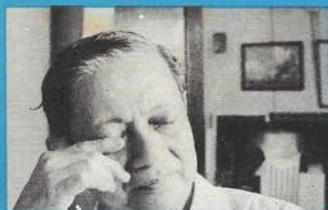


THE
PHILIPPINES

Quarterly

JUNE 1972

Volume 4 Number 2



EARLY AMORSOLO PAINTING
AMORSOLO (FAR LEFT)
EARLY PHILIPPINE JAR (LEFT)

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CREDITS. Cover, pp. 15-17, Amorsolo paintings from the Luis Araneta collection; pp. 6-7, Amorsolo paintings from the collection of Jorge B. Vargas; photos pp. 32-38 from Artes de Mexico; pp. 48-51 chart and illustrations courtesy of the National Museum (Philippines).

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A vintage, sepia-toned photograph of a rice field. The rice plants are tall and slender, with long, narrow leaves and large, drooping panicles of grain. The plants are densely packed, creating a textured, vertical pattern. A white rectangular box with a black border is centered in the upper half of the image, containing the text "The golden grain".

The
golden
grain



RICE

By ARMANDO D. MAÑALO

The inspired farmer who first domesticated *oryza sativa* was probably an Indian or a Chinese. But no one can be certain. There is evidence that the wild grain which eventually became the basic food of more than half of the world's population was being cooked and eaten three-and-a-half millenia before the Christ -- and perhaps earlier. Archaeologists working in Non Nok Tha in northern Thailand have unearthed fragments of pottery whose age has been established by carbon dating at more than 5,000 years. On one of these is embedded a solitary grain - the unmistakable imprint of *oryza sativa*.

At all events, the migrant peoples, when they moved east and west, brought their culture with them, including the seed grains which by then had become their staple food. A thousand years before the Christ, these

peoples reached the Philippines. And for the first time, rice -- for this is the common name of the miraculous grain -- was cultivated in the country.

The folk imagination has other versions of history of course. In the Central Plain, which is the rice granary of the Philippines, there is a legend about the origin of the cereal. The god Soro, having met the maiden Bright Jewel, was determined to marry her. As capricious as she was beautiful, Bright Jewel promised her hand on condition that he could find food better than anything she had ever tasted. Forthwith, the smitten Soro left for the far corners of the earth in search of the elusive food. When the years passed and Soro failed to return, Bright Jewel sickened. At last she died, and the sad gods buried her

continued



The golden grain is grown all over the Philippines

in a corner of earth where the sun shone and the rains fell. Time passed. On her grave one day a beautiful plant sprouted; it was green and its fruit was gold. In death, Bright Jewel had finally found the best of all foods, for the plant which grew on her grave was the first stalk of rice.

The golden grain is grown all over the Philippines but most plentifully in the Central Plain. Rice thrives best in the water-time (as ancient Filipinos called the wet season); in only a few places is it grown in the sun-time or dry season. In the Plain the long monsoons and the waters from the great rivers periodically flood the fertile stretch of lowland.

But the vagaries of climate are often inexplicable. Although the Plain is in the rain belt and in the path of vicious storms, the mean annual precipitation seldom exceeds 80 inches and is sometimes as low as 60 inches. Paradoxically, it is also subject to droughts. In recent years, the dry season has frequently lasted as long as ten months – a time of evil omen for farmers, for even the extensive irrigation networks suddenly turn dry.

The Central Plain as a geographical unit is not well-defined. It stretches from the China Sea in the west to the Pacific Ocean in the east, and from Pangasinan province in the north to the boundaries of Manila in the south. But the rice granary is just as often defined to exclude the coastal areas.

However the boundaries of the Plain may be delineated, the area is one of the most densely populated in the country. This is a recent development. In the sixteenth century, when the Filipinos were still primarily a sea-faring people, the population of the Plain was estimated at only 75,000 people. The whole region was then called Pampanga and except for the areas near Manila it was largely uncharted forest.

Yet even in those days the inhabited portions of Pampanga produced the most abundant rice. The fact made it certain that the early Spanish *conquistadores*, on the look-out for a constant supply of food, would settle around the prosperous region. The favorable conditions for the production of rice also ensured that the Central Plain would eventually grow in population at a more rapid rate than the rest of the country. In 1960, before the population explosion became a nightmare, three-and-a-half million people crowded the Plain; and a density of 536 to the square mile, twice the national average, made it certain, in addition to other factors, that it would be a focus of intense social unrest.

The Plain used to be a royal preserve for *encomenderos*, a statement which involves a slight inaccuracy, for the lands were actually owned by the Spanish friars. The men in frocks appropriated vast tracts, but as absentee landlords they left the cultivation to tenant farmers. A great deal of the friar lands have since passed into private hands, but the economic and social structure which the friars created has persisted nearly to this day. At the time of the recovery of Philippine independence in 1946, an estimated 60 per cent of lands in the Plain was cultivated by tenant farmers. Only recently had it been possible to initiate a land reform program involving the redistribution of land from the few to the many.

In the last analysis, it is rice which has sealed the reputation of the Central Plain as a social powder keg. The Huks started their operations there, but they were by no means the first. Non-ideological movements, such as the *colorum* and the *sakdal* in an earlier period, incubated in a region (and its environs) where great wealth and extreme poverty had co-existed by sufferance for well over four centuries.

There are other important rice enclaves in the archipelago. The island of Samar in the Visayas, though almost constantly buffeted by typhoons, is a considerable source of rice. Quezon province, facing the Pacific Ocean, has an ancient history of rice cultivation, an-

cient enough to have enabled the farmers to devise a systematic and incredibly precise set of names for each stage in the growth and production of rice.

In the mountain country to the north, the Ifugaos built a series of walled rice terraces so long that, as the tourist brochures inform the curious, if they were laid end to end, they would reach halfway around the world. These 12,000-mile-long terraces in Banawe are not unique (they are also found in neighboring Indonesia) but they certainly are the most elaborate. The mountain people who labor on the steep mountain sides, exclusively by hand, have invented a poetic but apt description for the terraces. They call them the stairways to the stars. Avant-garde artists, with considerably less poetry in their systems but with more archeology, prefer to think of the terraces as progenitors of the spreading cult of "earth art."



Rice is parcel of the social, economic and political problems of the Philippines

It is surmised that the wild originals who invented terrace agriculture were the South Chinese. They exported the practice to the west coast of Luzon, whence it spread to the mountainous north. But the Ifugaos are the only ones to have permanently domesticated the practice, perhaps from necessity since there are no flat lands in the region.

But the appellation rice granary for the Central Plain is well-deserved. It produces more than one-third of the country's total rice supply. When the harvest is good, the Plain is able to meet part of the rice deficits in the rest of the country. Even when the rice harvest is poor, in periods of unending drought or in years of destructive typhoons, the region supplies the rice requirements of the urban centers on the island of Luzon.

Long the staple food of the country, rice

has given rise to festivals deriving from ancient ritual and myth. In ancient days, the people prayed to the god of bounty (the *idiales* of the Tagalogs) in the planting season, and expressed their gratitude to the same god at the end of the harvest.

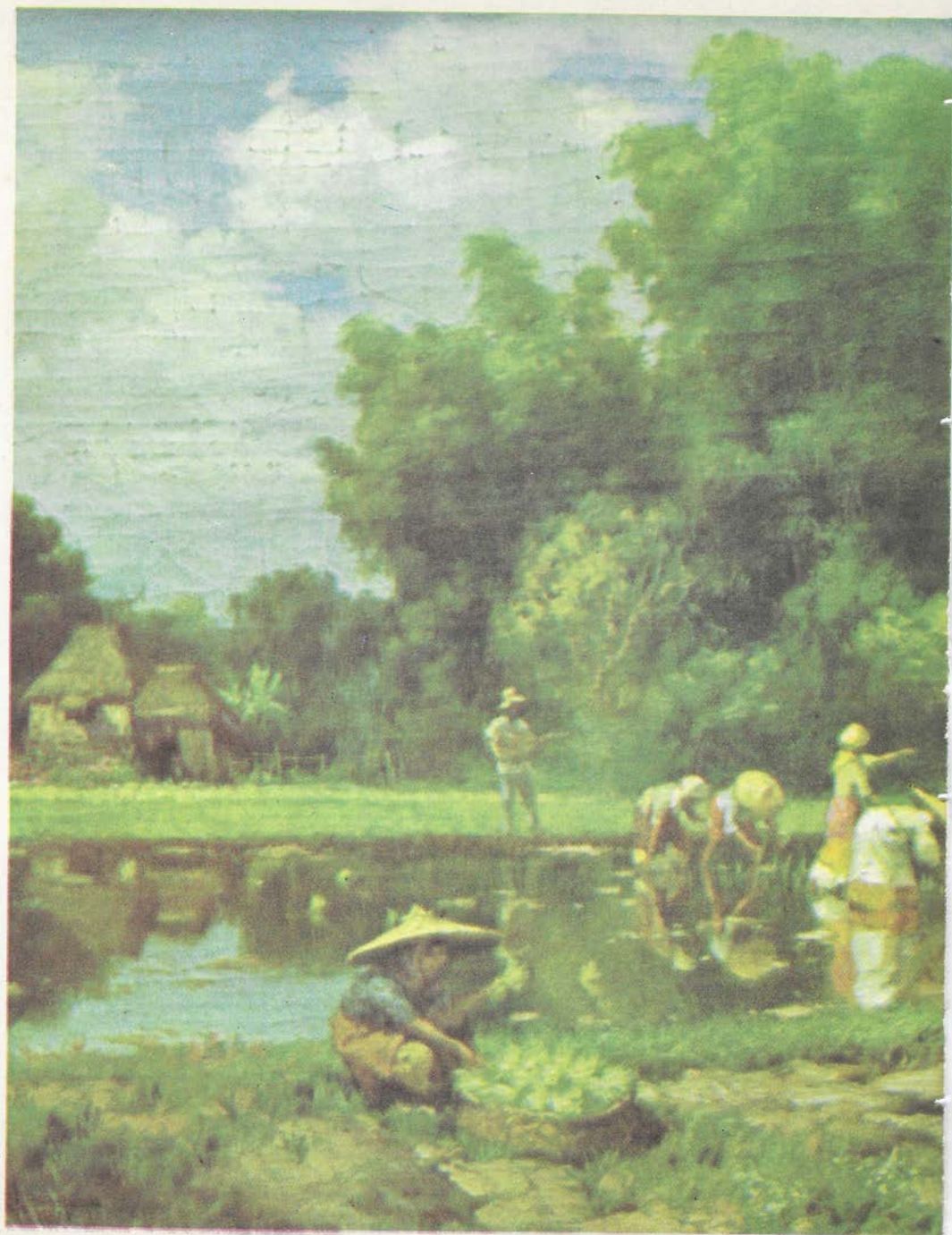
In the late 16th century, the Spanish missionary Juan de Plasencia described many native rituals one of which involved rice. The cereal was cooked until all the water had evaporated, wrote Plasencia in his *Relación* on Tagalog worship, after which the clay jar was broken, leaving the ball of rice intact. This the Tagalogs played before the gods as a supplicatory offering. In another practice, weddings were solemnized, not by the use of the symbolical silver cord but by the joining of hands across a plate of rice.

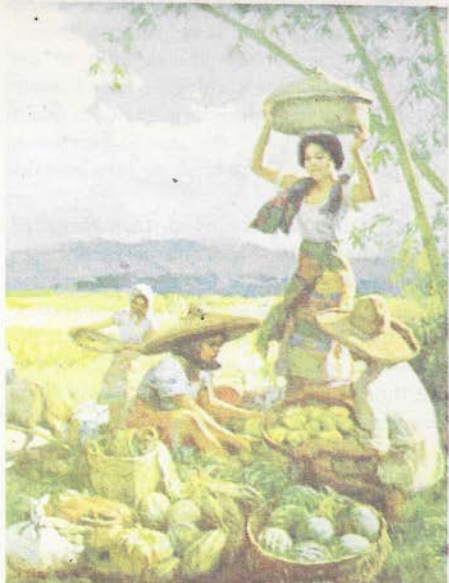
It should be explained that the rites were not confined to harvest festivals, but Plasencia's

account confirms the central position of rice in the lives of the people.

