**CHAPTER 1 KNOWING PHILIPPINE HISTORY**

1. **UNDERSTANDING HISTORY**

It is by the possession and transmission of a culture that man differs from other animals, and the first culture began with the habitual use of tools and articulate speech (Pulmer, ed. 1965: 16). For some writers like Nick Joaquin, history as culture is not merely a chronological reconstruction of the past or an analytical interpretation of past events, but a process of creation or a formation of culture, specifically a “national culture.”

In its broadest meaning, history is the study of past events. It generally presents the known past. What is unknown is yet to be retrieved. The recording and analysis of experiences of a society comprise the totality of a people’s history.

In analyzing history, the use of correlated disciplines is necessary to understand the reasons and consequences of human actions. By refereeing to philosophies of history, the theories of some great thinkers should be considered. In the investigation and interpretation of the past, these theories could explain how and why events happen in societies.

Arnold Toynbee’s **challenge and response theory** is based on the idea that man responds to the situation placed before him. His actions are based on his thoughts. Thus, the society’s way of facing the challenges depending upon its capabilities uncovers the pattern of the society’s history. Mankind’s approach in coping with challenges determines history.

The 12-volume series of A Study of History (1934-61) is based on Toynbee’s thesis that history reflects the progress of civilizations and societies. He viewed the past as a succession of civilizations rather than political entities. For him, there were patterns in the histories of various civilizations for which he came to the conclusion that there appears to be laws governing the lives of human civilizations. The general pattern shows the growth, breakdown, and eventual dissolution of a particular civilization leading to the formation of a new one. Based on his hypothesis, the failure of a civilization to survive was the result of its inability to respond to challenges.

Under various circumstances, a power will wish to extend its influence at the expense of another. The threatened power will then reevaluate the challenge and adopt the course of action to curb the strategy of the opposing power.

To illustrate, the prehistoric men had shown their ability to respond to the challenge of surviving amidst the conditions of the environment. The use of crude stone tools, then later, highly polished ones, and those made from metal and other raw materials like clay soil, shows the capacity of human beings to devise material equipment for subsistence.

The preservation of the man’s material equipment is another challenge that people have to face. Cultural artifacts made of wood, barks of tees, and other organic materials decompose more rapidly in hot and humid regions. Many of the objects left behind by ancient societies are no longer existing as part of archaeological record because they have disintegrated over time. This predicament gives an incomplete view of the past. The response includes various kinds of information and techniques on how to preserve the material legacy of the ancient past. Some of them are best kept in their original sites like caves that were used for habitation in the past. While, items as potsherds (small fragments of pottery), devices made of stone, metal, bones, and teeth (covered with hard enamel) can most likely survive and be presently known and retrieved through the untiring efforts of the archaeologists.

In the struggle of dauntless Filipinos to regain the lost rights and freedom during the Spanish era, the propagandists and revolutionaries responded to colonial oppression by resisting. The challenge was posed by the colonial subjugation of the Filipinos, generally characterized by injustice and corruption. The response was defiance to the prevailing rule.

Man’s actions are not just involuntary movements especially when time allows him to plan his next action. These responses pass through the process of reasoning and analysis. Often, he deals with other people to discuss on how to answer a certain situation.

Associated with the aforementioned premises, the **exchange theory** of Alvin Scaff may be carefully thought about. His exchange theory refers to the systematic statement of principles that govern the exchange of goods (tangible goods like property or money and intangible goods like peace or prestige) between individuals, between groups, between organizations, and even between nations. This is based on idea of reciprocity. Alliances of people, communities as well as nations are rooted in the idea of interchange.

There are some motivational forces found in the society affecting the actions of people involved in the situation. A case in point is the barter system, used in business transactions because there was no currency during those days. Aside from domestic trading existing among the barangays and the islands, the early Filipinos also engaged in foreign trade with China, Japan, Siam (now Thailand), Borneo, Sumatra, Cambodia, and other islands of old Malaysia.

Another example in relation to this theory, Mrs. Corazon ‘Cory’ Aquino, wife of the slain opposition leader, was chosen as the presidential standard bearer amidst high expectations that she would free all political prisoners, abolish censorship of the media, and institute legal proceedings to recover ill-gotten wealth taken by corrupt public servants once elected into office.

For georg Wilhelm Hegel (1770-1831), an idea is the moving force of History. However, man has tasks to do so that events may happen. Hegel’s **role of historical man** follows a principle, which he called Weltgiest or world spirit, which embodies ideals like patriotism, heroism, and unity. Since historical individuals are ideals and man follows his ideal, this thought, which is guided by a particular ideal becomes what Hegel called as Geisteswissenchaften or the world of Spirit of thought. This area of thought is the thesis. This combines with a particular situation or matter called Naturwissenchaften, the antithesis or the complete opposite of the Geisteswissenchaften. By the combination of thesis and antithesis, man achieves the synthesis, which is the historical reality.

Applying this theory in history, there were guerilla fighters in World War II who were guided by their sense of duty and responsibility to lead the people during the warfare. The situation was the Japanese invasion. The combination of their thoughts like patriotism and heroism resulted to their historical acts, manifested through their deeds and exploits in the battles that were fought against the Japanese forces during the war era.

In understanding history, another theory to be considered is **the materialist concept of history** or **economic theory** by Karl Marx, another German philosopher. He asserts that the prevailing economic system determines the form of societal organization and the political and intellectual history of the epoch, which thus attribute actions and events in history to economic motives. For him, human interrelations depend on the material conditions of their production. The struggle to maintain life is the most enduring motivation for any human activity.

To cite an instance, the intensification of inter-island contacts and the increasing specialization in craftsmanship by early dwellers were brought about by economic consideration. Centuries of trade and personal relations with Southeast Asian neighbors led to the enrichment of Filipino life and culture. As more dwellers traded with foreign merchants, influences in the field of commerce, science, religion, language, and the arts became more evident as they were transmitted to other members of the society.

Another example is the Spanish colonial era. It has been said that the three primary motives for vast exploration of lands were for God, gold, and glory, but the main incentive was for economic reasons. Colonies are the important sources of raw materials and opportunities for investment. Spain was the height of its power in the 16th century since it exercised political and economic control in its several colonies.

Another approach of historical studies is the method of historiography developed by Fernand Braudel (1902-1985), considered the father of historical structuralism. According to Braudel, human actions are not only based on human decisions but also on ‘structures’ that may be natural (like topography and natural resources) or man –made (like existing laws and technological devices). For example, men build houses for shelter. Even if they want to construct high-rise condominiums in the area, the builder have to consider the availability of resources, the budget of the clients, and the building site, to name a few. Furthermore, the introduction of new technology literally transforms societies and thereby, history.

In the Braudelian approach, to achieve “total history” is to integrate all aspects of man’s past. This involves the study of history in its total view made possible by examining the circumstances underlying such political, economic, social, and cultural events.

The pioneers of Philippine nationalist historiography generally wrote in Spanish, and occasionally, in Tagalog. The group in Spain included the Filipino propagandists Jose P. Rizal, Marcelo H. del Pilar, Graciano Lopez Jaena, as well as Pedro Paterno, T.H. Pardo de Tavera, Gregorio Sanciano y Gozon, and among others.

For rizal, history offers the key to national identity and the basis for future development. In his writings, he used history to show a uniquely Filipino culture, one which evolved through centuries of contact with other Asians. He edited Dr. Antonio de Morga’s Sucesos de las Islas Filipinas. His annotations of Sucesos was his major historical work. He depicted the destructive effects of western colonization on early Filipino societies.

Teodoro Agoncillo (1912-1985) is considered as the father of Filipino nationalist historiography. He wrote the conditions of the Philippine past by analyzing the conditions of the masses. His efforts in rewriting history like other contemporary historians were reactions to the traditional presentations of Philippine history, being colonial and elitist.

Philippine history is people’s history. As defined by Renato Constantino, history is “the recorded struggle of people for ever increasing freedom and for newer and higher realization of the human person.” It is not about the story of man as the individual, but man as the associated man. Man interacts with nature and with other men, thus, consciously changing his own perspective and to some extent, the system of environment.

Based on Constantino’s supposition that “Philippine history is a story of struggle,” the study has to be reassessed with a nationalist perspective in the interest of objectivity. This is to allow the modern Filipino to form a clear picture of his ancestors’ conditions and sentiments from the point of view of Filipino writers to correct some historical impressions made by colonial historiography tending to racial bias.

History is not merely the work of heroes and great men as elucidated by Constantino in his book, The Philippines: A Past Revisited. He pointed out that the masses of individuals as well as the social forces generated by collective lives and struggles have to be included. Men must struggle together to survive the exigencies of natural or social forces intervening their development. The associated man, as part of the society, makes history through his collective lives.

Constantino further mentioned that history is not necessarily presenting a long, unbroken chain of events. It illustrates movement of people and ideas over time and space. They may even be in conflict with one another. It is now the task of the historian to weave particular events into a total view so that these experiences can be summed up and analyzed.

However, for Wilhelm Dilthey (1833-1911), absolute objectivity is inconceivable. Since people grow up in cultural environments, they have imbibed the prevailing worldview in addition to their own nature. The worldview that they have developed are colored with perspective from which people understand their environments and the events that happen. Clearly, this results to subjectivity according to Dilthey.

In conclusion, history can serve as a guide to present and succeeding generations in facing the challenges of the times. By projecting the people’s aspirations, a people’s history will enable us to grasp the direction of the country’s development and identify the factors that impede real progress. Truly, the need for real people’s history becomes more urgent as we Filipinos search for truly Filipino solutions to the problems besetting our country.

