

Tagalogs Voicing their Faith in 1600s Vernacular Documents (2)

Don Miguel Dipasouay's Last Will and Testament, 1654*

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Don Miguel Dipasouay prepares to die

On his deathbed on the feastday of the Assumption of Our Lady in 1654, Don Miguel Dipasouay prepared to die by dictating his will.¹ He accepts the sickness God has seen fit to keep him in bed, but he declares that he is of sound mind and will. He professes belief in the mystery of the Holy Trinity, Father, Son, and Holy Spirit, three persons in one true God, without beginning nor end. He then calls on the Virgin Mary, his namesake saint, his guardian angel, and all the saints in heaven, to assist him in requesting pardon for his sins. After this, he gives instructions on his burial and subsequent commemorations (*onrras*, what we call *undás* today), and then dictates the disposition of his properties. At the end of each instruction is his command: “*Sondin yto at loob co*,” ‘Follow this because it is my will.’

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¹ Archivo de la Universidad de Santo Tomás (hereafter AUST), Libros 10.31, fs. 371-375v.

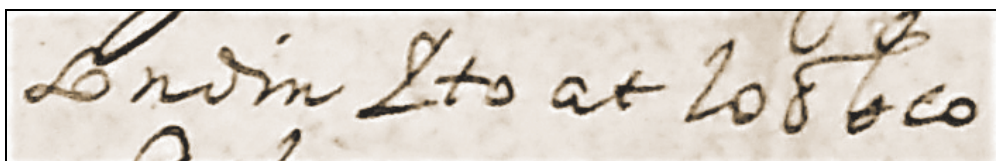


Fig. 1. *Sondin yto at loob co.*

A testament all the way back from 1654 may not find some relevance today, except that a bit of geographic sleuthing reveals that the Dipasouay lands were in the vicinity, if not the actual sites, of The Enchanted Kingdom in Balibago, Santa Rosa, Laguna, and the Carmona-Biñan Interchange of the South Luzon Expressway (SLEX) in Maduya, Carmona, Cavite.

As we shall see, the testament is not just an expression of one native Filipino's Christian faith. It is a 'snapshot' of a 17th century Tagalog society, unique because it was provided not by a foreign observer but by a native member of that society. Through the 'snapshot' we learn about Tagalog relationships, naming practices, and the initial adoption of Spanish juridic practices and terms, barely eighty years after the founding of Legazpi's Manila. The 'snapshot' is particularly precious because, voiced by native speakers (the testator and the scribe), the nuances of the language come alive. We find expressions and words used in real life, as opposed to those compiled in dictionaries by missionaries. It is a valuable documentation of the development of the Tagalog language. In 1739 a *trasumpto* or translation into Spanish ('*bulgar castellano*') was made, which further clarifies our understanding of the archaic Tagalog of the will.²

In the present article, the original text will be preceded by observations on Don Miguel Dipasouay's family and milieu, his land properties, and the Tagalog language, as gleaned from his testament.³ The Tagalog text and Spanish *trasumpto* will be presented facing each other for easy reference, to be followed by the basic English translation.

² The *trasumpto* is in AUST, Libros 10.31, fols. 376-380v.

³ In both the beginning and end of the original text, the scribe spelled his name Dipasoay. In the Spanish *trasumpto* made in 1739, his name was spelled with the diphthong [ua], thus: Dipasouay (the diphthong has been modernized to [wa]). This corresponds to the way Dipasoay signed his name in *baybayin*, *di-pa-su-wa*.