When rice ceased to be the object of worship, the old religious practices left sediments of superstition, so deep in the more isolated sections of the country that they often constituted cultural blocks to the introduction of modern agricultural methods. With some of the so-called cultural minorities, the introduction of fertilizer is resisted and homeopathic magic is preferred. Other ancient societies believed that a plentiful harvest could be ensured if the farmer and his wife cohabited in the field at the exact time of planting. In some areas of the Philippines there is an analogous practice, on a similar homeopathic principle, of planting the rice seedlings only on a full stomach and never when hungry.

continued





Rice-planting is a favorite subject of the famed Filipino painter Amorsolo

One of the best known folk songs of the Philippines is a celebration of rice, or more properly, a lament on the difficulties of rice planting. It is called *Planting Rice* and the lyrics run as follows:

Magtanim hindi biro
Maghapong nakayuko
Di naman makatayo,
Di naman makaupo.
Binti ko'y namimitig
Paa ko'y namanmanhid
Sa pagkababad sa tubig,

To eliminate the unintended *double entendre*, the ditty is translated in sanitized English as follows:

Planting rice is never fun
Bent from morn till the set of sun
Cannot stand and cannot sit,
Cannot rest for a little bit.

continued

The tune however does not correspond to the lyrics; the gay, lilting and carefree melody is at poles apart from the meaning of the words. It is the words which are truer to reality, for in the Philippines as in all of Southeast Asia, planting rice in the ancient practice is one of the most back-breaking jobs ever devised by man.

First the land is plowed, then harrowed to break up the big clods of earth, then flooded. When the soil acquires the consistency of mud, the rice seedlings are transplanted and then the soil is again watered so that the top of the seedlings just peep above the water. All this is done by hand, the only help being from carabaos in the earlier stages.



**In small farms,
it was the custom
to harvest at night**

To ensure the presence of water, the planting season is made to coincide with the beginning of the wet season which in the Central Plain begins in June. By October and November, the rice stalks have grown in size and the grains have begun to ripen in clusters. The rice is usually ready for harvest by early December. The ripened grain, called *palay*, is the color of gold. When the cold wind blows, for December is the cold season, the sea of gold ripples like waves, rustling gently throughout the vast level stretches of rice land.

Until the introduction of machines in the larger *haciendas*, the practice of the *bayanihan* was needed to harvest the rice. In effect, the harvest was a communal effort. Farmers from all the neighboring villages came with their scythes, cut the rice stalks, and bundled them into sheaves. The threshing was done by a variety of methods, of which the most common was the use of carabaos to trample on the sheaves until the grains were separated

from the stalks. Sometimes a bamboo screen was placed on a scaffolding and dozens of men or women stamped on the stalks with their naked feet, causing the loosened grains to fall through the screen onto the threshing floor.

Many of these practices persist to this day. Though the labor is hard, the harvest is usually a festive occasion. The host is obligated to feed all the workers and sometimes to shelter them for the length of the harvest season. The atmosphere is that of a fiesta and the workers often break spontaneously into song in the middle of work.

In the small farms, it was the custom in many villages in the Central Plain to do the harvest at night after the other farm chores were completed. There usually was a moon but everybody carried gas lanterns. The women came in their *punyo*s (sleeve-length blouses) as protection against the cold December air, as well as kerchiefs wound around the head to keep the dust of the grain out of the hair.

When the threshing was completed, the rice grains were collected in sacks and stored in makeshift barns under the house. As late as forty years ago, rice mills were a rarity in many of the smaller villages, and the task of removing the chaff was done entirely by hand. All day the women pounded the rice on the *lusong* (a waist-high wooden mortar), the heavy rhythmical thud of the pestles filling the air like the deep but muted noise of far-off thunder.

The unhusked grain is called *palay*; it is called *bigas* after milling. In general, Philippine rice is smaller-grained than the rice of other countries. There are an astounding 1,200 native varieties, with small but important differences in color and in consistency when cooked. Far more important, there are variations in taste and aroma. The variety known as *milagrosa*, white and tiny-grained, is best when new; it has a faint fragrance which is quite unlike any other and it has a smoothness that makes it a pleasure to roll on the tongue. All rice loses a little taste when aged but makes up for this in increased fluffiness.



Filipinos like their rice fluffy and not too dry

Filipinos like their rice fluffy and not too dry and they naturally place a premium on the varieties which have these qualities. The rare *milagrosa* is prized, apart from its taste, because of its miraculous ability to expand to twice its size after cooking. Other well-liked varieties are *kiri-kiri* (usually raised in south Luzon), *binubangin*, *elon elon*, *makan* and *sinampablo*. There is another variety called *malagkit*, which is sticky and glutinous, and is usually used in the making of various rice cakes.

Since the method of cooking rice has not varied in centuries, it has become a kind of minor art. The clay pot is usually preferred to metal, which the fastidious think imparts a foreign taste to the cereal. Unlike the Chinese and the Thais who steam their rice, Filipinos boil theirs. It only takes twenty minutes or so to complete this operation, but if the amount of water is not right, the result is usually a disaster. Incidentally, the measurement of water in boiling rice, native fashion, is often an empirical affair. The rule is that the water should not rise above the second joint of the middle finger—an unreliable guide especially for novices who discover to their surprise that middle fingers are not all of the same length.

In the villages of the Central Plain, rice is the invariable main dish, and this is indicated by the place it occupies at table. The steaming dish is placed at the very center, with fish, meat or fowl in auxiliary positions. Even in the Plain where rice is plentiful, children are admonished to make sure no rice falls on the table. More than any other food, rice is regarded as having come by the grace of God and should therefore be eaten as intended and not wasted.

In the urbanized areas, rice of course has not diminished in dietary value, but it takes

second place to protein, in the minds of the food-element-conscious, as a health requirement. In a way, it is indicative of the changing dietary habits of urbanized Filipinos. Even so, no Filipino, urban or rural, would dream of eliminating rice entirely from his diet.

To be accurate, however, many Filipinos have had on occasion to do without the staple cereal. Although Filipinos are mainly rice-eating (the estimate is 89 per cent, the rest being eaters of other grains like corn, or tubers like yam and sweet potatoes), the country has seldom been self-sufficient in rice since the second World War. In only one boom year, in 1968, have Filipinos been blessed with quantities of rice sufficient for domestic consumption. In other years, it has been necessary to purchase the grain from such rich sources as Thailand, Vietnam (before the Vietnamese war) and even Red China through the so-called third-country trade.

The reasons for the perennial shortages are varied. Some are due to acts of nature, like unusually severe typhoons, widespread infestations, and prolonged droughts. But it is probably correct to say that the accelerated growth in population and an entrenched comprador system which controls the marketing of rice take a foremost place in the national difficulties over the scarce cereal.

This has not always been the case. In pre-colonial days, rice was an important item of trade. In exchange for mats, jars, and camphor from neighboring countries, the ancient Filipinos provided rice and sometimes wine of native manufacture. When the Spaniards came, an extensive commerce involving rice, among other products, was carried on with the Portuguese colonists in Southeast Asia who provided Manila with exotic luxury items in return.

In the middle of the nineteenth century, seeking to correct a gross imbalance in trade, the Spaniards opened the ports of the country to foreign commerce. Although rice did not take pride of place in Philippine exports, the fact that the grain was exported at all was an excellent indicator of the amount of rice pro-

continued



In pre-colonial days, rice was an important item of trade

duced in the country. In 1857, the port of Sual in Pangasinan sent out in foreign trade 12 ships loaded with rice; in 1860, from the same port, 60 shiploads of the grain went out. At the same time, inter-island trade in rice grew. There is a report which notes that 225 rice-laden ships were sent to Manila by way of the port of Sual in 1857.

It ought to be kept in mind that agriculture, except for the so-called cash crops, was sadly neglected during the Spanish and, later, the American colonial regimes. Yet rice which remained in its primitive stage of cultivation throughout those years was not a problem. Production was sufficient to meet the needs of a population which, though it increased steadily, did not yet outstrip the available supply of rice.

Today, the hope of meeting the expanded rice needs of the Philippines lies in the development of the so-called "miracle rice." The new varieties make it possible to increase yield through a more rapid maturing time. With the recent development of the fifth variety of miracle rice (the IR-24), two harvests annually have become a distinct possibility. Under ideal conditions, this should mean that rice production would double.

The Green Revolution poses other problems which are better treated elsewhere. But a point about the miracle rice is that it has yet to overcome a cultural obstacle. Whatever its other merits, and these are undeniable, the early strains were not widely acceptable to the taste buds of Filipinos. They had no fragrance, tasted like paper, were too dry and did not fluff out. The strange rice, moreover, was of a bigger size than the prized tiny native grains.

This could be regarded as mere caprice if the objections were confined to only a few. But they were not; and it is now one of the purposes of research to meet these cultural problems in the effort to produce better va-

rieties. The principle that rice is for hunger but also for eating is today accepted among scientists who have perforce to double their functions as somewhat belated students of Asian cultural peculiarities.

In the end, their job might be easier than the numerous rice-administrators whose political fortunes have risen or fallen in accordance with their ability to provide an adequate supply of rice to the people. Indeed it seems to be an indirect function of the science of rice to make rice-administrators obsolete.

Rice inevitably is a parcel of the social, economic and political problems of the Philippines. It has even affected manners to a degree which is not appreciated. In the time-honored South and Southeast Asian fashion, rice is eaten with the fingers. Where Chinese cultural influence is predominant, as in Thailand, rice is shoved into the mouth with chop sticks. In the Philippines, however, one of the minor problems of etiquette is how to eat rice now that using the fingers is no longer socially acceptable. Westerners use the fork but that is because they regard rice as a vegetable, to be eaten as a side dish, or as a garnish which it is not necessary to eat.

On the other hand, when one eats rice at the dinner table in quantity, the fork is a hindrance rather than a help. The spoon is more useful. If common sense prevails, it may soon be *de rigeur* to utilize the lowly spoon for purposes other than taking soup. The problem is not pressing but it clearly awaits an authoritative social arbiter.

Except for novelists and similar recorders of the passing scene, the question of table manners is hardly a profound one. But the trivial problem illustrates the extent to which rice pervades every segment of Filipino life. A little thought should bring out the fact that indeed it has been so since pre-historic Asian man discovered the wild *oryza sativa* and decided, with the help of the gods, to make the hostile earth yield sustenance to the body and comfort to the spirit.



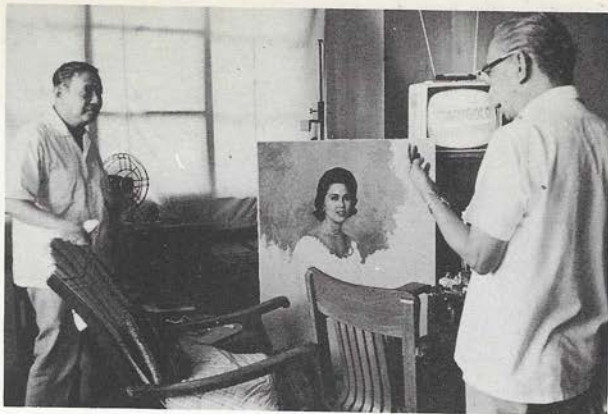
AMORSOLO

**He created a school of painting,
leaving imprint on national taste in art**

The Filipino painter par excellence is without doubt Fernando Amorsolo. Juan Luna, the 19th Century master, is more accomplished; and Fabian de la Rosa, whom he succeeded as Dean of the state university's art academy, is more prestigious. But they were not as celebrated as Amorsolo. He alone created a school of painting, left an original imprint on the national taste in art, and emerged in the true sense of the term, a national artist.

And as the first to receive the distinction of National Artist, he becomes both in name and in fact what the Filipino people have regarded him these many years: the painter without compare of the Philippine scene.

The title National Artist was posthumously conferred on Amorsolo at unprecedented funeral rites held in the Cultural Center of the Philippines. At noon of that day, the 28th of April, he was buried with honors befitting a hero. He was just five weeks short of his 80th



Amorsolo's works span half a century. He was continuously working up to the time of his death.

birthday, and for 60 years, through four regimes (American, Commonwealth, Japanese occupation, and the Republic), he had devoted himself solely to his art – and a brood of children of two marriages.

For Amorsolo was no less a devoted family man than he was a prolific painter. His life seems never to have been clouded by the difficulties and indiscretions that are popularly associated with the lives of artists. A success from the very start, he never knew want. And he shared his bounties with numerous relatives, near and distant, with characteristic generosity. That is why he died relatively a poor man, more loaded with honors than with

wealth.

