 miles/hr)
2. Information was transported through animals
3. Communication through mechanical media

D. STORING AND DELIVERING INFORMATION

Archive -is always considered the historians source of information

– is a collection of documents held by a legal person (ex. Government agency)

Reasons why only a few documents are preserve:

1. Few events are actually recorded
 2. The official who produced or originally collected a given document did not think of it was worth saving
 3. Archives are frequently destroyed in catastrophe, fire and war
 4. Many institutions and individuals simply seek aggressively enough to preserve their record.
 5. Basic technical reasons why an archive does not last, namely the quality of the material on which the record was kept.
 6. Archives can fail scholars because there's too much to collect.
- Archivist are too overwhelmed by the task on what to save and what to discard.

LOUIS GOTCHALK: UNDERSTANDING THE PAST

Louis Gotchalk

– born Feb 21, 1899 - June 23, 1975

– an American historian at the University of Chicago

– published several history books

– receive awards and honors

“All history teaches or the lesson of history.”

HISTORY AND HISTORICAL SOURCES

History – is derived from the greek noun ἱστορία, meaning learning.

– common definition is “the past of mankind”

– cannot be reconstructed

Aristotle – a Greek philosopher states that it is a systematic account of a set of natural phenomena, whether or not chronological ordering was a factor in the account.

Scientia – the latin word for science came to regularly designate non-chronological systematic accounts of natural phenomena and the word history was reserved usually for accounts of phenomena.

Fortiori – is the experience of a generation long dead, most of whom left no records or whose records, if they exist, have never been disturbed by a historian's touch, is beyond the possibility of total recollection.

The goal of the historian is reconstruction of the total past, thus becoming a goal they know fully well is unattainable.

OBJECTIVITY AND SUBJECTIVITY

Objectivity – a thing must first be an objective; it must have an independent existence outside the human mind (that is study with the intention of acquiring detached and truthful knowledge independent of one's personal reaction)

Subjective – where prejudice exist is inferior to objective – it also means “illusory” or based upon personal considerations hence either untrue or biased. – Knowledge may be acquired, by impartial and judicially detached investigation of mental images, processes, concepts and precepts that are one step removed from objectivity.

ARTIFACTS AS SOURCES OF HISTORY

Artifacts – are relics of human happening

– are never the happenings or the event. They are the result of events.

The historian deals with the dynamic or genetic (the becoming), static (the being or become) and aims to be interpretative (explaining why and how things happened and interrelated) as well as descriptive (telling what happened, when and where, and who took part).

A historical context can be given to specific artifacts only if they can be placed in a human setting.

HISTORICAL KNOWLEDGE LIMITED BY INCOMPLETENESS OF RECORDS

– only a small part of what happened in the past was ever observed

History- as-actuality

– the whole history of past

History-as-record

– surviving part of the recorded part of the remembered part of the observed part of that whole

Spoken-or-written-history

– is only the historian's expressed part of the understood part of the credible part of the discovered part of history-as-record.

HISTORY AS THE SUBJECTIVE PROCESS OF RE-CREATION

– the historian must do what he can to restore the total past of mankind.

Experience taught him

1. That yesterday was different today in some ways as well as the same as today in other, and

2. That his own experience is both like and unlike other men's – the historian's aim is **verisimilitude** (meaning truthlikeness) with regard to a perished past.

– he tries to get as close as an approximation to the truth about the past as constant correction of his mental images will allow at the same time recognizing that truth has in fact eluded him forever.

– they have to deal with human testimony as well as physical traces. Once the historian understands his predicament, his task is simplified. His responsibility shifts from obligation to acquire a complete knowledge of irrecoverable past by means of the surviving evidence makes recoverable

HISTORICAL METHOD AND HISTORIOGRAPHY DEFINED

Historical Method – the process of critically examining and analyzing the records and survivals of the past.
Historiography – the imaginative reconstruction of the past from the data derived by that process. Also known as writing of history.
*Both are frequently grouped together as historical method

HISTORY OF HISTORICAL METHOD

Thucydides – wrote his famous history of the Peloponnesian War in the fifth century B.C. He consistently told his readers how he gathered his materias and what tests he used to separate facts from fictions

Methods of Historical Analysis

- the selection of a subject of investigation
- The collection of probable sources of information on that subject
- The examination of those for genuineness (either in whole or in part)
- The extraction of credible particulars from the sources (or parts of sources proved genuine)

DISTINCTION BETWEEN PRIMARY AND OTHER ORIGINAL SOURCES

A document may be called original if:
– it contains fresh and creative ideas
– not translated from the language in which it was first written
– in its earliest, unpolished stage
– its text is the approved text, unmodified and untampered
– the earliest available source of the information it provides

Original Sources

– it is best used by historian in only two sense:
- To describe a source, unpolished, uncopied, untranslated as it was issued from the hands of the authors.
- A source that gives the earliest available info regarding the question under investigation because earlier sources

Documentation

– any process of proof based upon any kind of source whether, oral, pictorial, or archaeological.