1. **SOURCES OF HISTORY**

Sources of information provide the evidence from which the historian obtains facts about the past. In writing history, the historian not only relies on past thoughts, rather, reenacts it in the context of analyzing the documents and other records left. This is an indispensable condition in the quest for historical facts. Literature, sports, visual and performing arts like dance can also be considered as visual records of a country’s history and culture.

Printed sources for the study of early Philippine history can be traced from the missionary chronicles published by the various religious orders assigned to the Philippines, which include the Augustinians, Franciscans, Dominicans, Jesuits, and Recollects. Although generally viewed as moralistic and ethnocentric with regard to description of Filipino culture and society, these records provided valuable contribution for the study of history during the Spanish period in the Philippines.

Friars of the religious orders who had later known the dialects of the natives, recorded observations of Filipino society and culture like Fray Juan de Plasencia (1589), a Franciscan and Fray Pedro Chirino (1604), a Jesuit. The only secular historian in the islands before 1887 was Dr. Antonio de Morga with his Sucesos de las Islas Filipinas (Mexico, 1609), a book on 16th century Philippines.

The Filipino Muslims were able to preserve written materials of great historical value. The first is the sarsila to tarsila, which is a genealogical record of the sultans or datus who tried to preserve the lineage of the ruling class like the Sulu Sarsila and Maguindanao Tarsila. Copies are in the possession of the existing heirs. Translations are found in Najeeb Salleby’s works.

Another material is the Kitab, a book attributed to the late Hadji Butu Abdul Baqui, Wazir of the Sulu Sultanate, who tried to record the historical and personal events of his time-the early 20th century.

Philippine Insurgent Records (renamed the Philippine Revolutionary Records, now located in the National Library) represents the records captured by the United States Army during its suppression of the Filipino resistance against American takeover of the Philippines from 1899-1903.

An important repository of Filipiniana materials is the National Library, established in Manila on March 9, 1900 to honor the memory of American military personnel killed during the Filipino-American War. Years later, Public Law Act No. 1935, mandated the creation of the Philippine Library, to consolidate all libraries in the Philippine colonial government. Then, in 1916, the colonial administration decided to merge The Philippine Library with other entities and it came to be known as the Philippine Library and Museum. However, in 1928, the Philippine Legislature passed Public Law No. 3477 providing for the separate entities to be called The National Museum and the National Library.

Pursuant to Executive Order No. 486, s. 1951, issued by President Elpidio Quirino and a follow-up order, Executive Order No. 39, s. 1963 by President Diosdado Macapagal, public school teachers throughout the Philippines were assigned to collect the histories and customs of their localities. These records are now known as the Historical Data Papers or Provincial Histories, intended to replace government records destroyed during the World War II.

Sources of history may be classified as primary and secondary. Primary sources are those that have witnessed the event that took place or have been part of the incident being studied. These include written records (e.g. narratives, manuscripts, public documents, letters, diaries), fossils, artifacts, and testimony from living witnessed. On the other hand, secondary sources have not been part of the event being considered such as magazines, newspapers, pamphlets, typescripts, and articles written about the primary sources.

In the Philippines, aside from the National Archives, there are other important repositories of historic documents, which include the Archives of the Dominican Province of the Philippines (Sto. Domingo Convent), the Archives of the University of Santo Tomas, the Archives of the Province of Our Lady of the Most Holy Rosary, the Jesuit Archives at the Ateneo de Manila University, and the Archives of the Archbishopric of Manila. Primary and secondary sources are also found in libraries as well as in private collections.

Archaeology studies and reconstructs the cultural events of the past through the material remains left by people. Archaeologists study artifacts (material equipment made by people of the past like tools, pottery, and jewelry) and fossils (preserved remains of plants, animals, and people of a remote geological past). Archaeological excavation refers to the systematic recovery and study of these pieces of material evidence.

Prehistory, a term given by 19th century French scholars, covers the past human experiences prior to the existence of written records. The basic source of prehistory is prehistoric archaeology, which is one of the fields of anthropological archaeology. It studies societies at the time writing system has not yet been invented. Societies with written records are being studied in historical archaeology.

Archaeology gives us an idea on how things might have looked like at a particular time. Cultural artifacts may be looked at as concrete expressions of the ancient settlers’ way in dealing with the problem of adaptation to the environment. Their achievements in material and social culture show much of their behavior, values, and beliefs as well as their intellectual maturity. Unfortunately, the reconstruction of Philippine prehistory will always be incomplete. Many of the objects recovered have disintegrated over time. Materials like wood, barks of trees, and clothing decompose easily particularly in a tropical climate such as ours. Devices made of stone, clay soil, metal and the like, can survive the society that created it and thus, be presently known through the efforts of the archaeologists.

Early archaeological undertakings in the Philippines began with the first major expedition in 1881 by a Frenchman, Alfred Marche in the island of Marinduque and the other sites in Central Philippines. Most of his collections are now with the Musee de l’ homme in Paris, and some in Madrid. There were also sporadic finds and pot-hunting activities in various parts of the archipelago prior to this major archaeological excavation. Feodor Jagor, a German traveler, reported having encountered a priest in Naga, Camarines Sur who collected artifacts from ancient graveyards.

Dr. Antonio de Morga, in his Sucesos de las Islas Filipinas (Historical Events of the Philippine Islands), described the ancient artifacts that were recovered by farmers in Luzon, particularly in Ilocos, Pangasinan, Pampanga, and Manila. These were clay vessels of dark brown color and some marked with characters. These items are no longer being manufactured in the islands.

Jose Rizal was noted to have found ground and polished stone tools during his exile in Dapitan, Zamboanga del Norte.

The second major archaeological exploration was carried out by Carl Guthe from the University of Michigan from 1922-1925. With his team, they conducted several test-digs in Palawan, Bohol, Northern Mindanao, and other places in Central Philippines. The purpose of this Michigan archaeological expedition was to collect Chinese ceramics exported to the Philippines from China, to look into the early Filipino-Chinese relationship. The collection, resulting from excavation, consisted of more than 30 cubic tons of prehistoric artifacts. They are now kept at the University of Michigan.

From 1926 to the outbreak of the Second World War, much of the archaeological discoveries were done by Henry Otley Beyer (1883-1966) born in Edgewood, Iowa who had married Lingayu Gambuk, the 15-year-old daughter of a powerful Ifugao chief in 1910.

The discovery of a major archaeological site in Novaliches in 1926, resulting from the construction of a dam for Manila’s water supply, was Beyer’s first archaeological research in the country. In 1947, Beyer published the Outline Review of Philippine Archaeology by Islands and Provinces, a pioneering research activity in Philippine prehistory.

Larry Wilson, a mining prospector, assisted Beyer in the exploration of numerous Pleistocene sites in Northern Luzon. It was Beyer who first disclosed the importance of Palawan in the search of the early man in the Philippines.

All over the archipelago, the fossilized remains of large mammals that roamed the islands during the Middle Pleistocene Epoch have been discovered in the 1920s. the fossils of elephas, stegodons, rhinoceroses, and deer have been discovered in Cagayan, Pangasinan, Rizal, Panay Island, and in Northeastern Mindanao. The elephas, stegodon, and rhinoceros are now extinct in the country.

In Cabarruyan Island in Lingayen Gulf, a fossilized tooth of a dwarf elephant was reported to have been retrieved. This specie of dwarf elephant was subsequently identified and named Elephas beyeri after H. Otley Beyer, considered as the Father of Philippine Archaeology and Prehistory. Von Koenigswald, a paleontologist known for his work on Java Man, gave the name for this specie.

After the Second World War, increased interest in the prehistoric beginnings of the Philippines evolved. Archaeology was later on introduced as part of the curriculum at the University of the Philippines.

Wilhelm G. Solheim II conducted the first postwar excavations in Masbate Island from 1951 to 1953. Alfredo Evangelista and E. Arsenio Manuel assisted him in undertaking the work.

Between 1950 and 1954, Solheim was the research associate at the Museum of Archaeology and Ethnology of the University of the Philippines and the librarian and curator of the American Historical Collection of the U.S embassy in Manila. His earliest work in Philippine archaeology was in 1951, with the publications on archeological fieldwork in San Narciso, Tayabas (now Quezon). His activities included extensive field experience in Southeast Asia, as well as the various islands of the Pacific Region.

From 1958 to 1962, Robert B. Fox and Alfredo Evangelista, both working for the National Museum of the Philippines, undertook a series of test-digs in the caves of Cagraray, Albay and Bato, Sorsogon. Tradeware ceramics from China and Thailand were recovered in Calatagan.

Fox led the Tabon Caves Archaeological Project in Southwestern Palawan, resulting in the unearthing of late Pleistocene human fossils and stone tools and implements. Charcoal materials analyzed by carbon-14 technique revealed the presence of man in the area between 22,000 to 24,000 years ago.

Human fossil bones of at least three individuals were found. These included a large frontal bone, with the brows and part of the nasal bones as well as fragments of a mandible and teeth. Classified as modern man or Homo Sapiens, these are the earliest known human inhabitants of the Philippines.

Neil McIntosh of the University of Sydney in Australia undertook the analysis and X-rays of the Tabon skullcap and mandible in 1975. Details showed the presence of a thin fissure on the right side of the skull, which according to McIntosh may have been the cause of death of the individual. It was probably due to fall or a bump on the head.

Other minor diggings and explorations followed in the 1960s, particularly in the southern regions of the Visayas and Mindanao, led by anthropologist of the University of San Carlos in Cebu and Silliman University in Dumaguete City, Negros Oriental. In 1963-1964, Marcelino Maceda of San Carlos University, technically assisted by the National Museum, conducted archaeological excavations at Kulaman Plateau in Bukidnon and recovered a number of limestone burial jars. North of this place, Samuel Briones, a graduate at Silliman University reported the presence of limestone burial jars in several caves he visited in 1966.