He was born in Paco, then a suburb of Manila, on May 30, 1892, but spent his boyhood in Camarines Norte, in southern Luzon. Returning to the capital, he was enrolled in a leading secondary school but dropped out in order to attend the newly opened School (now College) of Fine Arts of the University of the Philippines.

On finishing the course, he was appointed instructor. His talent brought him to the notice of wealthy patrons, one of whom sent him to Madrid for studies at the Academia de San Fernando, which, since Luna, had been the “finishing school” for promising Filipino



Here he is shown in studio, working on a portrait.

painters.

Amorsolo, as many foresaw, rose to the deanship of the School of Fine Arts, a position he held up to his retirement at 60. At one time regarded as a leading enemy of Modern Art, Amorsolo actually was an innovative force at the UP art school, giving free rein to changes in methods and aims of instruction.

It is virtually impossible to tell how many works the master left behind, but there are certainly more than a few thousand, scattered all over the Philippines, in US private collections, and in the homes of friends and admirers in Spain. Landscapes, portraits, genre,

historical scenes -- all flowed from his brush with ease, beauty and grace.

It is not necessary to dwell on the prizes won by Amorsolo in competitions abroad held in connection with international fairs with their routine scrolls and gold-plated medals. Amorsolo himself liked to say that he was more pleased with the paintings he did for his own pleasure and only secondarily as commodities.

Typical of the man is his remark: "What I would like to see, before I am gone, is the publication of my drawings, in a volume no matter how modest." ●

A
PORTFOLIO OF
AMORSOLO
PAINTINGS

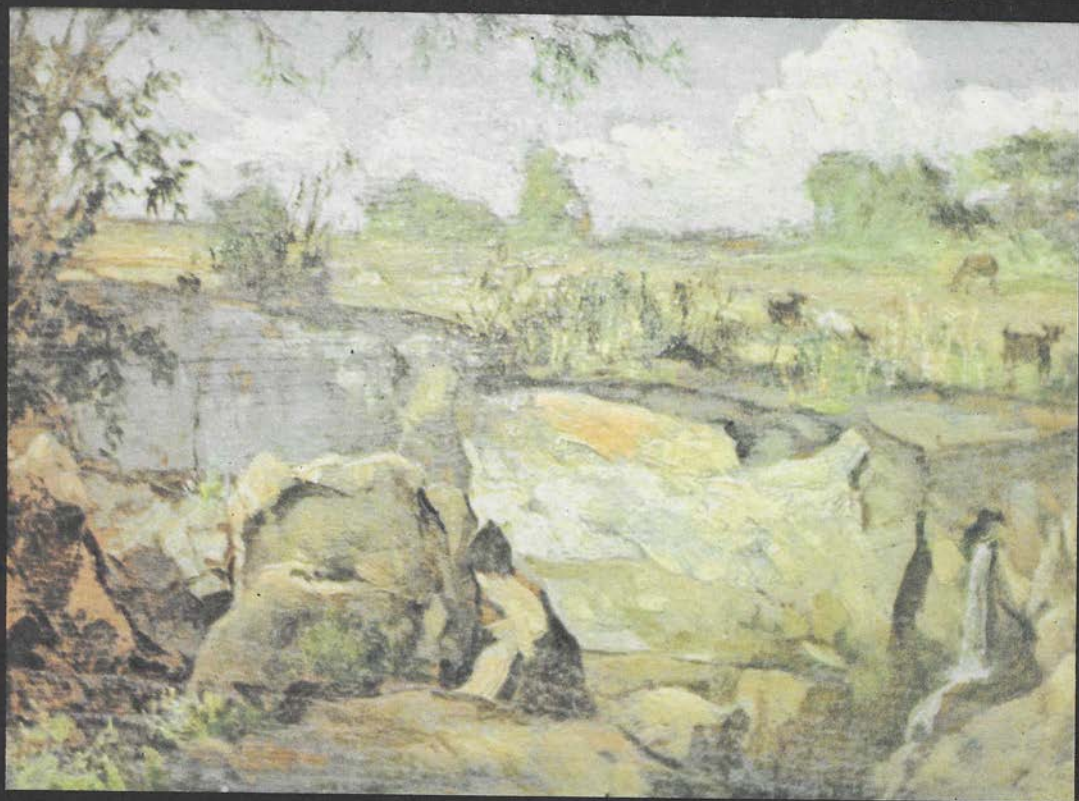
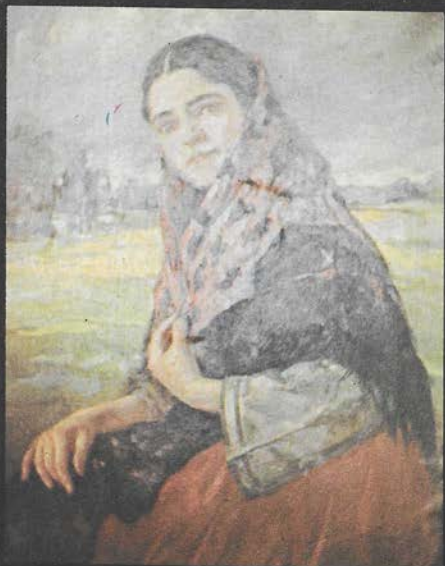


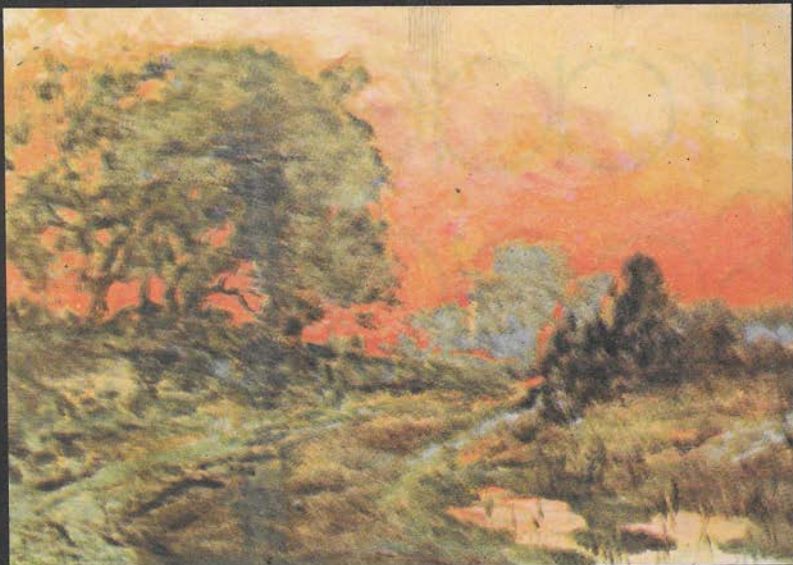




Amorsolo is in name and
in fact the painter
without compare of the
Philippine scene







Trade with Socialist and Communist Countries

Additional markets for RP becomes imperative as she tries to accelerate her industrial development

By REYNALDO NAVAL

Philippine trade with the world is on the threshold of new and exciting horizons. The decade of the Seventies will probably see Philippine products, for the first time, penetrating banned markets in the socialist and communist countries.

A host of problems, however, lies in its path. In Southeast Asia, the Philippines is a latecomer in the trade with these group of nations. Malaysia and Singapore have long been trading with East European countries and lately even with mainland China. Japan, always pragmatic in trade with nations regardless of ideology, was among the first countries to carry on trade simultaneously with Taiwan and Peking.

But even as a latecomer, the Philippines can overcome disadvantages if the government and business leaders address themselves to the task. A great deal of preparation is required before full trading relations can be established with the socialist and communist nations. The scanty information and data gathered by the different trade missions of the Philippine government and the private sector to Eastern European nations as well to Russia and China can provide an insight into the trade patterns of these countries and help guide government in formulating policies towards these markets.

The Philippines has in the past been trading indirectly with socialist countries and, possibly, even Russia and China.

One product, coconut oil, a major raw material in food and non-food products, is presumed to have been purchased by Eastern European nations through the trading center in Bremen, West Germany. Philippine hemp (abaca) was reported to have been sold to socialist bloc nations via the regular trading channels in London.

On the other hand, the Philippines is presumed to have imported small amounts of products from these countries through the re-exporting ports in Western Europe with which this country maintains trading relations.

It is a well-known fact that for the last several years, products of Communist China have reached the Philippines through the in-

termediary port of Hongkong. Even during the period when the Philippines formally prohibited direct trade with the communists, Chinese products conveniently labelled "Made in Hongkong" were already entering Philippine ports. In the modern world, however trade does not recognize ideological barriers.

The importance of the growing relations between the socialist and communist bloc nations with developing countries, especially in Asia, is now widely recognized and no less than the United Nations Conference on Trade and Development (UNCTAD) has underscored this factor. For instance, the socialist countries in 1968 accounted for about 11 per cent of the world's exports of \$237 billion. The trade of socialist bloc nations with the Third World during the past 15 years, according to the UNCTAD study, has expanded faster than its trade with Western developed nations.

There are variations in trading patterns between the West and Socialist and Communist blocs

There are, however, some variations in the trading patterns between the West and the socialist and communist bloc. The two most important are: 1) most of the trading of these nations are done through official state trading companies, and 2) only a minimum number of hard currencies are accepted as payments. Communist China, for example, had designated only the British pound sterling and the US dollar as the acceptable currencies in her foreign trade. Lately, however, she has consented to accept the Japanese yen and the West German mark.

Other socialist countries, like Yugoslavia, modify these hard and fast rules regarding trade with developing countries. One area of trading concession is that of a barter agreement where exports and imports of both nations are more or less equalized to obviate the

use of international currencies.

As the Philippines tries to accelerate her industrial development, it becomes more imperative that additional markets for foreign trade be established. World trade is fast evolving changes and achieving sophistication.

The fact that special trade relations with the United States will expire in July, 1974 (with the termination of the Laurel-Langley Trade Agreement) compels the Philippines to further diversify its export markets. The socialist nations in Eastern Europe have achieved rapid economic growth. In 1969, measured in terms of their per capita gross national production, this placed them at a level abreast of the Philippines's leading trade partners like the US, Germany and Japan. It is no longer then a wise policy to rely entirely on traditional trading partners for Philippine foreign trade expansion. Japan's astronomical economic progress has proved that divorcing trade policies from ideological considerations works effectively.

In enunciating a pattern of trade with the socialist and communist countries, it is well to bear in mind basic differences between these nations. Chinese per capita income (accurate figures not available) is presumed to be far below that of citizens of Eastern European nations.

COUNTRY	Per Capita GNP
United States	(US) \$3,520.00
Switzerland	2,250.00
Australia	1,840.00
Britain	1,620.00
East Germany*	1,220.00
Italy	1,030.00
Czechoslovakia*	1,010.00
Soviet Union*	890.00
Japan	860.00
Hungary*	800.00
Poland*	730.00
Rumania*	650.00
Spain	640.00
Bulgaria*	620.00

legend* socialist/communist bloc
source UN Study

Because of the proximity of Eastern Europe and Russia to the Western industrialized nations, the former have been inclined to trade with the latter, although during the past several years, the Eastern Europeans have been inclined to shift part of their trade to developing countries, especially in Asia.

As the Philippines tries to accelerate her industrial development, it becomes more imperative that additional markets for foreign trade be established

On the other hand, most Asian countries are finding difficulty in competing with Western countries in the trade with the socialist and communist countries of Europe. Only Japan has been able to penetrate most of the Eastern European markets at the same time that the Western trading nations have done. One must realize that even among themselves, developing countries of Asia compete with each other for markets because they export practically the same raw or semi-processed agricultural products.

Still economists and trade leaders believe that in the near future, the prospects of bigger trade for most Asian countries, including the Philippines, lie in mainland China. If the government of Peking is able to improve the per capita income of its population, estimated to be around 800 million, this massive consumer market alone could attract Philippine traders.

Since competition is keen among Asian businessmen, sophistication in trading practices, such as those practiced by the aggressive Japanese, would have to be developed and instilled among Filipino traders. These will include quality control, refinement of technology, speeding up delivery dates, intensifying after-sales services and easing settlement conditions.