Document

– a written source of historical info as contrasted with oral testimony or with artifacts, pictorial survivals, and archaeological remains.

TYPES OF DOCUMENTS

Human Document

– an account of individual experience which reveals the individual
S actions as a human agent and as a participant in social life.
Ex: autobiographies, letters, etc

Personal Document

– any self-revealing record that intentionally or unintentionally yields information regarding the structure, dynamics and functioning of the author’s mental life.

**CHAPTER 2: CONTENT AND CONTEXTUAL ANALYSIS
THE FIRST VOYAGE AROUND THE WORLD BY ANTONIO
PIGAFETTA**

ANTONIO PIGAFETTA – 1491-1531
– Italian scholar and explorer from the republic of Venice (belonged to a rich family in Venice)
– he studied geography, astronomy and cartography
– He traveled with the Portuguese explorer Ferdinand Magellan and his crew by order of King Charles 1 of Spain on their Voyage around the world.
– He recovered and was among the 1 who accompanied Juan Sebatian Elcani on board Victoria to Spain
FERDINAND MAGELLAN
– February 3 1480- April 25, 1521
– Portuguese Explorer who organized the Spanish Expeditions to the East Indies from 1519-1522 to search for western route to the Maluku Islands (the Spice Island) resulting in the first circumnavigation of the Earth, completed by Juan Sebastian Elcano

LADRONIS ISLANDS – Presently known as Marianas Islands.

Landrones Island
– “Islands of the Thieves”
– It is located south-southeast of Japan, west-southwest of Hawaii, north of New Guinea, and east of Philippines
– was discovered MARCH 6, 1521
– The people of Landroni live according to their will and have no superior, they are naked, some of them have beards and some have their hair down to waist. They wear hats made of palm leaves. They are tall and adore nothing. They are born white and later become brown and have their teeth in black or red.
* The women also go naked, except they cover their nature with thin bark.
* They are beautiful and delicate and whiter than the men.
* Hair is loose and flowing, very black and long
* They do not go to work but they make cloth and baskets of palm trees
* They anoint their bodies with cochos and giongoli (sesame)
* They are poor, but ingenious and great thieves.

MAGELLAN’S EXPEDITION STAYED EIGHT DAYS AT HOMONHON: FROM SUNDAY, MARCH 17, TO THE MONDAY OF THE FOLLOWING WEEK, MARCH 25.

ZAMAL ISLAND / Homonhon – Magellan arrived on **March 16, 1521**
– Homonhon Island, Easter Samar
– some 300 leagues westward of Ladrone (now the Marianas) Islands.
– the following day, **March 17**, they decided to land on another near uninhibited island for security. Magellan named the entire archipelago the “Islands of Saints Lazarus,” the reason being that it was Sunday in the Lenten season when the Gospel assigned for the Mass and the liturgical Office was the eleventh chapter of St. John, which tells the raising of Lazarus from the dead.
* On **March 18, 1521**, nine men came to them and showed joy and eagerness in seeing them. Magellan asked for food supplies, and the men went away, promising to bring rice and other supplies in “four days.” There were two springs of water on that island of Homonhon. Also, They saw some indications that there was gold in these islands. Magellan renamed the island and called it the “Watering Place of Good Omen.”
* On **March 22, 1521**, Pigafetta recounted that they saw to balahai, the long boats full of people from Mazzava/Mazaus. The leader whom he referred to Magellan became closely bonded with Magellan as they both exchanged gifts to one.
* On **March 25, 1521**, Pigafetta went to the side of the ship to fish, he slipped because it rained and he fell into the water without anyone seeing him. Luckily he found a sheet of the sail and held onto it. He attributed his narrow escape as grace obtained through the intercession of the Blessed Virgin Mary on her feast.

– The route taken by the expedition after leaving Homonhon was “toward the west southwest, between the islands: namely Cenalo, Hiunangan, Ibusson and Albarein.” “Cenalo is a misspelling in the Italian manuscript for what Pigafetta in his map calls “Ceilon” and Albo calls “Seilani: namely the islands of Leyte. “Hiunanghan” (a misspelling of Hinunangan) seemed to Pigafetta to be a separate island, but actually on the mainland of Leyte. Hibuson (by Pigafetta) is an island east of Leyte’s southern tip.
* On **March 28, 1521**
– They remained seven days on “Mazua Island”
• a small boat called baloto, with 8 men inside came
• The slave of the captain spoke to them from afar and understood his language but did not enter the ship because they were afraid.
• The captain showed them a red cap and other things and placed it on the plank
• They took it joyously and returned to their king.
• Two hours later, two balanghai boats, full of men came.
• The king was entertained by the captain and offered him a large bar of gold and a chest full of ginger. The captain thanked him and did not accept it.
• Next day the king came again and embraced the captain bringing with him 3 china dishes with rice and two large fishes. The captain gave him a Turkish robe and a cap, and to his people some knives or mirrors.