In Cebu, Karl Hunter and Rosa Tenazas of San Carlos University recovered prehistoric artifacts in the middle of Cebu City. Tenazas carried out archaeological excavations in the Laguna area and recovered valuable materials, mostly 10th and 14th century artifacts in 1968-1969.

In Lemery, Batangas, a group of students from Ateneo de Manila conducted archaeological diggings from 1968 to 1970. The team was composed of Cecilia Y. Locsin, Maria Isabel Ongpin, and Socorri P. Paterno.

The National Museum of the Philippines, led by its chief archaeologist Robert B. Fox, began s systematic archaeological work in Cagayan Valley in the 1970s. This marked the ardent quest for prehistoric man in the area. Comparable to those previously reported animals (such as elephas, stegodons, and rhinoceroses), new fossil discoveries such as those of crocodiles, giant tortoises, pigs, and deer were found in Cagayan.

In 1971, Karl Hutterer returned to the site he previously explored in Basey River in Southern Samar. The following year, Wilhelm Solheim II and Avelino Legaspi dug in the area of Davao del Sur. They found tools made from large shells, manufactured through a flaking technique similar to that used in making stone tools.

1. **UNHISTORICAL DATA**

There are some narratives that have been previously accepted in Philippine history as facts but later were found out to be historical errors. It is to the credit of many historians who investigated and took position on what they have discovered in their careful research. These unhistorical accounts include the Maragtas (Story), the Code of Kalantiaw, and the Legend of Princess Urduja.

Maragtas is about the 10 Malay datu from Borneo who settled into the Philippine islands. According to the Maragtas, at around 1250 A.D., 10 Bornean datu and their families left their kingdom in search of new homes across the sea to escape the merciless rule of Sultan Makatunaw. Led by Datu Puti, the Borneans landed in the island of Panay and bought the lowlands from the Ati king named Marikudo in exchange for one gold saduk (native hat) and a long gold necklace for Queen Maningwantiwan. After the land sale and pact of friendship, the Atis went to the hills. The Malay datus settled in the lowlands.

Datu Puti, Balensusa, and Dumangsil sailed northward to Luzon and landed in the region around Lake Bonbon (Taal). There they built their settlements. Dumangsil and Balensusa’s families occupied other neighboring regions now known as Laguna and the Bicol Peninsula. Datu Puti left for Borneo after he knew that his men were leading peaceful lives.

The other seven datu stayed in Panay. They divided the island into three districts. Hantik (now Antique) was under Datu Sumakwel. Datu Paiburong ruled Irong-Irong (now Iloilo). Datu Bangkaya governed Aklan (now Aklan and Capiz).

Led by Datu Sumakwel, a political confederation of barangays (Madyas) was formed for purposes of protection and close family relations. The story as told by Father Santaren, further described the expansion of the Malay settlers to other parts of the archipelago. The legal code written by Datu Sumakwel also known as the Maragtas Code was previously known as the “oldest known written body of laws” in the Philippines.

William Henry Scott (1921-1993) made the study of prehistoric source materials for the study of Philippine history, the subject of his doctoral dissertation at the University of Santo Tomas. He defended his paper before a panel of well-known historians on June 16, 1968. The panelists include Teodoro Agoncillo, Gregorio Zaide, Mercedes Grau Santamaria, Nicolas Zafra, and Father Horacio de la Costa, SJ.

The research of Scott showed that Maragtas is not a prehispanic document but a book written by Pedro Monteclaro, a local historian of Panay. Monteclaro’s publisher in 1907 noted that this Maragtas should not be considered as facts, all of which are accurate and true. The publisher pointed out that many of the author’s data do not tally with what we hear from old men. The author wrote that two of his manuscripts were rotten and hardly legible. None of these written materials were preserved for future generations. He made no explanation about the date as well as the origin of his sources. Neither were there claims to clarity. There is no tradition of recording history nor legal decision in Panay during the precolonial times. Thus, the Maragtas could neither support the presence of any pre-Spanish Confederation of Madiaas (also spelled as Madyaas) nor uphold the existence of a Sumakwel Code.

Previously regarded as the second oldest legal code in the Philippines was the Code of Kalantiaw. The code was said to be a set of ancient laws promulgated in 1433 by Datu Bendara Kalantiaw (Spanish spelling, Calantiao) of Aklan, the third Muslim ruler of Panay.

The code itself was contained in one of the chapters of the Las Antiguas Leyendas de la Isla de Negros (Ancient Legends of Negros Island) written by Fr. Jose Maria Pavon, a Spanish secular priest who became a parish priest of Himamaylan, Negros Occidental in 1838-1839. Jose E. Marco of Negros Occidental discovered the spurious Pavon manuscripts and presented it to Dr. James Robertson, Director of the Philippine Library and Museum in 1914. According to Marco’s confession, he obtained the two manuscripts volumes from someone who had stolen them from the Himamaylan convento during the Revolution.

Director Robertson had the Pavon manuscripts published in its English translation in 1917. The Philippine Studies Program of the University of Chicago reprinted the translation in 1957. Eventually, Filipino historians and textbook writers acknowledged the authenticity of the Pavon manuscripts without any doubt.

In 1971, the late Ferdinand E. Marcos issued Executive Order No. 294, which created the Order of Kalantiaw Award for services in law and justice. He also issued Presidential Decree No. 105 in 1973, making the Kalantiaw Shrine in Batan, Aklan sacred. It prohibited all forms of desecration including unnecessary noise and violation of such would mean 10 years of imprisonment. Postage stamps, naval ships, paintings, and even beauty pageants (Lakambini ni Kalantiaw) were made to honor Datu Kalantiaw.

In the unprecedented doctoral study of Scott, he concluded that the Pavon manuscripts were not genuine and that the Code of Kalantiaw was a hoax. He presented his serious objections to his fake code. They are as follows:

1. There is no evidence that Fr. Pavon, the alleged author of the manuscript, was ever in the Philippines in 1838, or parish priest of the town in 1839, the dates of the manuscript. The discoverer of the alleged manuscript, Jose E. Marco, was also involved in the sale of other fake historical documents. There is no historical evidence for the existence of Datu Kalantiaw, or a code of his name other than the documents presented by Jose Marco.
2. The contents of the manuscript are of dubious value. For example, the author prays for the preservation of the King of Spain in 1838 and dedicates a book to him in 1839, but Spain had no king between 1833 and 1874.
3. The author also states that the month of November was called a bad month for it brought air laden with putrified microbes of evil fevers. It was only in the 1850s that Louis Pasteur discovered the theory of infectious germs. The word “microbe” itself was invented by Dr. Charles Emmanuel Sedillot. He proposed the term for the first time in a lecture before the Academy of Sciences in 1878.
4. The Kalantiaw Code contains many strange edicts that contradict the character of the Filipino. For example, the code prescribed death penalty for the crime of trespassing on the datu’s house, but imposed only a year’s slavery for stealing his wife.

Eventually, Scott’s doctoral dissertation was published by the UST Press (Unitas, Vol. 41, 1968). The following year, it was reissued with the title, Preshistoric Source Materials for the Study of Philippine History (UST Press, 1969). The same book was published in the second revised edition by New Day Publishers (Quezon City) in 1984. In the last chapter of the book, Looking for the Prehispanic Filipino issued in 1992 by New Day Publishers, Scott wrote a chapter titled, Kalantiaw: The Code that Never Was. Scott’s conclusions have not been challenged by any historian to date.

Another narrative that many Filipinos have learned is about the legendary warrior princess named Urduja. She has been adopted as a symbol of a woman of distinguished courage, an inspiration for women in the country.

Unfortunately, this tale is another historical error that has created false impressions and should be corrected. The story reportedly came from Muhammad Ibn Abdullah Ibn Batuta also known as Ibn Batuta (1304-1378), an Arab traveler from Morocco. His book, Rihlah (Travels), includes descriptions of the Byzantine court of Constantinople (now Istanbul) and the Black Death of Baghdad (1348).

According to his travel accounts, while somewhere in Southeast Asian waters, he reached the land of Tawalisi, he mentioned a mysterious amazon named Pricess Urduja who would only marry the man who could beat her in fistfights. She presisded over a court so fascinating and majestic. She gave Ibn Batuta gifs of silk, spices, sheep, buffaloes, and two elephant-loads of rice.

The legend of Princess Urduja is quite amusing but historians could not certify its authenticity. Modern historians agreed that Princess Urduja was just an illusory creation of Ibn Batuta, a contemporary of Marco Polo (1254-1324), the Venetian traveler whose accounts in the East, particularly China (the English translation of the original title of the book was The Description of the World recorded by Rustichello, a romance writer from Pisa), drew the attention of a great number of Europeans and stimulated interest in AsianTrade.

Efforts to correct historical errors are still ongoing. Many historians even investigate for themselves the validity of sources and data. The concern of historians has been to collect and record facts about the past and to discover new facts with utmost care and truthfulness. The damage caused by deception is surely immeasurable but the blunder itself is a challenge that every individual should face. The determination to uncover the past necessarily involves the use of auxillary disciplines and literary forms.

**CHAPTER 2 THE NATURAL SETTING AND ITS PEOPLE**

1. **How the Earth Was in the Beginning**

The story of creation shows the formation of the world and the infinite character of the Creator. The Holy Bible tells us that, “In the beginning God created the heavens and the earth (Genesis 1:1).” The first part of the book relates the story of creation. God created man in His own image, male and female. Adam and Eve, the first man and woman, became the progenitors of mankind.