It is then in these areas that closer coordination and cooperation between the pri-

Potential Philippine Exports to Socialist and Communist Countries

Hungary	Bulgaria	USSR & Yugoslavia
fuel oil iron ore rolled steel crude phosphate copper sulphate nitrogenous fertilizers soft sawnwood firewood hulled rice coffee lemons	oil products & synthetic fuels pig iron sheet iron sheet steel construction steel copper sulphate fertilizers, including apalite concentrate chemical preparations cellulose, including wood pulp cigarette paper cattle hides lemons oranges cotton fabrics domestic sewing machines & spare parts radio sets & spare parts television sets & spare parts	Bananas pineapples, canned, nutmeg, unground copra coconut oil cotton Manila fiber (hemp) Manila ropes copper concentrates lead concentrates natural gums and resins essential oils veneer maize knitted and sewn garments nylon shirts and blouses leather footwear

Mainland China	Poland	Czechoslovakia
coconut oil logs and lumber non-ferrous ores plywood copra meal chemicals sugar hemp	fuels and electric power machines metal ores and concentrates pig iron, ferro-alloys, steel, rolled and forged and other products non-ferrous metals and alloys chemical materials and products tanning agents and dyes fertilizers, pesticides and insecticides rubber goods and asbestos building materials and accessories, wood, paper and cellulose products textile raw materials, and semi-finished fabrics raw materials for production of foodstuffs (cereals) foodstuffs	mineral ores abaca wood products animal foods processed fruits & vegetables coffee textiles sugar coconut oil

*Source: Department of Commerce and Industry

There are tremendous prospects in the opening of trade with socialist and communist countries.

vate sector of this country and the government should come in. Filipino exporters would have to adjust to stricter quality control of their products; promotional expenses abroad must be jointly shouldered by government and private business; and the state should provide facilities for cheaper transportation and handling facilities.

To begin with, the Philippines has no merchant marine fleet to speak of. Almost 90 percent of our foreign trade at the moment is carried on through foreign vessels whose control of the transport industry puts this country at their mercy.

This problem alone has prompted such nations like Singapore and Malaysia and, lately, Taiwan and Hongkong, to organize a more cohesive Shippers' Council among their traders to obtain a better bargaining position against Western shipping cartels. And as every businessman knows, exports or imports cannot move without adequate and regular shipping schedules. Most often, the cost factor is upset by fluctuations in freight rates, insurance and, of late, even upheavals in international monetary markets.

Considering then that potential Philippine exports to China and other socialist countries

would initially be by traditional raw materials, then freight costs would constitute a big factor.

An example is copper ore concentrates, which would probably find a moderate market in Eastern Europe, principally Russia and Yugoslavia. In concentrate form, this mineral product is approximately 80 per cent waste matter and only 20 per cent copper. As such, copper exports of the Philippines (almost 99 per cent are shipped to Japan) pay freight and insurance on almost 80 per cent waste matter.

This situation can be applied, to a lesser degree, to coconut oil, copra and even sugar which is exported in raw form to the U.S. Unless the Philippines can transform these products into more processed forms and thus obtain higher export prices, local exporters would simply have to continue paying freight and insurance to foreign shipping companies for products with a high percentage of waste material.

Introducing a new product in a market is normally preceded by promotion through advertising and participating in international trade fairs. At the moment, it can be safely assumed that Philippine products are practically unknown in China, Russia and most of

the socialist countries in Eastern Europe.

If the Philippines is to find buyers for local products in these countries, the logical thing to do is to participate in trade fairs. There is however the problem of financing. Most of the potential exporters to these countries hardly have enough funds to spend in these international fairs. The only way seems to be for the government to finance most of participation in international trade fairs to enable Philippine products to be exhibited in markets abroad.

In mainland China for instance, the annual spring Canton Trade Fair is for international traders wishing to penetrate and obtain a foothold in the vast Chinese export market. If the Philippines is to get a foothold in the potentially rich Chinese market we must be able to bring our products to the fair.

There are tremendous prospects in the opening of trade with socialist and communist nations. In a survey made by the Asian Development Bank's economic research division released last April (1972), it was shown that the trade of developing member countries with the Soviet Union has grown faster than trade with mainland China. Exports to Russia by the developing countries of Asia in 1961 was 1.8 per cent of the group's total trade with the world. But this grew to 2.7 per cent in 1970. On the other hand, the group's export to China, which was 1.5 per cent of their total world trade in 1961, slipped down to 0.7 per cent in 1970.

The reverse, however, holds for imports from China by the developing countries of Asia. During the period under review, total imports by the developing countries rose from 2.7 per cent of their total imports from the world in 1961 to 3.0 per cent in 1970.

Traditionally, Philippine trade with these two nations constituted almost 65 per cent of the total trade with the world, according to Central Bank figures. Although the combined trade with these two countries have grown (although at a slow pace), it is dismaying to note that Philippine trade with the rest of the world has also slackened. If there has been an increase in value, in export earning, this incre-

ment was realized through better prices.

If this country's foreign trade is to expand at a pace commensurate with the increasing requirements of the economy, then exports must accelerate at a faster rate. The only way to do this is to diversify the export markets. Prospects are bright in markets of the communist and socialist bloc of nations.

However, traditional trading partners cannot be blamed for maintaining their present attitude. The United States, for example, has to formulate her trade policies in relation to the changing conditions in the world. America trades with practically every nation on earth and the Philippines must no longer expect to be treated in a special manner. This can best be illustrated by the fact that Washington has lately been reluctant to resume negotiations with the Philippines for a possible instrument to replace the Laurel-Langley Trade Treaty despite the nearness of this agreement's expiry date.

The same attitude is also displayed, by Japan. These big trading nations have to consider their respective national interests first.

It is thus time for the Philippines to formulate and implement her own independent foreign trade policy - a policy that would bring the most benefits to the country. This country should become a mature trading nation, able to stand on its own feet insofar as competing in the trading world is concerned.

In the last four years, the Philippines, although relaxing its policy of non-negotiation with socialist and communist nations, has maintained cautious and conservative approach to the matter of opening trade with them. Secretary of Commerce Troadio Quiazon, Jr., in a position paper last February, 1972, stressed that this attitude has failed to accelerate the establishment, much less normalization, of commercial relations between the socialist/communist bloc and this country.

Notwithstanding the number of Philippine government and private trade missions which have surveyed many of these nations, as well as several trade groups from some Eastern European countries which came to

Manila, the only concrete results from such exchange of visits were the recently concluded rice and coconut oil contracts with Communist China, the participation of the Philippines in the Plovdiv (Bulgaria) trade fair and the proposed coconut oil export to Bulgaria.

Trade is already allowed with communist countries on a selective, case-to- case basis under a private trader.

After a serious and intensive study of the situation, the department of commerce and industry, noting the latest world developments (including the admission of Communist China to the United Nations) proposed that the Philippines assume a more aggressive and liberal posture in the area of trade relations with the socialist and communist markets.

This proposal was approved by President Ferdinand E. Marcos, in a series of directives ordering the relaxation of visa requirements for travelers from these countries and the designation of the National Trading Corporation (NETRACOR) as the sole entity to handle Philippine trade with the socialist and communist bloc. This does not, however, totally ban the private sector from initiating business transactions with these countries as long as they obtain clearance from the NETRACOR.

The commerce department after a detailed study, spoke of the potentials of trade with such countries as Bulgaria, mainland China, Czechoslovakia, East Germany,

Hungary, Poland, Romania, Russia, and Yugoslavia. These countries have a combined population of over one billion - a massive market. Even their respective per capita income, with the possible exemption of mainland China, are among the highest in the world today.

Naturally, as incomes rise, the propensity to buy can equally be at high levels inasmuch as the income recipients have more money at their command.

Considering all these factors, it is a foregone conclusion that the Philippine government will eventually open direct trade relations with many of these socialist and communist countries.

President Marcos has said that the opening of trade and diplomatic relations with the USSR and with other Soviet bloc countries is only a matter of time. Already, the Philippines has accepted the accreditation of the first Yugoslavian ambassador to this country.

While the mechanisms of direct trade are still under study by the departments of commerce and foreign affairs, President Marcos has already allowed trade with communist countries, on a selective, case-to-case basis under a private trader, without the official involvement of the Philippine government. Every proposed transaction is however submitted to the President for approval.

Probably the first official business transaction between Philippines and Communist China was the exportation of 5,000 tons of local coconut oil to Peking by the Legaspi Oil Co., a firm controlled by Americans. The payments aspect of this transaction was handled by the Bank of Asia in Manila. The commerce department of course has made preliminary studies on possible Philippine exports to China, based on a report of the trade mission of the Chamber of Commerce of the Philippines to that country.

Much remains to be done before full-scale trade with the socialist and communist countries can be set in full motion. But the potentials are great and there is enough encouragement for the Philippines to surmount the problems that lie ahead.

A Short Story

They discovered the stream before they actually saw it.

They had purposely lost themselves in the forest, slipping away from their companions at the first opportunity, in order to be alone. They had been married only two weeks, and were impatient and resentful of company. They felt that they were entitled to a world apart.

For more than an hour they had been walking through a wilderness of trees and flowered shrubs, impelled onward by their desire for solitude, and that deep, nameless urge to adventure which centuries of domesticity have not extinguished in the human heart. Coming suddenly upon a clearing, they saw narrow hands of lights dancing against the trunks of the trees on the further side. "A stream," said the man aloud. The woman echoed his discovery, and they both laughed. They could not have said why.

They raced to the stream and when they came upon it sat on one of the boulders strewn profusely on both banks and in the stream itself. It was a shallow stream, narrow and swift, and full of sound and fury. The water, charged with the impetus of its steep and sudden descent from a neighboring mountainside, rushed headlong through the maze of loose rocks that barely missed filling the stream bed, roaring and foaming like a beast held off from mate or food. Where the stream was still, in the rare, cool nooks sheltered by boulders from the fury and the fret of the current, the water was so clear that the most casual glance instantly pierced through and touched bottom, discovering amazing mosaics of red and yellow stones, interspersed with black pebbles, and brightened every other inch or so by the clean, white gleam of stray shells. It was a sight at once lovely and

aweful, and in a sense doubly delightful, spicing the joy of the beholder with a distinct undercurrent of excitement, and that dim tang of fear which the elements in their wayward moods seldom fail to conjure. The lovers watched it with clasped hands, speechless with wonder and the joy of discovery; but at the same time they could not help noticing that the stream was turbulent, and that, though narrow, it could not be crossed without danger: a slight misstep on the slippery rocks against which it dashed and swirled might easily mean death.

But it was a day of unusual beauty, and dark thoughts could not long cloud the mind. The morning sun shone with April ardor, making every posed leaf and wavetip sparkle, and seeming to pierce to the heart of things, so that even dark trunks and hidden surfaces shed a faint radiance, and earth and the smoother stones glowed as with inner fire. Birds sang incessantly. A cool wind blew from the mountain in a swift, steady stream, sweet with the smell of blossoms and scented herbs; at intervals a low, murmurous music of leaves rose and mingled with the song of birds and stream. The lovers sat on their boulders without moving, their hands wedlocked and their faces rapt, like children deep in glad dreams, or sinners in perception of heaven at last—as close to perfect peace and harmony with themselves and the world as mortals can ever hope to attain short of beatitude.

At last the woman found her voice. "Lovely," she said, with a glance that took in the universe, and after a long pause added with a laugh that was like a cry, "I've always sought heaven and lo! it's here." And since the man chose not to speak, those two remarks, by no means original or remarkable,

By NARCISO G. REYES

The Stream



and redeemed from the commonplace only by the magic of freshness and intensity of utterance, summed up for them the wisdom of the ages. They looked long and deeply into each other's eyes, full of wonder and stainless joy, and without a word held each other close. They had stumbled into one of those rare, illumined moments which men and women in their endless gropings blunder into once or twice in their lifetimes, filling them while it lasts with goodness and truth and

beauty, and troubling them forever after with dim memories of Eden and the vague desire to come home.

"Flora!" said the man as if uttering an invocation, but that was all he could say.

The woman, with her face, pressed to her husband's breast, answered with his name, saying "Noel," over and over again as if she would never be done.

With such a memory to brighten their lives, they might have gone home and lived



happily forever after, but something happened. They were on the point of turning back, an hour having passed and not one of their fellow-picnickers having found them out, when a sudden gust blew Flora's scarf off her neck, round which it was loosely wound, and carried it clear across the stream, depositing it on the crown of a small briar bush growing between two acacias on the opposite bank. The scarf was a silk one, purple when it was new, and now a faint rose generously bes-

prinkled with white. It was Noel's first gift to her, given in the early days of their courtship, and she valued it greatly, prizing it above all her possessions by a curious private system of appraisal. She would not willingly lose it if such a calamity could be avoided.