• The captain showed him around clothes, linen, coral, other merchandise and artillery-which he fired and the king was astonished; the captain had one of his men wear an armor and was struck by three men with daggers and swords. The king thought this very strange but the captain said an armor is worth 100 of his men. The captain showed him the sword, helmets, compass and the maps.

• The captain then ask if he could go with the king to where he lives and thus the king granted this.

* Magellan was introduced to the king's brother who was also a king from another island before they went back to the ship and he went with them. In the island belonging to the king who came to the ship there are mines of gold. The gold was abundant and parts of the ship and of the house of the king were made of gold. He was the handsomest man that Pigafetta saw among them. The island of this king is named Zuluán and Calagan (Butuan and Caragua), his name is Raiah Calambu, and the first king was raiah Siagu. and when these two kings wish to visit one another they come to hunt in this island where we were.

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* On **March 31, 1521 (Easter Sunday)**, Magellan ordered the chaplain to preside at a ***mass by the shore***. The king heard about this plan and sent two dead pigs and attended the mass with the other king, Mass was celebrated, after which a cross was venerated. In the afternoon they returned ashore to plant the cross on the summit of the highest hill. In attendance both at the Mass and at the planting of the cross were the king of Mazaua and the king of Butuan.

* After mass had been said each one did the duty of a Christian, receiving our Lord. Then he had a cross brought, with the nails and crown, to which the kings made reverence, and the captain had them told that these things which he showed them were the sign of the emperor his lord and master, from whom he had charge and commandment to place it in all places where he might go or pass by. He told them that he wished to place it in their country for their profit, because if there came afterwards any ships from Spain to those islands, on seeing this cross, they would know that we had been there, and therefore they would not cause them any displeasure to their persons nor their goods; and if they took any of their people, on showing them this sign, they would at once let them go.

* The cross was planted. Pigafetta asks which port they can obtain food. The King replied there are three: Ceylon, Zzubu and Calaghan. Zzubu is the largest.

* The interpreter asked the king why there was so little to eat there. The latter replied that he did not live there in that place, except when he went hunting and to see his brother and that he lived on another island where all his family were.

* The first king said that he would go himself and conduct him to this port, and be his pilots but that he should wait two days, until he had had his rice gathered in and done other things which he had to do, begging him to lend him some of his men so as to get done sooner. This the captain agreed to.

* This kind of people are gentle, and go naked, and are painted. They wear a piece of cloth made from a tree, like linen cloth, round their body to cover their natural parts: they are great drinkers.

* When the king arrived he was much astonished at our navigation, the captain-general bade him come on board his ship with some of his principal people, at which they were much pleased we went to Zzubu

* **April 4**, they left Mazaua, bound for Cebu. Their route took them past five islands namely "Ceylon, Bohol, Canighan, Baibai and Gatighan.

* By **April 7th**, Magellan and his men reached port of Zzubu (cebu) with the help of Raia Calambu who offered to pilot them in going to the island. The king of Cebu demanded that pay tribute as it was customary but Magellan refused. By the next day, Magellan's men and the king of Cebu, together with the other principal men of Cebu, met in an open space. There the king offered a bit of his blood and demanded Magellan to do the same.

* On **April 14**, Magellan spoke to the king and encouraged him to be a good Christian by burning all the idols and worshipping the cross instead. The king of Cebu was baptized as Christian. After 8 days, all of the island's inhabitants were baptized as Christian.

* When the queen came to the mass one day, Magellan gave her an image of Infant Jesus made by Pigafetta himself.

* On **April 26**, Zula, a principal man from the Island of Matan (Mactan) went to see Magellan and asked him for a boat full of men so that he would be able to fight the chief named Silapulapu (Lapulapu). Magellan offered 3 boats and went to Mactan to fight the said chief.

* They numbered 49 in total and the islanders of Mactan a total of 1,500. The king of Cebu offered help but Magellan refused so that he could see how they would fight.

• They set out from zzubu at midnight and arrived at Matan 3 hours before daylight.

• The captain before attacking attempted gentle means to tell the islanders to recognize king Humabon as their king and pay tribute to the captain. The Islander were not terrified but asked not to attack them at night and wait for the daylight.