In Filipino mythology, creation stories were popularized by various tribal groups of the islands. One tagalog legend tells the story of how Bathala created the Filipino people. In the beginning, Bathala (god of the Sky), Aman Sinaya (goddess of the Sea), and Amihan (Northeast Wind) were the only beings that existed. Bathala and Aman Sinaya have been rivals for quite time.

One day, Aman Sinaya decided to send her waves and storms into the sky. In return, Bathala threw giant boulders to stop her. This resulted to thousands of islands on the surface of the sea, which became the Philippine archipelago. Amihan decided to stop the battle and took the form of a bird. She flew back and forth between them, which led to closer sky and sea. Finally, both deities agreed to end the fight.

As a friendly gesture, Bathala planted a seed underneath the ocean and it grew into a bamboo reed. Amihan pecked the reed after hearing voices from within the bamboo asking that they be freed. The bamboo reed cracked and slit open. Inside were two human beings. Amihan named the man Malakas (Strong) and the woman Maganda (Beautiful) and then new them onto one islands.

Soon, Malakas and Maganda had a huge number of offspring. They asked their children to work in the fields but the latter disobeyed. The man and woman prayed to their god Bathala for guidance. Bathala told them to teach their children a lesson. This would make them into what they are meant to be.

Malakas and Maganda grabbed spoon ladles and began to give blows to all their children who started fleeing away. Some of them hid under bamboo tables and became slaves. A few went inside the burning cauldron and turned into Aetas. Others climbed the rooftop and became the datu (chieftains) of the villages; while some climbed on trees and became the commoners. Those who ran to the mountains turned into hunters; while the ones who stayed near the seashore turned into fishermen.

Based on a Visayan legend, there was also a mythical bird named Manaul searching for a place to rest but cannot find one. Then, he pleaded the good of the sea, Kaptan, and the god of the air, Magauayan to help him.

The gods, asserting their might in answering the bird’s request, showed their strength. The god of the sea created tidal waves to beat the sky. In response, the god of the air threw the waves back by whirlwinds of rock and soil. Dry land was built in the process.

The fight continued for thousands of years, until Manaul grew tired of it. He collected the rocks from the mountains and dropped them on both gods. This ended the battle. The masses of rocks thrown by the mythical bird became the islands of the Philippine archipelago.

After getting exhausted, Manaul flew to a nearby grove of tall bamboos to rest. When he alighted on the stalk, he heard a voice coming from the bamboo, asking to be freed from within. The bird pecked at the bamboo until it split apart. Out of the stalk came the first man, Si-Kalac, and the first woman, Si-Kavay. They were advised by the earthquake as well as the fish of the sea and the birds of the air to marry so that they would multiply on earth. They did, so Si-Kavay bore her first-born son Sibo. Samar, their first daughter, came next.

Numerous legends explain how places got their names. In many instances, the name of a place is derived from a brief form of word linked to the story, for example Tagaytay from “taga Itay”; Mindoro, from the names of couple Mina and Doro; and Manila, from the word Maynilad (there are nilad plants in the place).

Legends and myths at times provide a fanciful counterpart to actual explanations of things and events. The legend of Bernardo Carpio, called Hari ng mga Tagalog (King of the Tagalogs) presents an imaginative explanation of how the country was shaken by earthquakes. According to the legend, Bernardo Carpio was rebuked by the gods for his insolence and left endlessly chained in the Montalban Gorge in Rizal Province. He was cursed to keep two mountain walls from colliding. Whenever he pauses to regain strength, the walls of Montalban Gorge start closing in. Carpio pushes them back so that the mountains would not grind him into pieces. As a result, the ground around him shudders.

The analytical study of geology commenced with the publication of James Hutton’s Theory of the Earth (2 volumes, 1795). Hutton (1726-1797), a British geologist, formulated the uniformitarian theory of geology, which maintains that the laws of nature have remained constant. He further explained that the physical and chemical processes that have acted throughout geologic time are the same processes seen today. Taking the hydrologic cycle for instance, condensation always precedes precipitation. Processes such as volcanism and erosion that have caused changes in the earth’s surface had been operating in the same manner over a very long period of time. He rejected the theory of catastrophism, which was the prevailing belief during his time. Catastropism asserts that only majorcatastrophes could alter the formation of the earth.

Maps or charts covering the entire world of specific regions are contained in an atlas. Ptolemy, an Alexandrian scholar produced the first collection of maps in about A.D. 150. In the 16th century, Gerardus Mercator used the term atlas in the title of his collection of maps. The term was derived from the custom of placing the Greek mythological figure Atlas holding the earth on his shoulders on the title pages of map collections. The first modern atlas titled, Theatrum Orbis Terrarum (Theater of the Earth), was published in 1570 by Abraham Ortelius, a Dutch cartographer.

Ortelius noticed that the American continents seemed to have been disjoined from Europe and Africa. He realized that the coasts of the three continents could be linked together like a huge jigsaw puzzle.

Alfred Wegener (1880-1930), a German meteorologist, also noted his inquiry regarding the three continents, which Ortelius had noticed 300 years ago. He began to combine some observations, which centered on the view that the east coast of South America fits within the contours of the west coast of Africa. This suggests that these continents may have been part of one huge landmass. He postulated that these continents had simply drifted apart over millions of years.

Wegener’s theory of continental drift was contained in his book, The Origin of Continents and Oceans, published in 1915. He named the supercontinent, Pangaea, a Greek word meaning “all land.” Pangaea had begun breaking up approximately 200 million years ago, earlier into a northern portion, which he named Laurasia, and a southern portion, termed Gondwanaland by the Austrian geologist Eduard Suess.

Wegener supported his theory with fossil evidence. Plant and animal fossils from the coastlines of South America and Africa found to match. Fossils in unlikely climates further defended his claim, such as the discovery of tropical plant fossils in Antartica and of glacial deposits in Africa.

During Wegener’s lifetime, his theory did not receive scientific validation since the technological means to prove it had not yet been developed. During those days, most people believed that all earth’s formations never moved.

Arthur Holmes (1890-1965), a British geologist advocated support for Wegener’s theory. In 1928, he proposed that the convection currents within the earth’s mantle driven by radioactive heat might have caused the mechanism for continental drift.

In 1950s, scientist began oceanographic research, which revealed the phenomenon known as seafloor spreading. In the 1960s, the theory of plate tectonics was established. The plates of the earth move. The theory explains that the lithosphere (the outer layer of the earth) moves sideways above a less rigid layer called the asthenosphere, which is under extreme pressure. Eventually, the theory of continental drift gained far-reaching acceptance in the field of science.

The surface of the earth is continually changing because of forces either from the internal heat of the heat of the earth or the energy produced by the sun. The first one results in the motion of tectonic plates while the latter, involves the movement of water from the earth’s surface to the atmosphere and then back to earth, which is also known as hydrologic cycle, which eventually results to the washing out of soil.

1. **Geological Foundation**

Prior to the appearance of modern man in the Philippine Archipelago, history has to depend on the works of geologists. The geologists seek to understand how the earth evolved into what it is today and forecast possible geologic events. In Arthur Holmes’ book, **The Age of the Earth** (1913), he developed a geologic time scale, which he continued to work on until 1959. The dates given for certain geological formations are informed estimates, in terms of years before the present (BP).

According to present estimates, the planet earth is between 4.6 and 4.8 billion years BP. The first dinosaurs were believed to have appeared around 225 million years ago, during the Mesozoic Era. At about 65 million years ago, the dinosaurs that once occupied the valleys, plains, and swamps became extinct. It is believed that these huge creatures perished with a huge meteorite that hit the earth or with shattering volcanic eruptions.

The Philippine soil is composed of numerous rocks, which came from regions far from the archipelago’s present location. It was during the Tertiary period(54 million-2million years BP) of the Cenozoic era that the land structure of the Philippines was defined (looking like a nymph lying across the ocean).

In the northern part, the Philippine archipelago was believed to be adjoined to Formosa (now Taiwan) during the Eocene (53-54 million years BP) and Oligocene epochs (37-38 million years BP). However, the Formosan connection was severed during the Miocene epoch (26 million years BP). The combined effects of volcanism and other tectonic movements of the basement complex brought about the disjunction.

As connections with other areas changed, the internal structure of the archipelago also underwent changes with the flattening of the crustal surface of the existing higher grounds during the Pliocene epoch (7-13 million years BP). The emergence of man on earth was estimated at 5 million years BP.

Pleistocene epoch (1.6 million years to 10,000 years BP), the first division of the Quaternary period, is the epoch prior to the Holocene epoch (10,000 years BP to the present). During the Pleistocene epoch, the earth underwent a series of alternating warm and cold climates. In Europe, scientists agree that there occurred four cold phases known geologically as Gunz, Mindel, Riss, and Wurm. In the United States, these cold phases were known as Jerseyian, Kansan glacial, Illinoian-Iowan glacial, and Wisconsin glacial. Between the cold phases are the three interglacial or warm periods. Each interglacial period lasted for several thousands of years.

The Pleistocene marked the beginning of evolutionary processes in both flora and fauna. The freezing of the northern and southern hemispheres caused an extensive spread of sea ice in the area and helped provide a suitable climate for ice-age animals like the mastodon and saber-toothed tiger. In Asia, the Mongolian area and the Himalayas were also topped with ice sheets. There was a widespread distribution of glaciers in the higher regions of the African continent.

In some regions of Africa and Asia, particularly along the southern coasts, there were no ice sheets. Instead, the climatic condition was characterized by extensive and continuous rain. This phenomenon is known as the fluvial condition. Such condition gave rise to the growth of rainforests and marshes, which favored the survival of large animals.