"There must be a way to get it back," she said, walking up and down the bank like one besieged. "Noel, think of some way."

"I shall cross the stream if you wish," he offered. "I see no other way." (continued)

THE STREAM



Flora glanced with puckered brows at the stream and then at Noel, and without pausing in her stride dismissed his suggestion curtly, saying with a touch of impatience in her voice, "No, the stream will sweep you away."

Noel reddened as if struck or laughed at. Without a word, he took off his shoe, rolled his trousers up above the knees, and stepped into the water. He did not pause to gain poise or steady himself against the current. Before Flora realized what he was doing, he had started wading across the stream making straight for the scarf on the opposite bank.

He had started at a sheltered spot, a miniature bay fenced by a curve of boulders extending east halfway across the stream, and though this was his first experience in wading, and the stony bottom hurt his tender feet, he made easy progress in the comparatively still water. But the moment he stepped into the quick of the current, he began swaying like a child learning to walk, his arms flailing the air in pitiful efforts at balance. Flora watched him with a sinking heart, realizing fully his danger and her incapacity to help.

"Easy, Noel," she shouted coolly, stilling the terror in her voice. "Hold tight to the

boulders."

But he merely laughed and answered, "What do you think I am, a child?" Disdaining her advice, he stepped quickly away from a protecting boulder and pushed out into the open, where the current was like mad horses in force and fury. He kept his balance for the merest instant. Then he was swept off his feet, and hurled head first down stream, where sharp, outjutting boulders awaited him like so many gray tombs, sunlit but mournful, with water running down them continually like endless tears.

Flora found him about a hundred yards downstream. He had been tossed onto a flat rock wedged in between two peaked boulders, a narrow blade-like block of smooth stone standing on a level with the water. He was already dead. Flora saw this at once. He lay limp and formless on his stone bed, incredibly devoid of human character like a loose sack of meal or sand. The sunlight falling on his body emphasized his strangeness. He looked like a stranded scarecrow, or a mutilated straw doll flung aside by a careless hand.

There was little current where he lay, and nearer the bank the water was still. Without removing her shoes or lifting her skirt, Flora stepped in and waded to his side. She tried to move him but could not: he was heavy like wet wood, and would have taxed the strength of a husky. She wanted to carry him to dry ground, and watch over him till help came, but she realized that she could not do it alone. She decided to watch over him where he lay. Moving his spread legs close together, she climbed onto his rock bed and sat beside him. With great difficulty she managed to lay his bloody and mutilated head on her lap. She smoothed back his tangled hair. He must have died in great pain. His mouth and nose were twisted, and great purple bruises striped his forehead and cheeks.

She kept vigil over his body through the long morning and the greater part of the afternoon. All that time she neither wept nor cried out, but sat bent over him like one dead, neither moving nor uttering a sound. The swift, inexplicable tragedy had stricken her

dumb. Sitting alone with her dead in the heart of that virgin wood, full of alien presences and naked of all human sign of impress, she touched depths of grief and despair and terror and loneliness beyond words and tears.

Help came at sunset. The pair had been missed early in the morning, almost as soon as they had disappeared, but no one had thought of looking for them. Someone had suggested jocosely that they had slipped home in order to be alone, and somehow the explanation had been tacitly accepted. Only when the first of the picnickers reached home and found out that they had not returned since they went away in the morning was the search begun.

They came upon Flora but no one uttered a cry. The sight of her sitting motionless on the wet rock, with the dead Noel's head on her lap, was desolate beyond words. They approached her in silence, keeping close together as if in common defence against an unseen menace. Flora looked up as they came. She regarded them for a long time without recognition, her eyes open and unblinking but without expression. The two other women in the group began to weep in silence, neither sniffing nor brushing away their tears. Flora shifted her gaze to the stream and said in a low, expressionless voice, "I can't understand it. We were so happy, and then this happened. I can't understand it."

No one ventured any question or comment. In silence the men removed Noel's body from its rock bed and carried it to dry ground. Two of them improvised a stretcher. Without a word they laid Noel's body on it, lifted it waisthigh, and the long silent trip homeward began.

I met this woman Flora last April, in the course of a short vacation in the country. She is a queenly woman, very dignified and regal, with that deep, shining look in her eyes that one sees in people who have tasted of paradise, or calvary, and never quite lost its flavor. Having touched the peak of ecstasy and the depths of despair in such swift succession, she has never quite regained normal balance: she is full of silences, and even when most inti-

mate gives one a sense of distance.

I spent an afternoon in her house, together with a girl who had been my friend since childhood. We were picnicking with a group of friends in a nearby wood, but had strayed and lost our way. Flora thought we were married: we looked so flushed and happy. She said to me, "You look like a man I knew," and told us her story.

She spoke serenely in the beginning, without emphasis, in an even, reminiscent voice, like a walker treading hallowed ground. But as she progressed her voice took on warmth and intensity, and that accent of finality that accompanies the utterance, however crude and simple, of the message of a lifetime. She became eloquent. She said unforgettable things, as people do when they speak with feeling of truths that have lain long and taken root in them. When she finished speaking the ensuing silence had a distinctly sinister hue. We felt that her story had a purpose, that she was striving to bring home to us some obscure but tremendously important meaning, and warn us against a danger unseen by us but perceptible to her. We waited. After a pause she said in a tone of revelation, "It is surprising how an accidental word, accent or gesture can sweep aside civilization and lay bare the essential springs of thought and action. People have always believed Noel's death was purely an accident, one of those stark and simple cruelties of life ascribable to no human cause and consequently a matter not for questioning that it was not. Something profound and elemental as hunger and love impelled him to cross that stream. He knew it was dangerous, and had no intention of crossing it. But I said something that roused the eternal masculine in him, not so much the words as the tone in which they were uttered. Watching Noel pushing through the rush of the current, his lips set and his eyes alight and eager, like a boy taking up a dare, I had a sudden and vivid sense of the primitive. I felt that in crossing that stream, Noel was not only a husband braving danger to retrieve his wife's scarf. I felt that he was a man proving his manhood to a woman."

The Manila Galleon



This was the type of galleon used in the Manila-Acapulco trade.

By JOSEFINA C. LAVA

**The 16th century trade
between Manila and Acapulco
endured for two and a
half centuries despite all
the vicissitudes**



Acapulco in the 17th century.

The Manila galleon during the 250 years that it plied its route between Manila and Acapulco, was not known by that name. It was commonly called *Nao de China*. Curiously enough, the galleon was not Chinese nor did it touch Chinese ports. But the name stuck to it probably because although it came from Manila, the bulk of its cargo came from China

THE MANILA GALLEON



and mainland Asia including the Mogul empire of India.

The Manila galleons were mostly silk ships. Silk of every variety made up the most valuable part of the cargoes. They ranged from the delicate Cantonese flowered crepes, called by the Spaniards "primavera", velvets, taffetas and fine damask, to the heavy brocades richly woven with designs in gold and silver thread. There were silken wearing apparel such as silk stockings, skirts, velvet bodices, cloaks, kimonos and household items like tablecloths, napkins, bed coverings, rugs and even church vestments and altar cloths. The Philippines contributed *mantas* or the heavy Ilocano weaves and the *lampotes*.

Another important Chinese export was porcelain ware of a great variety. But the same precious gossamer fiber that built the land route from Loyang in northeastern China, through Bactria, Parthia in Central Asia, through Palmyra and Damascus in Syria to Byzantium during the Han dynasty turned out also to be the staple of the longest and most perilous sea route that went the other way from the Far East to the Americas.

Ironically, therefore, although it was the spices of Moluccas that goaded the Spanish Emperor Charles to finance Magellan, these

spices although forming a sizeable bulk of the cargo, never displaced silk in the hierarchy of Oriental exports to the American and European markets.

The Manila galleon trade did not begin until 1565, nearly half a century after Magellan landed in Cebu in 1521. This long delay was caused by a variety of causes: the great difficulties of navigation as shown by the tragic fate of some of the expeditions; the persistent struggle with the Portugese who naturally, wanted the Spaniards out of the Indies including the Philippines; the inability to establish an exact line of demarcation between Spanish and Portugese spheres of influence; and the financial difficulties and the many wars that continued to plague Europe at the time.

The historic first voyage of the Manila galleon occurred in June 1565 with the return

*The Manila Galleon
were mostly silk ships*

to Mexico of the *San Pablo* under command of Felipe de Salcedo. The young Salcedo was the grandson of Miguel Lopez de Legaspi, a Basque official of the city of Mexico who led a Spanish expedition which reached Cebu in April, 1565. The veteran Andres de Urdaneta who accompanied a previous expedition to the Moluccas 23 years earlier and was also with the Legaspi expedition as an Augustinian friar, acted as navigator for this return trip to Mexico.

Since the principal object of the trip was to discover a return route to Mexico, the *San Pablo* carried only a small amount of cinnamon purchased in Mindanao on the royal account. This was enough to whet the appetites of the colonial administrators of New Spain and the mother country.

The *San Pablo* cleared Cebu, went past Leyte and between Masbate and Samar through the Strait of San Bernardino. By July 1st she was 24 degrees north above Ladrone

Islands and, still following a north-easterly direction, rose to between 37 and 39 degrees. At this point she met the westerlies that were to carry her over to the American coast which was sighted on September 22. Sailing close to the American coast, she reached Acapulco on the 8th of October after 129 days at sea, having lost 16 of her men.

It was certainly rapid crossing considering that subsequent galleons took six months to nine months getting to Acapulco. All throughout its long life, the ships of the galleon trade took exactly the same route, which was prescribed by royal decree.

The rapidity of crossing depended on many factors. One was the time of departure. June was the most favorable month for encountering the winds that would carry the ship down to the Embocadero or Strait of San Bernardino, where she could catch the monsoon for the north. Another consideration that affected the voyage was the probability of hurricanes or *baguios* on the way up into the North Pacific. The chances of meeting these hurricanes increased rapidly from July and reached their maximum in September. A galleon which left Manila after the middle of July was practically certain of running into rough weather within the next three months. Financially ruinous *arribadas* or returns to port were the results of these delays. The delays in turn were due to the preparation for the voyage, the wait for the returning galleon from Acapulco with the proceeds from the previous year's sales, the tardy arrival of the vessels from China and the Asiatic mainland. In the history of the line, more than 301 galleons were lost because of these delays.

An Italian, Gemelli Careri in the latter 17th century said, "The Voyage from the Philippine Islands to America may be called the longest and most dreadful of any in the World." To Grau y Monfalcon, it was "that navigation, so remote, so long, so painful and full of perils." Each crossing could mean "hunger, thirst, sickness, cold, continual watching and other sufferings." Because of the length of the voyage, dysentery, scurvy and beri-beri broke out towards the end of



the voyage.

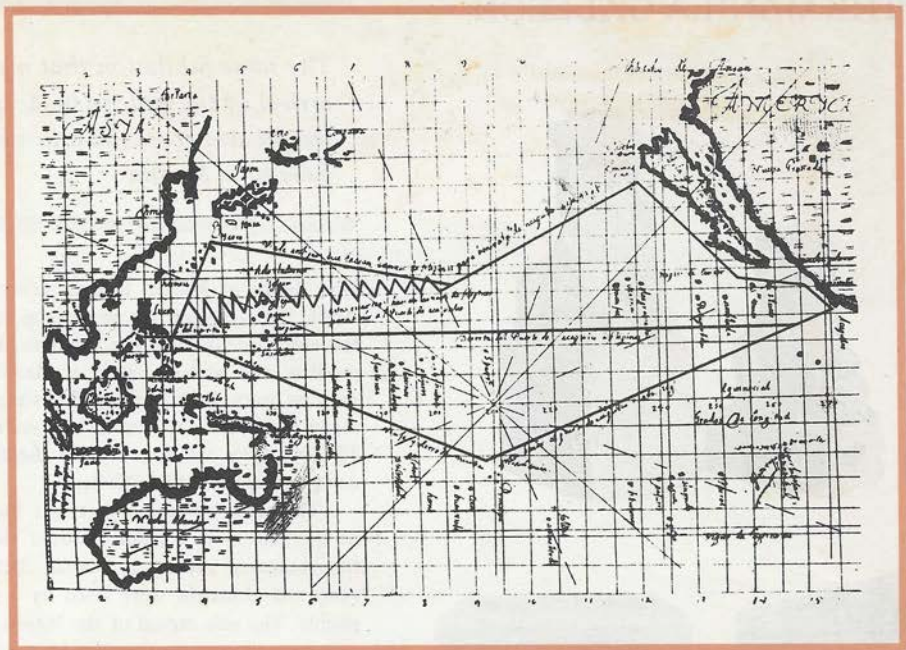
It was the high incidence of scurvy in these voyages that was responsible for the Franciscans establishing a chain of missions along the California coast, one of whose purposes was to provide oranges and lemons for the passengers and crews of the Manila galleons. From this may have sprang the great California citrus industry.