• In daylight we reached the land and found 15 hundred men shouting.

• They perceived that their bodies were defended but their legs were exposed.

• The captain had his right leg pierced with a poisoned arrow so he gave orders to retreat. Twice they knock off his helmet. A few of them remained to fight and fought for more than an hour. Until an Indian thrust a cane lance into the captain's face. The captain pierced the Indian with his lance and withdrew his sword halfway when a javelin received his right arm. One with a sword gave a big blow on the left leg, which brought the captain down on his face. The Indian threw themselves at him, several times he turned around to see if we were safe.

• We saw that he was dead and proceeded to the boats.

• Magellan is dead.

* The king of Cebu offered gifts of any value and amount in exchange for Magellan's body but the chief Lapulapu refused and wanted to keep Magellan's body as a memento of their victory.

Duarte Barbosa was elected the next captain.

* Magellan's slave named Henry betrayed them and told the king of Cebu that they intended to leave as soon as possible. Henry and the king of Cebu conspired and betrayed Magellan's men. The king invited the men of Magellan to a gathering where he said he would present the jewels that he would send for the king of Spain.

* Pigafetta was left on board the ship and was not able to join the 24 men who went to the gathering because he was nursing his battle wounds

* The natives slain all the men except the interpreter Henry and Juan Serrano who shouted at the men on this ship to pay ransom so that he would be spared but he was left behind on the island for the remaining men refused to go back to shore

* The fleet abandoned Serrano and departed and continued their journey around the world.

CUSTOMS OF THE TAGALOGS

JUAN PLACENSIA – missionaries from the Franciscan order of friars who arrived on Philippine land around 1578.

– He spent most of his missionary life in the linguistic books, most notably the Doctrina Cristiana (Christian Doctrine).

– known to be a defender of the native population, looking after the poor, ill, or neglected, and standing up for their rights on numerous occasions.

– was born to a distinguished Spanish family in the early 16th century. He was writing about the native Tagalog people.

– Juan de Placencia wrote "Customs of the Tagalogs" as part of his missionary efforts to facilitate the conversion of the Tagalog people to Christianity while respecting and understanding their existing way of life.

- Customs of the Tagalogs is a part (either chapters or subsections) of longer monographs written by the chroniclers of the Spanish expeditions to the Philippines during the early 16th and 17th centuries.
- The work was officially completed on October 21, 1589, in Nagcarlan Laguna.
- It was written during the Spanish Colonial Period.
- The Customs of the Tagalogs was intentionally made to provide an eroticized description of the Tagalog natives, clearly fed by politics and Propaganda.

BACKGROUND OF THE DOCUMENT

Datu - also called chieftain who governed as many as a hundred houses called barangay

Three Castes:

Maharlica - they do not pay tax or tribute to the datu but they are obliged to accompany him in war at their own expense.

- If a Maharlica married a commoner or slave the children would be divided.

Aliping Namamahay - they have their own gold and wealth.

They cannot be transferred to another barangay unless by inheritance

- They are married and serve their master whether he is a datu or not with half of their cultivated lands.

Aliping Saguiguilir - they are slaves. They can be either farmers or slaves.

- They serve their master in his house and on his cultivated lands. They can be sold to other masters.

Religion

BATHALA – means "all powerful", or "maker of all things", which they worship the most.

- They also worship the sun, for its beauty. Also they worship the moon, especially when it sets to be new.
- Some of them adored the stars, knowing it to be the morning star, which they called **TALA**

Manner of Burying

- if they were a chief, he was placed beneath a little house of porch which they constructed for his purpose. Before entering him, they mourned him for four days, and afterwards, placed him in a boat which served as a coffin or bier.

- If the deceased is a warrior, a living slave was tied beneath his body until it is a wretched way he died.And for many days, the family of the dead man bewailed him. Untilnally they wearied of it.

Witches – As for the witches, they killed them and their children and accomplices became slaves of the chief after he had made some recompense to the injured person. Other offenses are punished by nes in gold which are not paid with promptness, exposing the culprit to serve until the payment should be made, person aggrieved to whom the money was to be paid.

Mancocolam – its duty was to emit reform himself at night

Mangagauay – wishes who deceives by pretending to heal the sick.

Hoclobon – without the use of medicine, and by simply saluting or raising the hand, they killed whom they chose

SPEECH OF CORAZON AQUINO IN THE US CONGRESS

Maria Corazon "Cory" Cojuangco-Aquino

- 11th president of the Philippines from February 25, 1986 to 1992

- first female to hold the position, and widow of Benigno Aquino Jr.

- the one who restored democratic rule in our country after the long dictatorship of Ferdinand Marcos.

- she is known as the "Mother of Philippine Democracy."