Don Miguel Dipasoay's family and milieu

Don Miguel Dipasoay introduces himself as a gentleman (*maguino*)⁴ and resident (*tauo*)⁵ of the *doctrina* or mission station of Taboc,⁶ of the town of Binyang.⁷ His family name literally meant 'cannot be hard of heart,'⁸ but in those days family members did not always carry the same surnames. Nor, it seems, did one's family name remain the same throughout his life. In his final testimony, Don Miguel named Don Juan Dossa as his father and Doña Maria Dayangbasi as his mother. But an earlier document also from Biñan names 'Don Migel Depasoa' as the son of Don Juan Gogo.⁹ This document, prepared and signed on 22 May 1635 certifies the receipt of full payment by the *principales* of Biñan, who sold some land to Don Lorenzo de Olaso in 1628. Don Juan Gogo, who is listed among the vendors of land in that deed of sale,¹⁰ is identified by Ignacio Villamor as Don Juan Gogol whose name and *baybayin* signature appear several times in *Libro Litera C*, a compilation of Biñan land contracts.¹¹

Assuming Don Juan Gogo, Don Juan Gogol, and Don Juan Dossa were all the same person, what could account for the change in surname? 'Gogo,' is perhaps properly 'Gogol,' which an early 17th century dictionary (San Antonio, hereafter SA, 102) defined as 'to spend without benefit, or for the good of another.' *Dossa*, on the other hand, is today rendered as *dusa*, 'penalty' (SA, 91). Don Juan Dossa's wife was Doña Maria Dayangbasi, whose name is formed from *dayang*, 'lady,' and *basi*, possibly a form of *basay*, the equivalent of *basal*, 'the ringing of a bell' (SA, 35). *Dayangbasi* may have been applied to her when her husband became the *capitan*

⁴ The testator was a member of the ruling class or aristocracy.

⁵ Literally, 'person,' but used here to refer to a resident.

⁶ The name may have come from the *tabók* tree (*Chaetospermum glutinosum*), the fruit of which was used against skin diseases and ticks; Panganiban, *Diksyunaryo-Tesaurus*, hereafter JVP, 931. Dictionary pages are cited in the footnotes because the changing forms of words as they are used in the language may make it difficult to find the root word. Tabuco, as the Spaniards recorded it, is now the town of Cabuyao.

⁷ Biñan, as it is known now, is a city within the province of Laguna, some 40 kilometers south of Manila.

⁸ San Antonio, *Vocabulario Tagalo*, hereafter SA, 241: *suay*, the act of resisting or contradicting; one who is hard of heart.

⁹ [Sale of land by Cosme Damian and others to Don Lorenzo de Olaso, Biñan, 22 May 1635], AUST, Libros 19.36, fols. 354-354v.

¹⁰ Those listed were: Cosme Damian and his wife Doña Maria Banai, Don Agustin Pinpin, Don Alonso Pajico, Maria Paramara and her husband, Don Andres Antangan, Maria Danian, Don Lorenzo Mansano, Doña Ynes Lito, Don Juan Gogo, his son Don Migel Depasoa, Doña Grasia Bolagua, Don Heronimo Demagapi, and Don Franciso Ligon, *ibid*.

¹¹ *Libro Litera C* was ordered taken from the Archivo de la Universidad de Santo Tomás as evidence during the sale of friar lands in the early 20th century. It should still be in the National Library: see Villamor, 102, and annotations in José 2019, 12-14.

basal, or town mayor, although this is not mentioned in the document. If we push this extrapolation further, Dipasouay's father's reputation as a hard worker (*gogol*) may have earned him a high position in the town, if not the mayorship, which would explain his wife's descriptive *dayangbasi*. Being mayor or high official, Don Juan may have been unfortunately remembered more for his punishments (*dusa*) than any other achievements. All this, of course, is treading on very thin hypotheses, but the imaginative process may shed light on other narratives in the future.¹²

Don Miguel's grandfather was Gatdula, who had a brother Ubanin. These two pre-Hispanic names imply that Don Miguel was just two generations from the Christianization of Taboc. Apparently, another elderly relative of Don Miguel was Dimagpitagan, who like Gatdula and Ubanin bequeathed him property in Biñan.