Acapulco, a sleepy fishing village during the rest of the year, would become a bustling entrepot with the arrival of the Manila galleon. As soon as news of the arrival reached the Mexican capital via courier, all the church bells were rung and *Te Deum* masses were celebrated. Merchants, traders from even as far as Peru, government authorities of the Real Audiencia, relatives of passengers and crewmen and a horde of parasites jostled with each other in the highway to Acapulco by way of Cuernavaca, Taxco and Chilancingo to meet the galleon.

Acapulco was agog with excitement. After the ship was tied up to an ancient ceiba tree, it was boarded by port officials who inspected the cargo and imposed the *almojari-fazgo* which was a duty of 12 pesos per ton of cargo. The proceeds of this tax were remitted to the insular treasury as part of the yearly

continued





Map tracing the route of the galleon trade.

government subsidy to the colony.

After the port officials were finished with their customs procedures, the passengers and crew would go ashore and to the tiny village church to pray, bearing with them the image of the ship's patron saint. Then would follow the fair where the exotic oriental goods were exchanged for Mexican silver bullion or coins or Peruvian gold.

From Acapulco these Chinese silks, fine porcelain, carved ivory figurines, musk and civet, pepper of Sumatra and Java, cloves and nutmeg from the Moluccas, cinnamon from Mindanao, wool and carpets from Malabar, fine camphor from Borneo, amber, escritiores and lacquered boxes from Japan were all transported on mulebacks to Mexico City where part was sold locally and the rest forwarded to Vera-Cruz for shipment to Spain.

The silver and gold proceeds from the sale were turned over to the *maestre de plata* or

"master of the silver" whose only function, for a certain per cent of the silver and gold, was to keep custody of the chests in which were generally stored two or three million pesos and the papers attesting to the amount due each shipper at Manila. Since the return voyage carried very much less cargo (cacao and some cochineal from Mexico, olive oil and wines from Spain and other national delicacies of these two countries), the Manila galleon carried more passengers than she did on her eastward passage. There were always royal officials with their families and a retinue of minor functionaries on their way to far-away assignments, merchants, friars and ordinary citizens on their way to find their fortunes in the colony or to join relatives already living in the Philippines.

The galleons usually left Acapulco for Manila in the latter part of February or the

continued

THE MANILA GALLEON

The same jubilation that met the arrival of the galleon in Acapulco would also greet the returning galleon in Manila



Porcelain pieces and traveling chests of hardwood were among the merchandise included in the galleon trade.

first weeks of March. If undertaken before April, the westward voyage was as serene as the eastward journey was tortuous. In three months the galleon was in Manila. Two months were spent sailing in a straight line along the equatorial current with stern winds, 15 days from the Ladrones to the Embocadero, and another 15 to Cavite.

The same jubilation that met the arrival of the galleon in Acapulco would also greet the returning galleon in Manila. Bells were rung and churches were filled by a grateful people. The safe arrival of the Manila galleon meant prosperity for the Spanish community in Manila.

After the division of the silver and gold among the owners of the stocks, a dizzying round of balls and *fiestas* began in the city until the money was spent. In a month or two another voyage was set, after which the Spanish community of Intramuros once more sat back in languor and waited for the galleon's return, laden with Mexican and Peruvian silver and gold.

This yearly cycle in the lives of the Manila Spaniards, of feverish trading and buying from the Chinese, loading the galleon, shipping it off, waiting for its return, and living in resplendent extravagance when it returned safely or in poverty if the galleon was shipwrecked or pirated in the high seas, was the net result of a unique trading system that grew out of the galleon trade.

This trading system was based on the principle that the entire Spanish community in the Philippines largely depended for its sustenance on the profits from the galleons. Thus every member of the community had the privilege of participating in the freighting of the

galleons, which were owned by the crown. Throughout the galleon trade's existence of 250 years, the crown, wishing to assure every citizen his just share of its rich proceeds, decreed innumerable laws to regulate the conduct of the trade. There were decrees specifying who were entitled to a *boleto* or ticket entitling its holder to space in the ship, who were to be in charge of apportioning lading space (*junta de repartimiento*), how big a volume the trade should have since the home government wanted to protect its own Andalusian silks from Chinese competition, how many galleons could make the trip in one year, how big the *fardos* or bales were to be, how much the galleons should weigh, who should comprise the *junta de evaluo* or board of appraisement, how much tax the Chinese traders should pay, how much tax the native Spaniard should pay, how much total load the galleons could carry, where these should be placed in the ship, and what the exact voyage route should be. This over-regulation which was so typical of the Spanish colonial government, was also very typically violated at every turn.

The *boletas* were supposed to be given to bonafide Spanish citizens and were non-transferable. In practice there was extensive trading in *boletas*, the non-traders selling their *boletas* to the real shippers. Sometimes the majority of the *boletas* were cornered by a clique of the governor's friends, by a small group of wealthy merchants, or by the *obras pias*, charitable organizations which were allowed by the crown to lend money to those who had "*boletas*." In 1586, 194 citizens, a large proportion of the Spanish lay population, shipped goods on the *San Martin*. When the *San Andrea* made the crossing two centuries later, her cargo belonged to 28 men only. This trading arrangement thus insured a life of ease and luxury for the *boleto* holders.

A Frenchman, Legentil, observing the country then, said, "The regard of the Spaniard at Manila, is fixed on the galleon bound for Acapulco, which is to bring him back the means of living through the next year. Thus, his ambition passes from one gal-

leon to another, and ends there."

In 1734 a law was passed prohibiting the assignment of *boletas* "under any pretext or simulation, under pain of the royal indignation, to any ecclesiastics, secular and regular." The law of 1769 however reserved to the "churches and *obras pias*" their customary right to a share of the *boletas*. In the lists of

A unique trading system grew out of the galleon trade

shippers on the galleons of 1635 appear the following entries: the archbishop, eight *piezas*; the bishop of Camarines, six *piezas*; the dean of the Manila cathedral, three *piezas*; and the master of the cathedral school, two *piezas*. Naturally the distinction between the clergy as individuals and as corporations, where Fray Domingo ended and the provincial of the Dominican order began was very hard to make. In the tangled difficulty of this distinction, a great many holy fortunes were amassed.

A decree of 1598 forbade trading by royal officials. Another decree repeated the ban more emphatically in 1734. In 1586 the judge, Pedro de Rojas wrote to Philip II: "Nothing else has wrought such ruin in this country as the trading and trafficking of those who govern it." Yet, in the cargo list of the *San Felipe* a few years later, the same Pedro de Rojas consigned 17 bales and four boxes of merchandise. The shipping lists of the galleons are replete with the illustrious names of presidents of the *audiencia*, fiscals, governors, treasury officials and Spanish mayors.

A law of 1604 prohibited officers of the line from trading. On the galleons of 1635, the commander had seven tons of lading and the lesser officers and crews a total of 560 bales. In 1753 Governor Obando gave 47 1/4 *boletas* to the commander of the galleon, the

continued

THE MANILA GALLEON



Marques de Villamedia, who had been his private secretary. The crew, however, was permitted by the regulations of 1734 to each carry a chest which he might fill to a certain value. As a result the crewmen often loaded more than one chest on the pretext that one contained their clothes. The violations became serious enough for a Spanish chronicler to write that the chest belonging to the crew littered the decks of the galleons to the great danger of the ship during its voyage.

The amount of lading space to be allotted to each citizen depended on the capacity of the galleon available for that voyage. The volume of space available for cargo was divided into equal parts, each corresponding to a bale of definite and uniform size. These bales or *fardos* were again subdivided into four packages or *piezas*. The prescribed division of the cargo space into four thousand shares, each corresponding to a pieza, was not always adhered to. Some galleons carried six or seven thousand piezas. The *San Jose* went down with 12,000 packages in her hold. A law of 1608 required that the cargo should be restricted to the main hold, while the extra sails and tackle, the provisions and the chests containing the crew's effects were to be stowed between the docks. However, since the holds were overloaded, more bales and chests were

stowed in the compartments reserved for the necessary stores and supplies and in the powder-magazine itself, while rafts laden with more bales were tied to the galleons. Two ships, the *Santa Margarita* and the *San Geronimo* were so overloaded they met with disaster in midsea. Others were so improperly loaded they listed even while being loaded in Cavite. Extra food provisions, sails and spars, artillery and arms were dispensed with to make room for the cargo.

In 1587, the *Santa Ana*, with a tonnage of 600 was no match against the *Desire* and *Content*, English corsairs weighing 120 and 60 tons respectively, under the command of Thomas Cavendish. The *Desire* mounted 18 guns and the *Content*, 10. The *Santa Ana* had no cannons and had to rely on a varied assortment of "lances, javelins, rapiers, and an innumerable sort of great stones" which they threw at the English! The English divested the *Santa Ana* of cargo which would have been sold for over two million pesos had it reached Mexico.

In 1782 the 2,000-ton, *Santisima Trinidad*, the pride of the Spanish merchant fleet, met a similar fate at the hands of the English privateers for the same reason. Only ten of the 60 guns she carried could be trained because the rest were obstructed by bales of merchandise. To make matters worse, she was limping back to Cavite when the English pounced upon her after a search of 26 days. Having left Manila the first week of September, a time long past the usual sailing time, she ran into one storm after another until she lost her masts and sprang leaks. It was while she was sailing in through the Embocadero that she was surprised by the English. They confiscated her cargo amounting to two million pesos and took her in captivity to Plymouth in England where she was advertised for sale. Ironically, she was also called, *Nuestra Senora del Buen Fin*- Our Lady of the Good Ending.

With all the vicissitudes of wars, of weather, of piracy, of government restrictions and ineptness, of human corruption and cupidity, of navigational blunders, the trade en-

dured for two and a half centuries. It did because it was profitable. It is estimated to have brought something like two hundred million pesos worth of Mexican silver to the Philippines. The early decades of its life, during the latter part of the 16th century were its most lucrative period. This was before it was bogged down by restrictions and before the English, the Dutch and the French, gave it serious competition. In ordinary times, the yearly returns averaged two million pesos while cargoes of three million or even more were quite possible. However, through much of its history, the *obras pias*, acting like banks and marine insurance companies as they financed its operations, exacted heavy interest rates on loans to the traders, fluctuating between 20 to 50 per cent. Thus much of the galleon's profits went into the coffers of the charitable and religious organizations. In all those years of trade, it was only the church and probably the Chinese that prospered. The rest of the Spanish community lived improvidently from one galleon voyage to another.