* Corazon Aquino's speech in the US Congress was a comprehensive address that covered a wide range of topics, providing insights into the struggles and challenges faced by the Philippines in its journey towards democracy, while also shedding light on

historical events and the Aquino family's role in shaping the nation's destiny.

- It was delivered on September 18, 1986, during a transition to democracy.

* Corazon Aquino's speech before the U.S. Congress in 1986 was a heartfelt plea for assistance and solidarity as the Philippines transitioned to a democratic government after years of authoritarian rule. Her speech underscored the importance of democracy, human rights, and international cooperation in shaping a brighter future for her country and the world. It marked a significant moment in Philippine history and the U.S.-Philippine relations. Whilst the discovery of bias and the assumptions made by Aquino, the content of the speech has given us a lot of insights of what Aquino aimed for the country.

ALFRED MCCOY’S PHILIPPINE CARTOONS: POLITICAL CARICATURE OF THE AMERICAN ERA (1900-1941)

Alfred "Al" William McCoy – born on June 8, 1945, in Concord, Massachusetts, in the United States of America.

- a historian and educator. He is currently the Fred Harvey Harrington Professor of History at the University of Wisconsin–Madison.

- majorly specializes in the study of Philippine history, with one investigation of note being about late President Marcos' "fake medals", which was published on page one of the New York Times newspaper on January 23, 1986.

Background of the source

- Alfred McCoy wrote "Philippine Cartoons: Political Caricature of the American Era, 1900–1941" to give the readers a deeper understanding of the politics and culture of the American colonial period in the Philippines through a political caricature, or as referred to as a Philippine Cartoon.
- The use of political cartoons to express discontent, show appreciation, or otherwise express opinions toward the political climate of the era has always been an effective way of spreading the message. The book's

a collection of 377 cartoons made by Filipinos tell a good idea as to how the people felt during the time.

- American rule which lasted for 48 years.

**CHAPTER 3: CONFLICTING CONTROVERSIES
SITE OF FIRST MASS, BUTUAN OR LIMASAWA?
BUTUAN and it’s Tradition**

- The Butuan claim has been unanimous for 3 centuries, namely the 17th, 18th and 19th century. A monument was erected in 1872 near the mouth of Agusan river, belonging to the municipality of Magallanes, named after Ferdinand Magellan.

- The monument was erected at the instigation of the Spanish priest of Butuan who is a Spanish friar of the Augustinian Recollects. The date given for the first mass was April 8, 1521.

- Butuan Tradition was already in possession in the middle of the 17th century: so much that it was accepted by two Jesuit historians.

- First historian writer was named Father Francisco Colin, S.J. (1592-1660) whose book Labor Evangelica was published 3 years after his death. The book was reissued 240 years later in a 3 volume edition annotated by Father Pastells, S.J.

- The other Jesuit historian writer was Father Francisco Combes, S.J., a missionary and wrote the book Historia de Mindanao y Jolo. After 230 years was edited by Wenceslao Retana and assisted by Father Pastells.

Why then the Butuan Tradition?

1. First, the Butuan tradition was remembered based on second hand information.
2. Second, as suggested by Father Pastells. Magellan got to know the Rajah of Butuan and Masaua.
3. Third, is that though Butuan traditions are erroneous, the site of the first mass is not entirely without validity. Magellan’s expedition after his death visited several places in Mindanao.
4. Butuan tradition may not have started in Butuan but in Europe.

BUTUAN’S Evidence

- 1.The name of the place
- 2.The route from Homonhon
- 3.The latitude position
- 4.The geographical features
 - a)The Balanghai Boats
 - b)The House
 - c)Abundance of gold
 - d)A developed settlement

LIMASAWA / Evidence

- 1. The evidence of Albo’s Log-Book
- 2. The evidence of Pigafetta
 - a. Pigafetta’s Testimony regarding the route
 - b. The evidence of Pigafetta’s map
 - c. The two native kings
 - d. The seven days at Mazaua’s
 - e. an argument from the omission
 - Butuan as a riverine settlement situated in Agusan River. The beach called Masao is in the delta of that river. There’s no mention of the river.
 - After Magellan’s death, the survivor’s of his expedition went to Mindanao and actually went to Butuan. Pigafetta describes vividly a trip up river to see the queen.
- 3. Summary of the evidence of Albo and Pigafetta
- 4. Confirmatory evidence from the Legazpi’s expedition
 - Confirmatory evidence from the documents of the Legazpi Expedition, sailed to the Philippines, forty-four years years after Magellan.