Based on recent studies, the earth has undergone 20 cycles of glaciations over the past two million years. During the Pleistocene, the glaciers accumulated a big quantity of water in the form of ice, causing water levels in the world’s oceans to drop. The earth’s climate, which began warming some 18,000 years ago, caused the oceans to regain their present levels. The movements of the water resulting from vast glaciations and deglaciations in the temperate region caused convergence, as well as the separation of landmasses.

Some historians claim that the Philippines is a remnant of a lost continent in the Pacific called Mu or Lemuria, the other remnants are Marianas and other mid-Pacific Islands, and Borneo, Java, Sumatra, and the Celebes.

The adherents of the **Pacific** or **Magmatic Theory** say that the Philippine came into existence after the eruptions of volcanoes beneath the Pacific Ocean in remote epochs. When the spewed magma piled up and cooled down, this resulted to Philippine island formation. This theory explains that the cores of our mountain systems are similar to the rocks found beneath the ocean.

On the other hand, the **Asiatic Theory** or **Land Bridges Theory** states that the Philippines was once part of Continental Asia. At the end of the last Ice Age, the ice sheets melted, causing the sea level to rise and submerge the land bridges that had connected the Philippines to the Asian mainland.

During the glacial periods, ocean levels were much lower, thereupon exposing the Sunda Shelf and the Sahul Shelf. These are extensions of continents otherwise known as continental shelves.

In Asia, the Sunda Shelf, which is an extension of the coastal shelf of Southeast Asia, included the Malay Peninsula, Sumatra, Java, and Borneo to Palawan. From Borneo, the Philippines was linked through a narrow projection of island now occupied by Balabac, Palawan, and Calamianes. The continental shelf known as Sahul Shelf is an extension of the coastal shelf Australia. It covered the islands of New Guinea and the Aru Islands of Indonesia.

When the Sunda and Sahul Shelves were exposed, the land bridges were believed to have connected most of Indonesia, New Guinea, and Australia. Dark-skinned people, ancestor to the Australoids, traveled across the bridges to New Guinea and other islands of Melanesia. The Mongoloid people then populated New Guinea and gradually journeyed to the southeast by sailing canoes.

The Pleistocene lasted for a long period of time. At the height of the interglacial period, a great river system flowed from the interior of Asia mainland and Australia, pouring into the outlying areas. The riverine connections brought about the drifting of species of fish. This explains the striking similarities of fish fauna in Eastern Sumatra with those in Western Borneo and species found in the Philippines. Similarly, there is a close faunal and floral relationship between Eastern Mindanao and North Borneo.

The existence of the shallow China Sea between the Asian mainland and the Philippines, as well as the presence of a foredeep at the eastern margin of the country, indicates that the archipelago was once the edge of the Asian continental platform. These reasons further support the Asiatic Theory or the Land Bridges Theory that most scientists accept.

1. **The Archipelago’s Name**

During the pre-Spanish era, early Chinese traders and geographers already knew the Philippines. Sung Dynasty sources in 982 A.D. referred the islands as Ma-yi. Chau Ju-kua, a Chinese trade official, gave a detailed account of his travel to various parts of the islands in 1225, which he called Ma-i.

In 1521, Ferdinand Magellan named the islands, Islas de San Lazaro (Archipelago of St. Lazarus) when he first set foot on our native oil. Many other names have been given to the archipelago.

The name Philippines came from the word Filipinas given by the Spanish navigator Ruy Lopez de Villalobos in 1543 in honor of Prince Philip of Asturias, who became King Philip II of Spain, successor to King Charles I. the word Felipina was at first given by Villalobos’s men to refer to Leyte and Samar. Later, it was given to the whole archipelago.

In 1751, Fr. Juan J. Delgado, a Jesuit historian called Manila, Pearl of the Orient since it became a rich outlet of Asian trade even prior to the coming of the Spaniards in the archipelago. Dr. Jose Rizal, the country’s foremost hero, gave the name Pearl of the Orient Seas to his native land on the eve of his execution in 1896.

The name Filipinas first appeared in a rare map published in Venice in 1554 by Giovanni Battista Ramusio, an Italian geographer. The Spanish Filipinas or Felipinas was later changed to Philippine Islands (P.I) during the American colonial era. It was renamed Republic of the Philippines (R.P.) after the recognition of its independence in 1946.

There were some Filipinos who proposed new names for the Philippines since the name of our country was given by the colonizers. Artemio Ricarte, a Katipunan general, wanted it to be called the Rizaline Republic, after Jose Rizal. Former President Ferdinand Marcos proposed the name Maharlika (also the name of his guerilla group in World War II), after his dream of making this nation great again.

1. **Geography and Resources**

The Philippines, found in the Western Pacific Ocean, has an astronomical location of 4° 23’-21°25’ N. Latitude and 116°-127° E. Longitude. It is situated in the southeastern portion of Asia. Taiwan bounds the country on the north, on the west by South China Sea and Vietnam, on the east by the Pacific Ocean, on the south by the Celebes Sea and Indonesia and, on the southwest by Malaysia and Singapore. Because of its central location in the Far East, the Philippines has been dubbed as the “Crossroads of the Pacific.”

The country is an archipelago of 7,107 islands and islets. It has a total land area of 300,000 square kilometers. Manila is the capital and largest city of the country. It is also the chief port and main commercial center of the islands.

In 1948, Quezon City was declared as the capital of the Philippines but on May 29, 1976, President Ferdinand Marcos’s Decree No. 940 returned the national capital to Manila (a national capital since 1595).

Luzon, the biggest of the three major geographical groups, has an area of 141,395 square kilometers. Visayas has an area of 56,606 square kilometers; and Mindanao, with an area of 101,999 square kilometers. The northernmost point of the country is Y’ Ami Isle, which is 78 miles from Taiwan. The southernmost point is Saluag Isle, only 34 miles east of Borneo.

The Philippines is in the middle of two opposing tectonic plates, making it prone to seismic activity. Between tectonic plates is a zone known as fault. The Philippine Fault stretches from Luzon to the tip of Mindanao. The Marikina Valley Fault System, which is located five kilometers east of Metro Manila branched from the Philippine Fault.

The Philippines has the longest irregular coastline in the world, 36,290 kilometers in length. This is longer than the coastline of Great Britain and twice the coastline of the United States. The country has 61 natural harbors (with 20 landlocked straits). Manila Bay, the finest natural harbor in the Far East, has an area of 1,970 square kilometers.

Palawan, which forms the country’s western boundary, has a total of 1,768 islands and islets. It has marvelous subterranean caves, unexplored dive sites, unpolluted beaches, and dense tropical jungles. It is also a sanctuary to a variety of fauna and flora.

The country has 16 regions, which include the Ilocos Region, Cagayan Region, Central Luzon, Southern Tagalog (CALABARZON and MIMAROPA), Bicol Region, Western Visayas, Central Visayas, Eastern Visayas, Western Mindanao (or Zamboanga Peninsula), Northern Mindanao, Southern Mindanao (or Davao Region), Central Mindanao (or SOCCSSARGEN), Caraga Administrative Region, Autonomous Region of Muslim Mindanao (ARMM), Cordillera Administrative Region (CAR), and Metropolitan Manila. These regions are comprised of provinces, which are subdivided into districts. The districts consist of municipalities with a number of barangays. As of 2002, the number of provinces has increased to 79, with the creation of Compostela Valley in 2000 and Zamboanga Sibuguey in 2001.

The ARMM was created by Republic Act No. 6734 in 1989. The region has jurisdiction over administrative organizations, family relations, natural resources, economic, social and tourism development. It does not have powers over certain matters, including national defense and security, monetary and fiscal policies, citizenship, international relations and foreign trade. The ARMM is composed of the provinces of Maguindanao, Lanao del Sur, Sulu, Tawi-Tawi, Basilan, and Marawi City.

The Philippines is represented by a variety of ecosystems: forests, ponds, grasslands, valleys, plains, rivers, and seas.

The La Mesa Nature Reserve Eco Trail, officially launched on June 2, 2005 by the ABS-CBN Bantay Kalikasan Foundation, the MWSS (owner of the forest reserve), and the Quezon City government, is an eco tourism spot. The 2,700-hectare La Mesa Watershed is now being run by the Maynilad Water Co. of the Lopez group as part of its concession agreement with the government. The ABS-CBN Foundation obtained a 15-year management contract for the forest reserve five years ago to shoulder the cost of further reforestation efforts and maintaining it properly, along with the numerous partners, donors, and volunteers. The La Mesa Watershed is the only forest reserve in Metro Manila.

Forest on mountain slopes, characterized by a diversity of natural vegetation, provide materials for food, medicine, and building shelter and natural habitats for wildlife. Some mountains have been regarded as sites for spiritual regeneration. In the Tagalog region, some people find Mounts Makiling and Banahaw as mystic mountains for reflection and recreation. According to legend, Mount Makiling in Laguna is the abode of a goddess named Mariang Makiling who protects the forest that covers the mountain. Mount Banahaw along the Quezon border is also considered a powerful energy source for pilgrims, spirituals, and cults having a blend of both indigenous and Catholic beliefs and rituals.

Three major mountain ranges are situated in Northern Luzon: the Sierra Madre Range, the Cordillera Range, and the Caraballo Range. The Sierra Madre, which is the largest and longest range in the country, faces the Pacific Ocean on the eastern coast of Luzon. It begins near Aparri and proceeds further through Isabela, Cagayan, and Aurora provinces. The southern part of Sierra Madre includes Aurora, Quezon, Bulacan, Rizal, and Laguna provinces.