*A new local economy based
on the productive capacity
of the islands was developed
late in the 18th century*

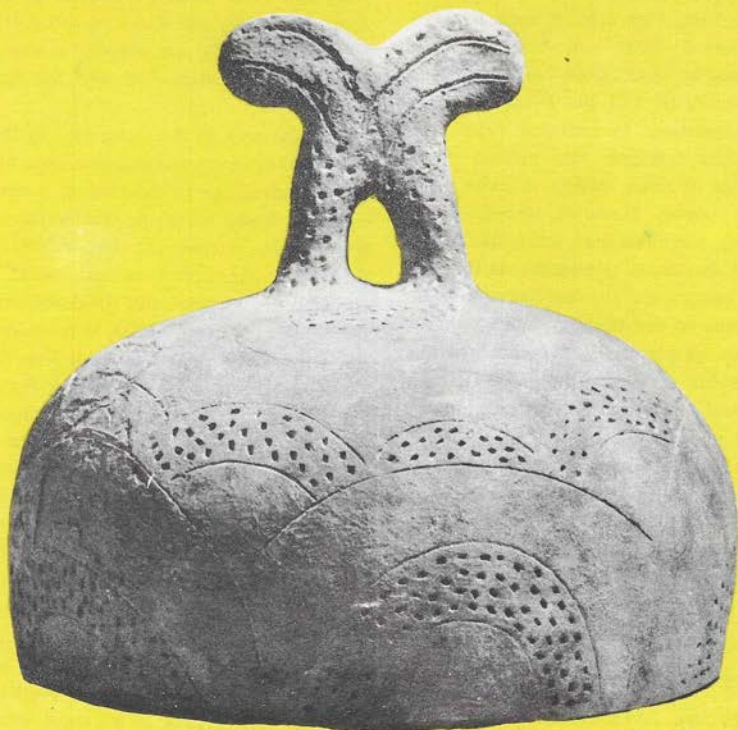
The most pernicious effect of the trade lay in its effect on the lifestyle and sense of values of the Spanish colonials in the islands, a lifestyle that was to infect the outlook of the native *indio* too and was to hold the Philippines in a state of economic backwardness and stagnation during the three hundred years of Spanish colonization. Francisco de Viana, writing in 1767 said, "The Spaniards do not go out of Manila, where all are gentlemen; they regard it as unworthy to devote themselves to any other pursuit than commerce." As a result, agriculture, mining and manufacture were neglected. Sir William Draper, the English governor of Manila during the short-lived English occupation in 1762 said of the Spanish colony: "It may appear wonder-

ful that so many islands, so excellent in situation, should yield so little for foreign commerce." He was of course referring to the fact that what was being loaded in the galleons for Acapulco were mainly Chinese, Indian and Japanese goods, and of course spices from the Moluccas. Manila was merely a way-station for trading between Asia and the Americas and Europe.

It was only in the latter part of the 18th century that a more enlightened Spain began to see the advantage of developing a new local economy based on the productive capacity of the islands themselves. The cultivation of tobacco, sugar, hemp, cotton, cacao, copra, cinnamon, silkworms and the development of the islands' mineral wealth were encouraged.

Toward this goal, Governor Jose Basco y Vargas established the "Economic Society of Friends of the Country" which placed the cultivation and export of tobacco on a profitable basis. Progressive administrators, however, like Governors Basco, Anda and Viana had to fight the inertia and lethargy of two and a half centuries spawned by the galleon trade. It was routine for the Spaniard who had only to buy the merchandise from the Chinese, register at the treasury his consignment for the galleon, make out the invoices for the galleon's register and supervise the packing of his bales, which the Chinese even did for him. Upon return of the galleon, he received his share of the proceeds, and if he owed the *obras pias* for the cost of his shipment, he paid them and pocketed the rest. This transaction, according to Morga, did not consume more than three months of the year. And if he sold his *boleto* outright, he got the money without doing a day's work.

The Spaniards therefore preferred the "gentleman's life" in Manila. All agriculture was left to the natives and retail trade and the mechanical arts were a monopoly of the Chinese. This way of life was not only stultifying in its conservatism, but was sheer shortsightedness in the face of the evolving dynamics of economic progress then going on in Europe.



Philippine kalanay pottery design on jar cover.

THE FARTHER HORIZONS OF PHILIPPINE HISTORY

By E. P. PATANÑE

The story of the Philippines and its earliest inhabitants is ancient. While many ethno-historians defer to the Negritos as the "Aborigines" of these islands, there is only tentative (and not conclusive) proof that they settled in the country before anyone else. There is, however, a strong suggestion of "negritoid" characteristics in the Niah skull, the oldest known *homo sapiens* in Southeast Asia, from Sarawak, Borneo of 40,000 years ago; and the Tabon skull from Palawan with a dating of 22,000 years ago. Early man in the Philippines has a much older existence.

Until a year or so ago, from the recoveries of paleolithic stone tools in the Cagayan Valley along with findings of fossilized remains of extinct mammals like the stegodon, the elephants and the rhinoceros in the same locality and elsewhere, the age of man in the Philippines was correlated with the age of these vanished fauna. By using comparative chronologies arrived at in Europe and Java and China, it was inferred that man was present in the Philippines, particularly in Luzon, some 250,000 years ago.

The parallel existence of tool and fossil fauna in the Cagayan Valley was confirmed in 1971 with the discovery of bones of extinct mammals and stone tools, among the latter a scraper wrought from ivory. National Museum archeologists concluded (based on the molar tooth of a stegodon, flake tools, an elephant tooth and another flake tool made from a tusk) the probable existence of a *sapiens* from 250,000 to 400,000 years ago. However, until a relic of this Pleistocene being in Cagayan could be found, along with his stone tools and the fossilized bones of extinct mammals, his existence could only be inferred.

In 1962, a National Museum expedition led by Dr. Robert B. Fox did find the fossilized skull cap of early man in the Philippines. The human fossil was found in the same stratum as stone tools in the Tabon Cave, in western Palawan, overlooking the South China Sea. Along with the skull cap and the fossil remains of at least three individuals were also unearthed hammer stones, a few basalt choppers, the remains of bats, birds and small mammals - and charcoal from a long dead

fire. The material dated was charcoal and through the Carbon-14 method undertaken at the Institute of Geophysics and Planetary Physics, University of California at Los Angeles, the charcoal yielded a radioisotope count of 23,200 years plus-minus 1000 B.P. (Before Present).*

The precursors of *homo sapiens* represented by *erectus* finds in Java and in China go back some 500,000 years ago, a date inferred from the geological strata where the fossil remains were found along with the bones of small mammals. The dates for man's ancestors from Africa reach back to the beginning of the Pleistocene of a million years ago.

We have no clear idea, given only the skull top, what kind of man lived in the Tabon Cave as early as 50,000 years ago, when the first human footprint probably was impressed on the Tabon cave floor, but from the small size of the skull, again, Tabon Man is said to be have been perhaps a small individual. But this is taking the story of man in the Philippines far too quickly forward. What happened to man of 250,000 years ago?



Calatagan diggings.

To provide students of Philippine prehistory with more than sensible chronology and at the same time a veritable continuity, Dr. F. Landa Jocano, perhaps the best known Filipino anthropologist today, suggested a new "analytical scheme," which shied away from the Western concepts of stages in cultural developments as well as the terminology associated with Western divisions of cultural history. Jocano divides Philippine prehistory into the following:

1. *The Germinal Period* (from approxi-

continued

* *Elephas* was the ancestral specie of the elephant.



Samples of diggings in various Philippine sites.



mately 250,000 to 10,000 BC.).

From the artifacts recovered in Cagayan Valley and ethnological data provided by the cave-dwelling Tasaday group in Southern Cotabato, what can be inferred is a primeval like for a group perhaps no larger than a band or a composite of two or three families, eking out an existence as food gatherers, trappers and hunters. Early man in the Philippines foraged the forest and the streams for food, his hunting activity perhaps confined largely to the use of traps and pits. From the Tasaday data, we may conceive of his early existence as cave-dwelling and of his stone tool as a simple chopper or hammer, either grasped at one end or hafted. He may have had some rudimentary knowledge of horticulture as the Tasadays do. Those among his kind who lived by the sea or lake may have thrived on shells and shellfish.

From the Cagayan data, we know that he made a scraper to serve as a knife or chisel from the tusk of stegodon or an elephant. From the recovered flakes, we know that he had used quartzite stones with chipped edges as tools to cut through the tough hide of an animal, cut a tree or maim a small mammal.

Then, about 30,500 B.C., flake tools appear, indicating a new stone technology. The Tasaday stone hammers are merely rounded butt stones, picked up from a stream bed and hardly worked or touched up, lashed to a handle by rattan. The fractured pebbles of cryptocrystalline quartz and river cobbles are used for smashing and pounding, but the basic cutting and piercing tools were made from bamboo, indicating what the anthropologist Wilhelm G. Solheim had noted as an extensive use of this woody stem among Southeast Asians. The use of bamboo as an implement may have, after all, complemented the use of stone tools and served a more varied purpose.

The crude choppers of the Palawan caves later on gave way to round, oval or kidney-shaped stone tools, with the edges showing scars of chipping or sharpening. These new tool types appear about 22,000 to 10,000 years ago and their form closely resembles those found in Hoabinh, North Vietnam and the so-called "Sumatran type," chopper-chopping tools chipped only on one side.

II. *Formative Period* (approximately from 10,000 to 500 B.C.)

At about this time, the cutting edge of stone tools acquire a polish from more careful chipping and grinding. This indicated a further development in the stone tool technology, suggesting a more settled life and possibly the beginnings of agriculture.

The change in the technology also suggested changes in the manner of living. While the older, cruder stone tools continued to be used, and trapping, hunting and food gathering remained as major economic activities, the fact that people now could find the time and the patience to work the stone tools would indicate not only an aesthetic bent but also a more sedentary grouping.

It is about this time that agriculture may have appeared in these islands, although the findings by Dr. Solheim in northwest Thailand, indicated an earlier date for the discovery of this important phase in the cultural development of Southeast Asia, an event believed to have ante-dated those for the Middle East or the Central America.

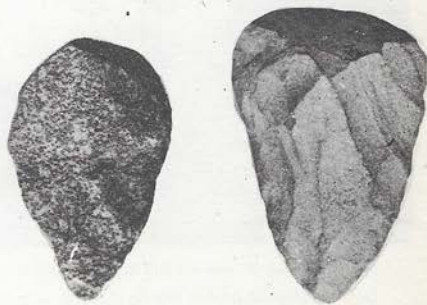
That Southeast Asia, both the mainland and the fringe islands, may have developed agriculture independently and ahead of other botanical hearths around the world, was a theory developed earlier by the geographer Carl O. Sauer.

H. Otley Beyer, the internationally known American archeologist who came to the country in the Thirties and stayed till his death in the Sixties, linked the polished or neolithic stone tools with an imported culture complex from South China or the Tonkin area which included basket-weaving, pottery, the use of bone implements, stone and shell bracelets, rice cultivation, the domestication of the pig and the ox, megalithic monuments, headhunting, a primitive outrigger canoe and the barkcloth. The Beyer reconstruction of the culture of this period was largely derived from the widely popular and provocative "waves of culture" hypothesis advanced in the 1930's by the Austrian anthropologist, Robert Heine-Geldern.



Stegodon jaw bones (Pangasinan)

The coming of metal to the Philippines is dated at about 400 B.C.



Paleolithic stone tools



Neolithic (polished) stone tools



continued



An important excavation site in Sta. Ana is surveyed by a group of wives of heads of state attending the Summit Meeting held in Manila in 1966. Mrs. Imelda Marcos, RP First Lady, is shown at extreme left.

But more importantly, it was agriculture that indicated a major break from the older ways of life, for now the domestication of plants meant a more settled existence and the assurance of a food supply. This further meant the release of creative energies from the humdrum daily chores of food gathering and trapping, hunting or fishing.

The coming of metal to the Philippines is dated at about 400 B.C., with bronze as an early representative. Solheim at Non Nok Tha in northwest Thailand, has found bronze axes cast in double moulds of sandstone carrying a date from 2500 to 3000 B.C., indicating a technology older than what was originally claimed for the Middle East.

The art of smelting and forging of iron in the Philippines came to be known during this period, along with the manufacture of glass beads and bracelets. Weaving became highly

developed.

Then, at the time, Jocano believes, a national tongue, ancestral to all present-day Philippine dialects also developed from a proto-type language known as "original Indonesian." The jar burial custom became widespread, while among the upland peoples, rice and millet was cultivated. The rice terraces may have been built during this period.

At least three main types of stone tools, one characterized by a tanged butt and similar to adzes found in Polynesia, dominated the stone technology of this period.

In Thailand, Solheim has traced pottery back to 4,000 B.C., and of the widespread pottery form and design dubbed the Sa-Huynh (in Vietnam)-Kalanay (in Masbate, Philippines) complex, Solheim believes that "the possible origin of the Kalanay pottery complex is in northern Annam and Tonkin,"

the early forms going back to 500 B.C., the complex dying out by A.D. 1000.

That was the time when a more intensified traffic of peoples in and around the islands took place, the time when the great Polynesian adventure (which saw ancestral Malays range the Indian Ocean to Madagascar and venture across the Pacific) transpired.

The movement of peoples usually meant also the transmission of ideas and artifacts.