ALBO’S LOG-BOOK

- 1. On March 16, 1521 they sailed in westerly course from Ladrones, they saw land towards the northwest; but owing to many shallow places they did not approach. The place is called Yunagan.
- 2. On the same day they went to another small island named Suluan and anchored. They saw canoes but they fled as the Spaniard approached. The island was at 9 and two-thirds degrees North latitude.
- 3. They sailed westward to an uninhabited island of Gala where they took supplies of wood and water. This island was free from shallows. (Albo did not give the latitude of the island, but from Pigafetta’s testimony this is Homonhon or Acquada at 10 degrees North latitude.)
- 4. From that island they sailed westwards towards a large island named Seilani that was inhabited and known to have gold. (Seilani-or Pigafetta calls it, Ceylon”-was the island of Leyte.)
- 5. Sailing southwards along the coast of that large island of Seilani, they turned southwest to a small island called “Mazava.” The island has a latitude of 9 2/3 degrees North.
- 6. The people of Mazava were very good. The Spaniard planted a cross upon a mountain-top, and from there they were shown three islands to the west and southwest, where they were told there was much gold. “They showed us how the gold was gathered, which came in small pieces like peas and lentils.”
- 7. From Mazava they sailed northwards again towards Seilani. They followed the coast of Seilani in a northwesterly direction, ascending up to 10 degrees of latitude where they saw three small islands.
- 8. They sailed westwards some ten leagues, and there they saw three islets, where they dropped anchor for the night. In the morning they sailed southwest some 12 leagues, down to a latitude of 10 1/3 degree. There they entered a channel between two islands, one of which was called “Matan” and the other “Subu.”
- 9. They sailed down that channel and then turned westward and anchored at the town (la villa) of Subu where they stayed many days and obtained provisions and entered into a peace-pact with the local king.
- 10. The town of Subu was in an east-west direction with the islands of Suluan and Mazava. But between Mazava and Subu, there were so many shallows that the boats could not go westward directly but has to go (as they did) in a round-about way.

RETRACTION OF RIZAL

- According to the criteria, national heroes:
- Have a concept of nation and thereafter aspire and struggle for the nation’s freedom
 - Define and contribute to a system or life of freedom and order for a nation. Heroes are those who make the nation’s constitution and laws
 - Contribute to the quality of life and destiny of a nation
 - Are part of the people’s expression
 - Thinks of the future, especially the future generations
 - The choice of a hero involves not only the recounting of an episode or events in history, but of the entire process that made this particular person a hero
- * We have a National Heroes Committee in compliance with E.O. No. 75 dated March 28, 1993.

National Hero as of 1995:

- Jose Rizal
- Andres Bonifacio
- Emilio Aguinaldo
- Apolinario Mabini
- Marcelo H. Del Pilar
- Sultan Dipatuan Kudarat
- Juan Luna
- Melchora Aquino
- Gabriela Silang

EVIDENCES THAT RIZAL RETRACTED

- 1. Testimony of Father Vicente Balaguer**
 - According to a testimony by Father Vicente Balaguer, a Jesuit missionary who befriended the hero during his exile in Dapitan, Rizal accepted a shorter retraction document prepared by the superior of the Jesuit Society in the Philippines, Father Pio Pi.
 - He said, Rizal woke up several times, confessed four times, attended a Mass, received communion, and prayed the rosary, all of which seemed out of character.
 - Manila, December 29, 1896
- 2. Testimony of Cuerpo de Vigilancia**
 - An another eyewitness account surfaced in 2016. Federico Moreno writes a report about the last hours of Rizal. The report is a detailed statement of an agent of the Cuerpo de Vigilancia stationed in Fort Santiago.
 - This testimony corroborates with the retraction document, giving it credence. However, nowhere in the account was the Fr. Balaguer mentioned, which makes the friar a mere secondary source.
- 3. Copy of 'De La Imitación de Cristo.'**
 - This bible was given by Rizal to Josephine Bracken during her last visit on the day of his death. He wrote, “To my dear and unhappy Wife Josephine, December 30th, 1896, Jose Rizal.
- 4. The Letter**
 - Here is an undated letter Rizal sent to his family before his execution, containing his burial wishes. It reads: “Dear parents, brothers, sisters: Give thanks to God who has kept me tranquil, before my death ... Bury me in the earth, put a stone on top, and a cross. My name, the date of my birth, and that of my death. Nothing more. If later you should wish to surround my grave with a fence, you can do it. No anniversary celebrations! I prefer ‘Paang Bundok.’”