The Cordillera Mountains in the western part of Northern Luzon are parallel to the Sierra Madre Range. The Cagayan Valley occupies the region between these two mountain ranges. The Cordillera extends from Ilocos Norte down to the Benguet and La Union area. In th Cordillera Range, Mount Pulag, is the second highest peak in the country.

The most productive gold and copper mines in the country are located within the Cordillera region. Roads along the mountain range are known for their zigzag curves. The famous Banaue Rice Terraces, looking like stairways to heaven, is in the Cordilleras. There are places where the rice fields reach from an altitude of 1,500 feet to 4,500 feet. The Ifugaos have built these terraces out of the mountain slopes using the barest of tools over hundreds of years. Their devotion for rice has compelled them to carve these majestic terraces on which to plant. In regions inhabited by a pure Ifugao population, the walls of terraces are of round hard river stones. One of the major appeals of the terraces to local and foreign tourists is the hiking trail in the area.

The city of Baguio amidst the mountainous region of Cordillera is one of the most popular vacation destinations in the country. Owing to the scenic attractions as well as cool temperature of the place, Baguio has the “summer capital” of the country.

The Caraballo Range, near Nueva Ecija and Nueva Vizcaya, crosscuts the Sierra Madre at its middle section and the southern end of the Cordilleras. To the south of Caraballo is the Central Plain in Luzon.

On the southwestern coast of Luzon is the Zambales Mountain Range. It extends from the shores of Western Pangasinan to parts of Bulacan and Bataan. Luzon has a mountainous extension to the southeast called Bicol Peninsula.

In the Visayas, the most prominent mountain ranges are found across major islands. The islands in the Visayas have mountainous terrains except Samar and Bohol.

In Mindanao, there are four major mountain ranges: the Diwata Range, the Tago-Apo Range, the Kalatungan-Kitanglad Range, and the Daguma Range. The Diwata Range borders the Pacific coast and west of it lies the valley of Agusan. Tago-Apo Range forms a parallel ridge to Diwata Range Located in the area are the Balatukan Mountains, the volcanic peaks of Camiguin, Kinabalin, Kumakata, and the Mount Apo in Davao del Sur, which is also the highest mountain in the country (2,954 meters high).

The Kalatungan-Katinglad Mountain Range, which includes Mounts Butig, Kidongin, and Ragang, is situated in the Lanao provinces. The Daguma Range extends near Sarangani Bay in the south. Volcanoes at the boundaries of Daguma Range are Mount Blik, south of Cotabato City, and Mount Parker, west of General Santos City.

The country has over 50 volcanoes wherein 22 are active. The most active among them are Iraya in Batanes, Pinatubo in Zambales, Taal in Batangas, Banahaw in Quezon, Mayon in Albay, Bulusan in Sorsogon, Kanlaon in Ngros, Hibok-Hibok in Camiguin, Makaturing in Lanao, and Apo in Davao del Sur.

Mt. Pinatubo, which has been dormant in 611 years started to emit fumes on April 2, 1991 after a hydrothermal explosion at the volcano’s crater took place. The most destructive series of eruptions were on June 12-15, 1991. Its ash falls reached as far as Metro Manila, Mindoro, Palawan, and Cambodia to the east, worsening damage to the ozone layer.

Several places in the provinces of Zambales, Tarlac, and Pampanga, including Clark Air Base in Angeles City were filled with pyroclastic flows and lahar (an Indonesian term for volcanic mudflow). Devastation to public and private properties was greatly unfavorable, placing these areas under a state of calamity

The lahar deposits along Mt. Pinatubo still cascades down the lowlands after heavy rains. These volcanic mudflows are expected to last for years. They continue to defy the billion-peso dike built to contain lahar flows.

Taal Volcano, a regular tourist drawer, is a volcano within a volcano. It is rising from a lake, which is the crater of a larger volcano, now extinct. It is a part of a chain of volcanoes along the western side of Luzon. Subsequent eruptions between 500,000 and 100,000 years have built up the current Mount Taal, on an island known as Volcano Island in the lake. Since 1572, Mt. Taal had 33 recorded eruptions with violent ones that occurred in 1749, 1754, 1911, and 1965.

Mount Mayon, world famous for its near-perfect conical shape, had its first recorded eruption in 1616. The name was drived from the Bicol word magayon (meaning beautiful). It continually emits a plume of smoke even when it is not erupting. Mt. Mayon had a history of atleat 47 eruptions. In 1814, it erupted disastrously, destroying five towns surrounding its base. During the height of the volcano’s fury, 1,200 people who took refuge inside the church of the town of Cagsawa (now Daraga) were killed. The ruins of the church tower solely remain above ground after the tragedy.

Kanlaon Volcano had erupted six times in 1985 and thrice in 1986. In 1989, it had a minor eruption. Fortunately, this did not cause any destruction.

There are some volcanoes whose hot rocks beneath are being penetrated by groundwater. When the heated underground water reaches the surface, hot springs are formed. These hot springs are used as baths in the houses and resorts around Mt. Makiling and Mt. Bulusan.

Topographic elevations less than 600 meters in altitude are considered hills. The most popular of these in the country are the Chocolate Hills, with more than 1,000 of them in Bohol. During the dry months of February until May, these dome-shaped limestone hills turn chocolate-brown as the grasses wither. Thus, the name was given to it.

Chocolate Hills is one of the geological monuments of the country. The other four national geological monuments are Taal Volcano in Batangas, Montalban Caves in Rizal Province, Sand Dunes in Ilocos Norte, and Hundres Islands in Pangasinan.

The Department of Environment and Natural Resources (DENR), Philippine Tourism Authority (PTA), and the National Committee on Geological Sciences (NCGS) issued the declaration of national geological monuments to highlight the protection of geological structures and features with high scientific or aesthetic/ environment value. These geological monuments would serve not only as travel destinations in the country but also as laboratories for geological research.

Large rivers traverse the principal islands of the country. The Cagayan River, with a length of 513 kilometers, is the longest river in the country. It flows from the Caraballo Mountains near the Nueva Vizcaya-Nueva Ecija provincial boundary and proceeds down into the Babuyan Channel in Northern Luzon. Other important rivers in the country include Chico, Abra, Pampanga, Bicol, Pulangi, and Agusan.

Between Samar and Leyte is the San Juanico Strait, the narrowest strait in the world. Laguna de Bay is the largest freshwater lake in Southeast Asia. The deepest among the lakes of Laguna is Lake Calibato, which is 176 meters deep. This is brought about by low silt inflow from its small watershed area. The downstream flows of Lake Lanao propelling hydroelectric plants supply around three-fourths of Mindanao’s power requirements.

In the middle of the tropical blue and emerald green waters of the Sulu Sea and Palawan lies the Tubbataha Reef, just one of the sandbars and reefs known for its rich beautiful dive sites and marine resources. Seabirds, turtles, giant clams, and other marine animals have been settling in the area. The reef covers an area of 12 miles within the island municipality of Cagayancillo in Palawan. In August, 1987, the reef was declared a national marine park. It gained greater distinction and international recognition when the UNESCO named Tubbataha a World Heritage Site.

Boracay is the perfect island getaway. It is known for its warm blue waters, powder-fine white sand, and a palm fringed four-kilometer beach Located in Aklan province, Boracay is accessible by air from Manila or Cebu.

The largest plain in the archipelago is the Central Plain in Luzon, known as the “Rice Granary of the Philippines.” The surrounding greenery yields vagetables, tendrils, sprouts, flowers, and fruits. Among the famous Philippine fruits are lanzones, sweet mango, and the durian.

There are about 10,000 species of flowering plants and ferns in the country. Among the flowers in the islands are the sampaguita, gardenia, dama de noche, water lilies, orchids, and a lot more. Of the 1,000 variesties of orchids that bloom in the country, the waling-waling (Vanda sanderiana) is regarded as the “Queen of Philippine Orchids.”

Famous of the Philippine woods is narra, proclaimed as the country’s national tree in accordance with an executive proclamation of Governor General Frank Murphy dated February 1, 1934.

Referred to as the forests of the sea, mangrove swamp forests grow in saltwater or brackish water. The mangroves are among the significant ecosystems that characterize the coastal areas of the archipelago. They are considered minor forest type, compared to mixed lowland tropical rainforest ecosystem.

Economically, the mangroves are beneficial, especially to the coastal dwellers. They provide poles for shelter, wood for cooking, charcoal as domestic energy source and as a source of income, nipa sap for tuba and vinegar, nipa shingles for roofting, and ground for aquaculture. Mangrove dependent fishery products include shellfish, shrimps, and mangrove crabs. These mangroves likewise help prevent erosion of riverbanks.

Sea grass communities are dynamic ecosystems where rhizomes and roots of sea grass stabilize the near-shore bottom. Sea grass beds filter suspended sediments from the water. The Philippines has 16 reported species of sea grass out of 58 known worldwide. Sea grass is the only food of the dugong or sea cow.

The country abounds in animal life. Of the 201 species of mammals in the country, 179 are terrestrial and 22 are marine. The Philippine carabao, a swamp type of domesticated water buffalo has long been an important work animal. Other animals include several species of deer, wild and domesticated pigs, cattle, rodents, reptiles, birds, and mollusks.

Some unique animals in the world are also found in the Philippines: the tamaraw or Bubalus mindorensis of Mindoro, which looks like a dwarf carabao; the tarsier of Bohol, the smallest monkey in the world; and the Calamian deer or Cervus calamianensis (pilandok) of Palawan, the world’s smallest deer. Unfortunately, some animals are near extinction (called endangered species), which include the Philippine eagle, the tamaraw, and the tarsier. In 2004, the Convention of International Trade in Endangered Species (CITES) Appendix I released by the Protected Areas and Wildlife Bureau (PAWB) listed 27 species of flora and fauna in the country.