Don Miguel's wife was Doña Maria Quita, a *maguinoo* of Taguig.¹³ Don Miguel moved to his wife's hometown, where he was now making his will. He does not name his children and other close relatives in the opening sections of his will, as one would normally expect. We only get to know the names of his other relatives as we progress through the will. His children are *ama ni Graviel* ('father of Gabriel,' to be explained below), Don Augustin Gatsarili (whom he named as one of his executors), and Doña Andrea Pinita (whom he thanked for her care for him in his seeming poverty). His grandchildren are Doña Viatrix (Beatriz) and her siblings, the child of Don Pedro de Silva, the child of Don Antonio Pili, and Francisco de Escalo, for whom he seems to have had a special fondness (in character with his surname). "Graviel" is not mentioned; perhaps he was included among the siblings of Beatriz. Dipasouay had a sister, Doña Gracia Bolauan, with whom, in contrast, he refused to share some inheritance.

The other persons who figured in Don Miguel's milieu are identified in relation to the lands he inherited and are now being bequeathed. Don Miguel's Madhoya property was bordered by lands owned by Don Augustin Bauit (whose surname was misspelled Baslig but crossed out), and by fields cleared by Don Antonio Yndian.¹⁴ Half of this property was inherited by Don Miguel from Dimagpitagan. The other half he inherited from his father, and was now shared among Alagiag, the father of Don Juan Copette, and Don Augustin Tanica, the father of Doña Maria Lobayin,

¹² See, for example, the many works of Dr. Luciano P.R. Santiago, such as *The Hidden Light* (1987). On the very day this author decided to conclude writing this article, a file was opened (AUST, Libros 19.36) providing bits of new information on Don Miguel Dipasouay and Don Juan Dossa (a.k.a Don Juan Gogol?). Perhaps a coincidence, perhaps not.

¹³ Taguig, as it is spelled now, is a city within Metro Manila, about 16 kilometers south of Manila. It sits on the left bank of the Pasig River as it connects with Laguna de Bay. On the opposite bank to the north is the city of Pasig.

¹⁴ Don Augustin Bauit and Don Antonio Indiang also appear in Libro Litera C.

who was adopted by Doña Ynes Listo.¹⁵ The fields cleared by Don Antonio Yndian are to be passed on to Doña Maria Louatan and to Don Matheo and Doña Maria Timbang, which Don Miguel deemed was the right thing to do. The lands inherited from Ubanin were shared with Don Luis Auay, Doña Maria Panalangin, and Doña Maria Hilapo who was from Pasig. We shall return to Dipasouay's lands in a moment.

The last personalities we get to meet are concerned with the formal aspects of the will, from its writing (Ventura Orazi6n), certification (*Sargento Mayor* Don Francisco de la Cueva, Don Andres Morones, Juan Salangsang, Francisco Calig, and another Francisco whose surname is incomplete, --acali), and execution (Don Juan Pasco, together with Don Miguel's son, Don Augustin Gatsarili).

Having had a preview of Don Miguel's aristocratic background, it comes as a surprise that this nobleman had virtually no other property. He does not mention a house. Between him and his wife, they only had two *tapayan* or large earthenware jars from Pasig, one of which was broken. He had two outstanding weapons, which suggest that he was a warrior in his prime. His *alabarda* (halberd, a spear additionally fitted with a battle axe at its head), was bequeathed to his son, *ama ni Grabi6l*. Curiously, he was silent on his *catana* (Japanese sword); perhaps this was the last meaningful property he was still holding on to, and he left it up to his executors to decide on.

To facilitate citing sections of Dipasouay's will, we have supplied numbers to the various clauses (§) beginning with the first statement. Clauses 12 to 15 provide interesting yet problematic glimpses of money transactions. According to §12, Don Miguel had one *tahil* of gold—separate from his wife, he clarifies—which he exchanged for eighteen *salapi* to buy his blankets and clothes. The exchange rate is unusual, for a *tahil* (in the *trasumpto*, *un tae de oro*) was worth ten *reales*, or two and a half *tostones* (two and a half *salapi*) of silver. Eighteen *salapi* (or eighteen *tostones*) was actually worth a bit more than seven *tahil*! The *trasumpto* confirms it. Perhaps Don Miguel invested the *tahil*, which earned him enough to buy seven times that amount of blankets and clothes. It is intriguing that the word used for clothes, *binassahan* derives from *basahan*, is what San Antonio (35) defines as 'ordinary old clothes;' today it refers to cleaning rags. Was this a literary form for false modesty, or an exaggeration of his poverty?