- Reasons why Rizal retracted:**
- 1. To save his family and town from further persecution.
 - 2. To give Josephine a legal status as his wife.
 - 3. To secure reforms from the Spanish government.
 - 4. To help the church cut away from the disease which harmed her

- Rizal’s timeline before death:**
- Rizal was read his verdict by Captain Rafael Dominguez: To be shot the next day at 7:00 AM at the Luneta de Bagumbayan (Rizal Park).
 - Rizal’s time alone in his cell. He wrote letters and hid it inside his alcohol stove. The untitled poem was later known as *Mi Ultimo Adios (My Last Farewell)*. In its second stanza, he already praised the revolutionaries in the battlefield for giving their lives “without doubt, without gloom.” **(BASAHA ANG PPT NI MA”AM KAY TAAS)**

- CRY OF THE REBELLION BALINTAWAK/PUGADLAWIN**
- Cry of Rebellion or El Grito de Rebellion**
- Mark the start of the of these revolutionary events
 - The controversy regarding this event stems from the identification of the date and place where the Cry happened.
 - According to Filipino historian Teodoro Agoncillo this is the event when Bonifacio tore the cedula or tax receipt before the katipuneros who also did the same. Some writers identify this as the first cry.
 - The monument to the heroes of 1896 was erected at the intersection of EDSA and Andres Bonifacio Drive-North Diversion road.
 - The cry of Balintawak was celebrated every 26th of August. The site for the monument was chosen for unknown reason.
- Different Dates and Places of the Cry**
- Lt. Olegario Diaz (a guardia civil) –Balintawak/Aug. 25 1896.
 - Teodoro kalaw (Filipino historian)-Kangkong, Balintawak/last week of August 1896
 - Santiago Alvarez (A Katipunero/revolutionary general)-Bahay Toro in Quezon City/August 24, 1896.

- Pio Valenzuela (A Katipunero/Physician)-Pugad lawin/August 23, 1896
- Gregorio Zaide (Historian)-Balintawak/August 26, 1896
- Teodoro Agoncillo (Historian)-Pugad Lawin/ August 23, 1896 according to the statements of Pio Valenzuela
- Research by Historians: Milgros Guerrero, Emmanuel Encarnacion and Ramon Villegas claimed that the event took place in Tandang Sora's barn in Gulod, Brgy Banlat, Quezon City, August 24, 1896.

Primary Sources: Accounts of the Cry

1. Guillermo Masangkay (by Gregorio Zaide)

- August 26th a meeting was held in Balintawak, at the house of Apolonio Samson, the Cabeza of that Barrio of Caloocan.
- Attended by the leaders and board of directors of the Katipunan
- At 9:00 a.m. The meeting was presided by Bonifacio and Emilio Jacinto acting as secretary. The purpose was to discuss when the uprising was to take place.
- Plata, Pantas and Valenzuela were all opposed to starting the revolution early
- Bonifacio sensing that he will lose the discussion and left outside and talk to the people who are waiting outside in a fiery speech
- Bonifacio asked the people to pledge to the revolt. He said that the sign of slavery is the cedula tax charged.
- He said if it's true that you are ready to revolt.. I want you to destroy your cedula.

2. Pio Valenzuela (by Gregorio Zaide)

- Place of refuge by Bonifacio and others on August 19.
- Pio Valenzuela arrive at August 20
- The first place where 500 members of the katipunan met on August 22 was the house and yard of Apolonio Samson at kangkong. Views were only exchange and no resolution
- It was at Pugadlawin, the store-house and yard of Juan Ramos, son of Melchora Aquino, where over 1,000 members of the katipunan met and debated on August 23, 1896.
- The discussion was whether or not the revolution should start on August 29, 1896.
- Teodoro Plata was protested against the war
- After the meeting, many of the present tore their cedulas certificates and shouted long live the Philippines!

Eyewitness Accounts

- Four Places identified-Balintawak, Kangkong, Pugad Lawin, and Bahay Toro

Dates: 23,24,25 or 26 august 1896

* President Diosdado Macapagal ordered that the official commemoration of Cry of Balintawak shifted to Cry of Pugadlawin, Quezon City on August 23.

* The site of the cry is at the house of Tandang Sora in Gulod, now Barangay Banlat Quezon City. This is when the Filipino nation state was born.

Cedula – is a legal identity document in the Philippines – it is considered a primary form of identification in the The Philippines , alongside the driver's license and the passport, is one of the closest, single documents the country has to a national system of identification.
– The cédula would play an important role in the Philippine Revolution, when Bonifacio and fellow members of the Katipunan tore up their residence certificates in defiance of Spanish rule during a meeting in Balintawak (present-day Quezon City). This would be known as the Cry of Pugadlawin and signaled the beginning of the Philippine Revolution.