There are about 25,000 species of insects in the islands. The largest insect in the country is the giant moth (Attacus atlas), with a wingspan of one foot. The largest and smallest bats in the world are found in the country. The lesser flat headed bats or the lesser bamboo bats weigh around 2 grams. The golden-crowned flying fox weighs about 1.5 kilograms. It has a wingspan of 1.7 meters. These two species of bats are found in Olongapo City, Zambales at the Subic Bay Forest Reserve (SBFR).

The world’s second largest after the Harpy eagle found in the Amazon forests is the Philippine eagle (Pithecopaga jefferyi), found in the jungles of Luzon and Mindanao. It has earned the title of “King of Philippine Birds.” It measures five and a half feet in height and a wingspan of seven feet. It was previously called the monkey-eating eagle. In the 1970s, its name was changed since it was found out that it only ate monkeys occasionally. Its main food consists of flying lemurs, lizards, and snakes. In 1996, the Philippine eagle was officially named the national bird of the country by virtue of a presidential proclamation.

Other interesting birds in the country are the kalaw, which the Spanish colonizers dubbed as “clock of the mountains,” the katala (Philippine Cockatoo), which mumbles and croons like a man, and the tiny Philippine falconet, only six and a half centimeters long.

Also found in the Philippines is the world’s rarest shell, called Glory of the sea (Connus gloriamaris) and the Tridacna gigas, which is the world’s largest shell and has a length of one meter and weighs 600 pounds. The smallest shell in the world, the Pisidum, is also found in our country. It is less than one millimeter in length.

In 1995, R. M. de la Paz and E. D. Gomez recorded a total of 2,140 species of Philippines fishes. Among the commercially known fish found in numerous fishing grounds are the bangus (milkfish), dalag (mudfish), dilis (anchovy), lapulapu (seabass), galunggong (round scad), tanguingi (mackerel), tamban (Indian sardines), and bariles (tuna).

Some of the endemic freshwater species are considered endangered. These include the Harengula tawilis, locally known as tawilis; Mestichthys luzonensis, or sinarapan; and pandaka pygmaea, the pygmy goby.

Tawilis, a freshwater species of sardines, are found in Lake Taal Batangas. Sinarapan, the smallest commercial fish, can only be found in Lake Buhi and Lake Bato, Camarines Sur. It measures between 1 and 1.4 centimeters. The dwarf-pygmy goby or locally known as tabios, the world’s smallest vertebrate, which ranges from 7.5 to 11 millimeters, is said to be dwelling in the Navotas and Malabon Rivers. It is strongly believed that the tabios is already extinct due to water pollution.

The world’s largest fish is also found in the country. This is the whale shark, which is 50 feet or more in length. It was first sighted off the coast of Mariveles, Manila Bay, in 1816 by Filipino fishermen, who called it pating bulik (striped shark).

The Philippine archipelago has rich deposits of gold, copper, iron, lead, manganese, nickel, chromite, silver and other metals. Non-metallic minerals include coal, salt, asphalt, asbestos, clay, marble, and limestone.

Gold mining is an ancient industry in the country. Before the coming of the Spanish conquerors, the Filipinos were already mining gold in paracale, Camarines Norte, in the mmountains of Northern Luzon and the islands of Masbate and Mindanao.

Mount Diwalwal located at Compostela Valley province has been the site of gold rush since 1983. The Bureau of Mines officially attributes the discovery of gold in the vicinity to the members of the Mandaya tribe. Gold nuggets were found, and those who have entered and engaged in small-scale mining were able to gain a lot from this business venture.

Since pre-colonial times, the Igorots have been mining copper in the mountains of Northern Luzon. Mankayan, the oldest and largest copper mine in the country still exists. Other copper deposits are found in the islands of Negros and Rapu-Rapu (part of Albay) and the province of Zambales. Iron deposits are found in Larap, Camarines Norte; San Miguel, Bulacan; Marinduque; and Samar. The greatest iron-bearing area in the country is Surigao. The world’s largest deposit of nickel has been discovered in Nonoc Isle, off the coast of Northern Mindanao. Vast marble deposits are found in Mindoro, Romblon, Palawan, Cebu, and Bicol while deposits of coal are in Cebu, Sorsogon, Masbate, and Sibuguey Peninsula.

Potential oil and natural gas reserves are to be tapped in the disputed Spratly Islands located in the South China Sea. It is an archipelago of more than 100 islets, reefs and atolls, with a total landmass of less than 5 sq km. The Philippines is one of the claimants of these islands, along with China, Taiwan, Brunei, and Malaysia. The dramatic increase of Philippine crude oil production was primarily due to the development of deep-sea oil deposits beneath the natural gas-bearing structures in the Malampaya field.

1. **Country’s Climate**

The Philippines, situated at the Torrid Zone, has a tropical climate with a mean annual temperature of about 27°C (about 80°F). Mountain slopes and peaks found in the archipelago are cooler. The country has two seasons, dry and wet. In most of the islands, rainy season occurs from May to November. During this period, the wind blows from the southwest. Often, the country experiences typhoons from the months of June to October. The dry season occurs from December to April, when the wind blows from the northeast.

When typhoon signal no. 2 is hoisted, classes at the pre-school, elementary, and secondary levels in all public and private schools are automatically suspended. In 2007, the National Disaster Coordinating Council (NDCC) issued a memorandum stating that information from the Philippine Atmospheric Geophysical and Astronomical Services Administration (PAGASA) could be used as basis to recommend decisions to the Department of Education (DepEd) and Commission on Higher Education (CHED) concerning suspension of classes.

1. **The Filipino People**

In 2002, Philippine population is estimated at 78 million. The country is inhabited by different ethnic groups. The Filipino people is a harmonious mixture of diversity and homogeneity. Despite of diverse ethnic and cultural backgrounds, forces of assimilation have constantly worked to overcome the differences.

Within the blood veins of the Filipinos are the blends of their forefathers from Malay, Chinese, Negrito, Indian, European, and American lineage. The intermarriage of a Filipino and a foreigner did happen, owing to the strategic location of the country to Southeast Asian neighbors and the colonial rule of Spain and America. The intermingling of people resulting to adaptation of different cultures made the country a melting pot of people and culture.

Since the 19th century, Filipinos have been referred to as the Christianized Malays who constitute the bulk of the population. They are the descendants of those who were colonized by Western settlers. Numerically greater in number are the Visayans (primarily in the central portion of the archipelago) and the Tagalogs.

The Cebuanos, Ilonggos, and Waray-Waray comprise a big number among the Visayans. In the Visayas, the Ilonggos live in Western Negros, in Southern Mindoro, and in Panay Island while the Cebuanos predominate in Cebu, Western Leyte, Bohol, Eastern Negros, and in some coastal areas of Mindanao. The Waray-Warays are in the provinces of Samar and Eastern Leyte.

Most of the Tagalogs live in Manila, in Central Luzon, and Southern Luzon. People coming from certain provinces in the Tagalog region like Batangas, Bulacan, and Quezon have intonations of their own.

The Ilocanos are considered the third biggest group. They live particularly in Ilocos Norte, Ilocos Sur, and La Union but many have migrated locally and abroad.

Other member of the populace include the Pangasinenses, Pampangueños, Zambals, Ibanags (Cagayanos), and Bicolanos. The Pangasinenses live in the Lingayen Gulf region of Pangasinan, including the province of Pangasinan. Many of them have already migrated in other provinces of Central Luzon. The Pampangueños or Kapampangans live in Central Luzon, particularly in the province of Pampanga.

The non-Malay groups include people of Spanish and Chinese descent. Today, the country has a growing number of Filipino-Chinese who are engaged in various commercial activities. They are part of the economically and politically important minority.

Nature and ancestral beliefs have helped shape the lifestyle of the tribal communities. The indigenous groups in various parts of the archipelago have kept their own cultural tradition distinct through the generations. Most of them maintain indigenous belief system based on animism (worship of nature deities and spirits). Included here are the various mountain people of Cordillera, which consist of the Isnegs of Apayao; Kalingas of Kalinga; Ifugaos, Igorots, Ibalois, Kankanays, and Bontoks of Benguet and Mountain Province. The culture of the people in this region is quite different from that of the lowland communities. Although a number of the populace are Christians, still many of them are pagans.

The Kalingas tattoo their bodies as a sign of bravery. For the, prestige van be achieved through oratorical ability. The Isnegs, like the Kalingas, tattoo their bodies as a status symbol.

The Ifugaos have a high regard for the family’s honor and dignity. They are forbidden to induce hostility, cause bloodshed or practice adultery. Hagabi, a chair sculpted from a large mass of wood, plays an important part in the lives of the Ifugaos. The indicates the high position of the owner in the community.

The principal agricultural work of the Ifugaos is rice culture. They also grow camote on hillsides where the soil need not be fertile. Rice, on the other hand, requires irrigation and constant care.

The Igorots live on rootcrops grown in their yard and on wild pigs, deer, and fowl in the forest. The Igorots of the past engage in headhunting to avenge the death of a kin or tribesman. This custom is least practiced nowadays.

The Bontoks basically do hunting and agriculture for a living. They perform rituals like bagbato to ensure a bountiful harvest and the ulog, where the unmarried woman stays in a place called ulog to receive male visitors and suitors.

The Ibalois and the Kankanays of Benguet and Southern Mountain Province are considered the most sophisticated mountain region people because they are the most exposed to lowland life.