III. *Incipient Period* (approximately between 500 B.C. and to the 10th century A.D.).

Jocano calls this "incipient" because this was "the beginning of the levelling of local cultural values among the people (as) the result of the appearance of metal tools and the extensive use of agriculture as the major device in extracting a living from the environment."

Pottery in the Philippines, which Jocano said began during this period, (although Solheim in Masbate had obtained a 2710 dating for his pottery finds, along with an assemblage of polished and chipped stone tools), may have reached its florescence during this time.

Toward the end of this phase, Arab and Chinese traders reached the Philippines, the former believed to have been Indian Moslems who mediated the flourishing trade between the Middle East and the Mediterranean and the rich Chinese market.

IV. *Emergent Period* (from the 10th Century A.D. to the 15th Century A.D.).

In the Philippines, the elements of this generalized culture were being sifted through a cultural sieve so that what began to emerge was a distinct *Filipino* pattern.

The islands were then known to Arab, Chinese, Siamese, Indonesian and other traders, while it may also be said that Filipinos likewise traded back and forth across the island world of Southeast Asia. Chinese contact with the Philippines which goes back to the time of the Tang emperors (618-907 A.D.) reached its height during the Sung

period in the 13th century when an extensive trade especially in porcelain was carried out.

The diffusion of Indian cultural elements may have taken place earlier but during this period, the rise of the Srivijayan empire with its Hinduistic orientation during the 12th century no doubt helped spread Indian notions and traits beyond its maritime suzerainty. The Srivijayan empire would succumb to the Majapahit rule, transferring the center of power from Sumatra to Java, where a native culture would blend with Buddhism and the older Indian beliefs.

The products of China would be carried in "floating fairs" all over Southeast Asia and across the Indian Ocean in the seven historic voyages of the eunuch Cheng Ho from 1405 to 1433. But at the same time, Annamese, and Siamese pottery would find a market in these islands.

By the end of the 13th century or the beginning of the 14th, the scholar Cesar Adib Majul noted the coming of Islamic teachers (*makdumin*) to Sulu and traced the beginning of the Islamization of the southern Philippines.

Thus, by the time of Western contact, Philippine culture -- the social organization, institutional structures and cultural patterns -- already had a distinct Filipino stamp. The Great Traditions representing seepages from the Indian and Chinese civilizations were to find accommodation with the so-called Little Tradition or the culture of the village or the folk.

What can be said thus about Philippine culture as it has developed by the time the Spaniards came, may also be said of other cultures: the native order usually exercised an eclecticism with regard to external influences, the resulting pattern being a synthesis of the old and the new. The ancient ways of our forefathers still remain with us, at times submerged or tucked away in our subconscious, the more obtrusive accoutrement of overlaying cultures simply providing a veneer.

In more ways than one, the Filipino in spite of a Westernized front, has not surrendered his Asian identity.

50,000 YEARS OF PHILIPPINE PRE-HISTORY

CULTURAL PERIODS AND CHARACTERISTICS

By the 12th century A.D., the coastal Filipinos were carrying on formal trade with China, Cambodia, Indo-China, Indonesia, Malaysia, India and Arabia. The principal trade was with South China merchants who, in junks(1), brought large quantities of pottery, (2) including jars (3), which became so highly valued that they replaced all Filipino-made pottery except that for household use (4). The Chinese also introduced the pottery stove (5) which is now so widespread in the islands.

In addition to pottery, the foreign merchants brought in cloth and iron and introduced new fishing devices, economic plants, new patterns of dress, and even traits of social life. The Filipinos in turn traded products of the land, sea and forest.

As contacts with the foreign merchants increased, trading centers emerged in Manila, Cebu, Jolo and other areas of the archipelago. By this time, too, most of the basic social and cultural features of contemporary Filipino life had crystallized and a generalized Filipino culture and society had emerged.

The Islamic religion was also introduced during this period, about the middle of the 15th century A.D., embracing the Filipinos of the Sulu Archipelago, southern Mindanao and Palawan. Still earlier, a type of syllabic writing was introduced from Indonesia and at the time of Spanish contact most of the coastal peoples in the Philippines were literate.



"This period showed a marked growth of population along the coasts, bays and rivers of the larger islands"

METAL AGE

About 400 B.C. possibly earlier, the first metals — bronze (6 and 7), copper, gold — appeared along with beautiful ornaments made of jade (8 and 9) and other semi-precious stones. Shortly afterwards, by at least 200 B.C., iron appeared (10) sweeping throughout the archipelago so rapidly that it submerged any development of a true "Copper-Bronze Age" in the Philippines. The basic technological change was thus from stone-tool using to iron tools and weapons. It is believed that the type of forge used to work iron (11) was similar to that still found among the mountain peoples of the Philippines.

During the Metal Age the art of weaving with the back-loom (12) appeared. This type of loom is still used by mountain peoples such as the Ifugao of northern Luzon and the Mandaya of Davao. It is possible that glass making was known during the metal age — beads and bracelets of green and blue glass being manufactured. Pottery-making continued to be highly developed as shown by the wide range of forms, commonly with high foot rims (13), and beautifully incised designs.

The dead continued to be buried in large earthenware jars either in caves or in open areas in which the jars had covers made of coral or a soft stone. The use of wooden coffins (14) appeared, for the first time during the Metal Age. The coffins were also placed in caves.

This period saw a marked growth of the population along the coasts, bays, and rivers of the larger islands, and by the latest phase of the Metal Age many of the basic features of present-day Filipino culture had emerged. Except for corn, the sweet potato, the cassava, and tobacco, all of which were introduced from the new world by the Spaniards, the basic crops which we know today — rice, millet, taro, root crops — were already planted during the Metal Age.



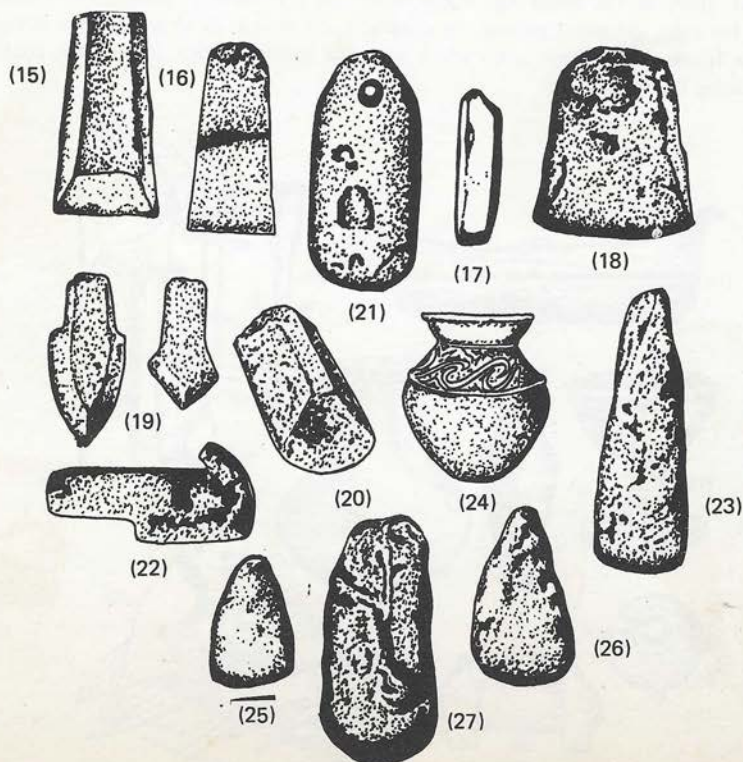
"Man moved out of caves and began to settle along the coasts where fish, crabs, shrimps and shellfish were plentiful"

NEW STONE AGE (NEOLITHIC)

When the sea level began to rise at the termination of the Ice Ages, the land bridges disappeared. The migrating peoples now used boats to sail into the Philippines. They brought with them tools which were vastly more efficient and the first agricultural techniques, probably rice and taro. Animals were domesticated such as the pig and chicken. Man moved out of the caves and began to settle along the coast where fish, crabs, shrimp, and shellfish were plentiful. It is apparent that the people lived in small hamlets and that the population, except on Luzon, was small.

The stone tool of the late Neolithic people were generally quadrangular in cross-section (15, 16, 17 and 18) but included tools of other forms such as gauges (20) for boat building. Spear points (19) and ornaments (21) were also made of stone. During the Neolithic period clothing was made from the bark of trees in which beaters (22) fashioned from stone were used to pound the bark. About 1500 B.C., pottery (24) was introduced into the Philippines as well as the practice of placing the bones of the dead in pottery jars which were then hidden in caves. The caves which had been used for habitation in the Old Stone Age now were used only for cemeteries.

The earliest Neolithic tools were ground only on the edge of the blade (27), the body of the early adzes being either natural or pecked and flaked into axe-and-adze-like forms. Later the stone tools were round or oval in cross-section (25) and 26).



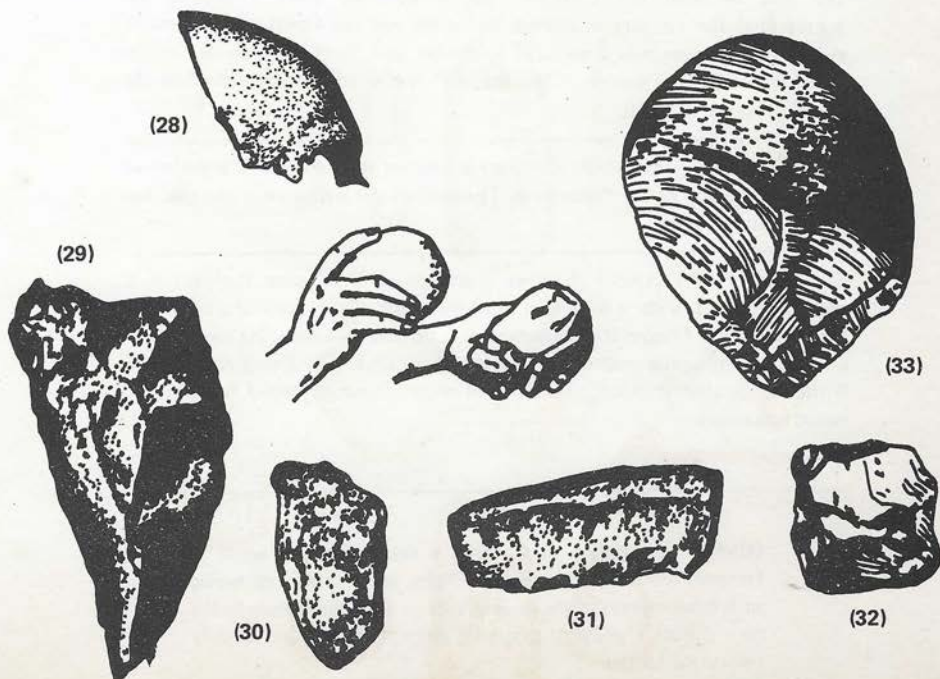
"The early Filipinos were food gatherers, hunters and fishermen who sometimes lived in caves"

OLD STONE AGE (PALAEOLITHIC)

Man is ancient in the Philippines having moved into the archipelago over land bridges during the Ice Ages or Pleistocene epoch when the sea level was lower. As shown by the ancient stone tools and the fossil remains of a human (28) excavated in the famous Tabon Cave, located on the southwest coast of Palawan island, modern man (*Homo Sapiens*) reached the Philippines at least 50,000 years ago.

The earliest Filipinos were food gatherers, hunters, and fishermen who sometimes lived in light and airy limestone caves, a common practice at that time throughout the world. Caves were also important as a source of edible bats and birds. The Tabon excavations have shown that the ancient Filipinos had very primitive tools made either from flakes of chert which had sharp cutting edges (29, 30, 31 and 32) or large chopping tools fashioned from pebbles (33). Excavations in Tabon Cave have shown that these types of tools did not change for more than 40,000 years.

In Cagayan Valley and in Pangasinan province, the fossil bones of extinct animals of the Pleistocene epoch have been found, including elephants, stegodons, rhinoceros, and giant tortoises, which date to perhaps 200,000 years ago. To this date, however, archaeologists have not found man-made tools in association with these ancient fossil mammals. But, the search continues





NAVAL



REYES



PATAÑE

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COVER. The painting on the cover is one of the early works of Fernando Amorsolo, who created a Filipino school of painting, leaving an original imprint on the national taste in art. Other details on the cover include a photo of the young Amorsolo (p. 13) and an early Filipino jar. (p. 38).