THE 1872 CAVITE MUTINY: THE AWAKENING OF FILIPINO NATIONALISM

Two Major Events Happened in 1872

- 1872 Cavite Mutiny (January 20, 1872)
- Martyrdom of the 3 martyr priest

SPANISH ACCOUNTS OF CAVITE MUTINY

- **Jose Montero Y Vidal**

– Spanish historian Jose Montero (who wrote Historia General de Filipinas) state that the said event is merely about an attempt in overthrowing the Spanish government in the Philippines.
– Abolition of privileges enjoyed by the workers of CAVITE arsenal such as non-payment of tributes and exemption from force labor which triggered the “revolution”
– There are also some factors that may have caused the alleged revolution such as the overthrow of the secular throne, dirty propagandas, democratic, liberal, and republican books and pamphlets, most importantly, the presence of the native clergy out of animosity against the Spanish friars.

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- **Spanish Governor General Rafael Izquierdo**

- reported to the King that Indios (rebels) wanted to overthrow Spanish government and appoint a new Hari in the likes of Padre Burgos and Zamora
- 1872 incident was planned earlier and was thought of it as a huge conspiracy among ilustrados, mestizos, abogadillos, residents of Manila and Cavite and the native clergy.
- Gov. Gen. Rafael Izquierdo magnified the event and made use of it to implicate the native clergy,
- The alleged pre-concerted signal among the conspirators of Manila and Cavite was the firing of rockets from the walls of intramuros. (Jan. 20, 1872, the feast of the Virgin of Loreto, Sampaloc)
- Those in Cavite mistakenly assumed that the blasting of fireworks as the signal for the attack, and just like that the 200-men contingent headed by Sgt. La Madrid launched an attack targeting Spanish officers at sight and seized the arsenal
- Eventually, the incident was reported to Gov. Izquierdo and ordered reinforcement of the Spanish.
- Others who are implicated such as Joaquin Pardo de Tavera, Antonio Ma. Regidor and Pio Basas and Filipino lawyers are suspended from the practice of law, arrested, and sentenced to life imprisonment at the Marianas Islands.
- Major instigators including Sgt. Lamadrid was killed. GOMBURZA were tried by a court trial and were sentenced by strangulation.
- On February 17, 1872 is an attempt of the Spaniards to instill among the Filipino people the fear so that no one can ever have the guts to commit such daring action again. GOMBURZA were executed.

A Response of injustice: the Filipino Version of the incident

- **Dr. Trinidad hermeneigildo pardo de tavera**

– Bloody incident in Cavite was a mere mutiny by the native Filipino soldiers and labourers of the arsenal who turned out to be dissatisfied with the abolition of privileges.
– He the blamed the iron-fisted, cold blooded, and merciless policies such as the abolition of privileges and the prohibition of the founding of school of arts and trades for the Filipinos, which the General believed as a cover-up for the organization of a political club.
– Tavera believed that the friars has to do something in order for them not to lose their desire to maintain power in the Philippines.
– Reforms like the Central Government of Spain welcomed an educational decree authored by Segismundo Moret promoted the fusion of sectarian schools run by friars into a school called Philippine Institute. The decree proposed to improve the standard of education in the Philippines. Thus, these things helped elevate Tavera’s stand of what is the real reason behind the mutiny.
– Gen. La Torre made a junta consisting of high officials, some friars and 6 Spanish officials and at the same time there was created by government in Madrid a committee to investigate also the said incident, and fortunately, after the two finished work they came up with the same conclusions.

Some of the reforms that is necessary to introduce are the following:

- Changes in tariff rates at customs, and the method of collection,
- Removal of surcharges in foreign importations,
- Reduction of export fees,
- Permission for foreigners to reside in the Philippines, buy real estate, enjoy freedom of worship, and operate commercial transports flying the Spanish flag,
- Establishment of an advisory council to inform the Minister of overseas affairs in Madrid on the necessary reforms to be implemented,
- Changes in primary and secondary education,
- Establishments of an Institute of Civil Administrations in the Philippines, rendering unnecessary the sending home short-term civil officials every time there is change of ministry,
- Study of direct tax system,
- Abolition of tobacco monopoly.

* Unfortunately, the arrival of Gov. Gen put a sudden end of these reforms.

BRIEF SUMMARY AND KEY POINTS

1. There was dissatisfaction among the workers in the arsenal as well as the members of the native army after their privileges were drawn by the general,
 2. Governor-General introduced rigid and strict policies,
 3. The central government failed to conduct an investigation,
 4. Happy days of the friars were already numbered in 1872 when the central government in Spain decided to deprive them of the power,
 5. The Filipino clergy members actively participated in the secularization movement in order to allow Filipino priests to take hold of the parishes in the country,
 6. Filipinos during the time were active participant, and respondent to what they deemed as injustices,
- Last The execution of **GOMBURZA** was a blunder on the part of the Spanish government.

“Do not forget those who fell during the night.”

“To foretell the destiny of a nation, it is necessary to open the book that tells of her past”.

- Dr. Jose Rizal