Although the people of Cordillera dwell in the highlands, they no longer live in isolation. The influences of modern civilization have ushered in new changes in their communities through the years. Modern types of buildings are also found elsewhere in the region. The young generations that have gone to schools in Christian lowlands have almost adopted the way of life of the lowland communities.

Other indigenous groups are the Gaddangs of Isabela, the Negritos or Aetas of Zambales and the hinterlands; the Mangyans of Mindoro; the Tagbanuas, Batak, Tao’t Bato, Molbogs and Jama Mapuns of Palawan; Mamanwa (a Negrito group) of Surigao del Norte; the Kalibugans, Subanos, and Samals of Zamboanga del sur; the Manobos, Tirurays, Iranuns, and T’bolis of Maguindanao, Cotabato, and Sultan Kudarat; Mandayas of Davao Oriental; Bagobos and B’laans of Davao del Sur; Yakans of Basilan; the Tausugs of the Sulu Archipelago; the Badjaos of the Sulu Sea; and the Muslim groups of Mindoro.

The Mangyans belong to such tribes like the Alangan, Bangon, Tau-Buid, Hanunuo, Tadyawan, Iraya, and Ratagnon. Each of these tribes has its own language and customs. The Hanunuo (real Mangyan) are found within the municipalities of Mansalay, Bulalacao and some parts of Bongabong in Oriental Mindoro. Christian lowlanders surround them on the east.

Various Mangyan groups have always been threatened by inclement weather, limited food supplies and difficulties in farming the rugged land. The economic activities of the Mangyan centered on swidden faming however they also engage in hunting and fishing. They believe in spiritual beings that can influence their harvest. The Hanunuo Mangyans believe in a Supreme Being Mahal na Makaako, the river of life.

Peace and order in the Mangyan tribes are attributed mainly to the people’s being good-natured. When conflicts happen, this is settled among the members of the community by the elder. Offering a good meal may be enough to resolve minor disputes. In cases of theft and adultery, the possible offenders may be subjected to trial by ordeal.

The Yakans in Basilan traditionally wear colorful handwoven clothes. Man and Women wear narrow cut pants. The women wear tight fitting short blouses partly covered with a wrap-around material while the man wraps a sash-like cloth around the waist. Nowadays, most Yakans wear western clothes and use their tradition clothes for festivals.

The Maguindanaos constitute the largest Muslim group in the country. The Maranaos meaning “people of the lake,” live principally near Lake Lanao. The Samals are in the Sulu Archipelago. Traditionally, the Muslims built houses raised high on poles above water. They used sailboats called vintas. Though majority of Muslim Filipinos live in Southern Philippines, there are a number of Muslim communities in other areas of the country.

Leaders of tribal communities are chosen for their skills and their ability to evoke support from the communal group. Remnants of animism linger among some ethnic minorities in the north and south. They believe in the existence if several unseen beings bestowing blessings when honored and inflicting pain when displeased.

The indigenous people have adapted to various ecological zones ranging from coastal to rugged mountain highlands. They prefer permanent settlements, except for Aetas who are highly nomadic. Badjaos live in houseboats, while others live in pile dwellings.

The Aetas have already established their intimate relationship with the woodlands as forest foragers and hunters. The Pinatubo Aetas continuously resist acculturation process. They assimilate only the cultural elements compatible with their needs like some techniques and rituals in agriculture, concepts of spirits, curing, and burial rituals.

On the other hand, migration by Visayan settlers in Mindanao during the American period eventually altered the population profile in the region. Increased immigration from the north drove more cultural communities in the hinterlands. Ilocanos, Tagalogs, and Visayans settled in some provinces of Mindanao like Davao Oriental and Davao del Sur.

In response to the call of preserving indigenous culture in the country, some ethnic tribes specifically the Ifugaos initiated move adapting ancient practices with Christian religion, which scholars refer to as inculturation.

High literacy in the country may be attributed to Filipino’s love for education. Viewed as a key to progress, education is believed to improve one’s means of livelihood and status. Elementary education in the Philippines is free and compulsory for children age 6 to 12. Filipino and English are the primary languages of instruction.

Most Filipinos love the theater and the arts. Cultural activities include dramatic presentations and readings, concerts, dancing, art exhibits, and contests. Most of these are presented in school and community theater stages and auditoriums like the Cultural Center of the Philippines. There are some local playhouses like the open-air theater at Fort Santiago. There are number of art galleries in Ermita and in Malate.

Filipino (formerly spelled Pilipino) is the national language of the people although a good number of them are conversant in English. The English language is commonly used for governmental, commercial, and instructional purposes.

Some Filipinos are trilingual, speaking in Filipino, English, and an indigenous language. Filipinos speak different regional languages and dialects since the country has over 80 local dialects. The widely spoken dialects are Tagalog, Cebuano, Ilocano, Hiligaynon (also known as Ilonggo), Bicol, Waray, Pampango, Pangasinense, and Maranao. Intermarriages, internal migration, and language education have helped to reduce language barriers.

In everyday communication, the Filipinos combine English and Filipino resulting to a lingo called Taglish (from Tagalog to English). For instance, once could hear one say, “Happy ako for you. Sana you won’t forget us,” (I’m happy for you. Hope you won’t forget us) or “Okey na ang lahat, thank you sa iyo!” (Everything’s okay, thanks to you!).

Age is highly valued in Philippine culture. The word po or its variation ho is employed in conversation to show respect. The close approximation of its English translation is Sir or Madam. Adult male and female who are unfamiliar to the speaker are greeted as mama and ale.

Siblings in the family are addressed according to their position within the family hierarchy like kuya or manong for the oldest brother and ate or manang for the oldest sister; diko and ditse for the second brother and sister; and sangko and sanse, for the third oldest brother and sister.

Traditionally, Filipinos have close family ties. Apart from their blood relatives, Christian Filipinos adopt new kins (kumpadre and kumare) through having sponsors (ninong and ninang) during baptisms and weddings. They also extend help in the spirit of bayanihan (cooperation). Family relationships usually extend to third cousins. The social support provided by these kinship circles is reflected in the absence of regular retirement homes.

Filipinos are known for their hospitality. They receive their visitors with warmth and friendship. They are also thankful to those who have been good to them, manifesting the Filipino value of utang na loob or one’s debt of gratitude to those who have contributed to their success. This often creates a long-term relationship of giving and receiving between individuals or families. The social values of loyalty, support, and trust are deeply embedded among Filipino communities.

On some formal gatherings, Filipino men wear the barong tagalog, which is embroidered shirt made of either pineapple fiber, cotton, or raw silk while women wear Filipiniana dress, usually with long puff-sleeves. Filipinos wear western clothing on casual and semi-formal occasions.

The Filipina women have more rights being exercised in her country than the most of her counterparts in Asia. Because a woman’s lineage is equally valued, her rights to property and inheritance are recognized. Filipina woman are strongly represented in politics, business, and in various fields. At home, the mothers usually manage the family household and are the primary caretakers of the children.

For centuries, the Filipinos kept faith in the Almighty God. Throughout the good and bad times, they can easily assimilate, bend but never break like the strength of the narra and the resilience of the bamboo.

1. **Theories on the Origin of Filipinos**

Long before the Spanish colonizers came into the Philippines, people with distinct cultures had already inhabited the islands. The Migration Theory of H. Otley Beyer, regarding the peopling of the archipelago became the most widely known version in Philippine prehistory. According to Dr. Beyer, the ancestors of the Filipinos came in waves of migration.

First to reach the archipelago was the caveman “Dawn Man” type, who was similar to the Java Man and other Asian Homo sapiens of 250,000 years ago. Dr. Beyer called the first Filipino the “Dawn Man,” for he emerged on the islands at the dawn of time.

Next to settle in the islands were the aboriginal pygmy groups or the Negritos. They were said to have reached the islands before the land bridges from Malay Peninsula, Borneo, and Australia disappeared. They came between 25,000 and 30,000 years ago. They were described to have black skin, darky kinky hair, round black eyes, flat noses, and with a usual height of 5 feet.

Third to arrive were the seafaring and tool-using Indonesian group who came about 5,000 to 6,000 years ago. They came in two waves of migration, with type A, arriving about 3,000 to 4,000 B.C. and type B, about 1,500 to 500 B.C. Indonesian A was tall, slender with light complexion, and thin lips. Indonesian B was shorter, with bulky body, dark complexion, and thick lips. They were able to displace the Negritos to the mountains with their more advanced culture.

The last to reach the archipelago were the seafaring Malays who introduced the Iron Age culture. They moved into the islands from 300 B.C to the 14th and 15th centuries A.D.

Beyer’s migration theory became popular and unquestioned for quite a number of years. Presently, the so-called waves of migration is now being dismissed because there is no definite evidence, whether the archaeological or historical, to support it. No evidence of any “Dawn Man” type (250,000 years ago) or hominid species have been found in the country. So far, the oldest human relic discovered is only about 22,000 BP.

In reality, Southeast Asian people shared many customs and traditions without any ethnic group racially or culturally dominant. It was the Western colonizers who divided the Asian inhabitants into ethnic groups.

In place of the waves of migration theory, modern scholars suggest the so-called core population theory. According to this theory, the inhabitants of the Philippines consist of a core population to which came accretions of people who moved in from the region. The movements of people were erratic rather than in sequential waves.

The Southeast Asian people who reached the Philippines during prehistoric times became the core population. Each group, the Indonesians, Malays, and others, stood as equal, without any of them racially or culturally dominant.

This core population shared common cultural traits or base culture. They used similarly fashioned tools, pottery, and ornaments; and upheld common beliefs and rituals. If there were some differences, these may be due to some factors like adaptation to the environment. Furthermore, the immigrants did not come into the archipelago in a fixed period of time nor with a definite destination.