In §14, Don Miguel's wife Doña Maria had some gold which weighed *micalauan cahati* (literally, *cahati* towards twenty; *cahati* means a half, but in this context the usage is not clear). The *trasumpto* translates this as *seis reales de oro*, or three-fourths of a peso. Dipasouay says he and his wife exchanged this amount

¹⁵ Doña Ynes Listo also appears in the Biñan deed of sale of 1635 (AUST, Libros 19.36).

for cash, and what they had earned was now used up. He instructs his executors to pay one half of this amount to his wife. In the last clause on money matters, §15, Dipasouay reveals that he had not paid the remainder (*holihan*)¹⁶ of his ‘bride price’ (*bigai caya*) worth ten pesos, and he instructs that this debt be paid to his wife. We are left to wonder why this nobleman, a possible warrior, could not fully pay the bride price. How typical was his situation at this time?

The lands of Don Miguel Dipasouay

From his grandfather Gatdula, Dipasouay inherited land in a place called Madhoya. It was bounded on the upper part (presumably, the north) by land owned by Don Augustin Baut, while the lower part stretched to the Binyang River. This property comprised another parcel of land across the river and it stretched to the foothills of the mountains towards the west, while the lower part was bounded by the Caloocan River. Dipasouay clarifies that this Madhoya land was co-owned with Alagiag, father of Don Juan Copetta, and Don Augustin Tanica, father of Doña Maria Lobayin, who was adopted by Doña Ynes Listo. It is possible that Alagiag and Augustin Tanica were brothers or close relatives of Dipasouay. This nobleman further specifies that half of this land was bequeathed to him by Dimagpitagan; this portion he was passing on to Juan Dossa. There is a problem here because in the very beginning of this document Dipasouay says his father was Juan Dossa; the Spanish *trasumpto* in §17 meanwhile says this was his nephew, which is not in the Tagalog original. Could it be that the nephew was the namesake of his grandfather? Or, could the translator have added some misinformation? Furthermore, it is not clear which land was inherited from Gatdula, and which from Dimagpitagan. This latter property was to be subdivided among four family lines.

The Madhoya land together with its companion property across the river (*ca-ybaiyo*), bounded the land owned by Don Augustin Baut and the fields cleared by Don Antonio Yndian, were to be sold. The proceeds from this were to comply with the *mandas forzosas*—‘forced bequests,’ perhaps referring to taxes and other incidental expenses—and to pay off Don Miguel’s debts. Whatever remained after this liquidation was to pay for five masses for his soul, and then distributed among his grandchildren headed by Doña Beatriz, the child of Don Pedro de Silva, his wife Doña Maria, and his daughter Doña Andrea Pinita in gratitude for her having taken care of him “when he had nothing else.”

¹⁶ The same sense of *holihan* is in *salaping tonay na binilang at ualan holijan*, ‘real cash all accounted for and no remainder’ [Deed of sale of land between Don Agustin Caso and his wife Doña Maria Guinto, and Don Andres Capiit, Tondo, 30 October 1614], AUST, Libros 22, fols. 163-163v. See also José 2020, 103.

The land that had been cleared by Don Antonio Indian was to be rightly bequeathed to Doña Maria Louatan, to Don Matheo, and to Doña Maria Timbang. The land in Caloocan which was co-owned with Don Miguel's sister Doña Gracia Bolauan was to be passed on to his grandchildren headed by Doña Beatriz, and the child of Don Pedro de Silva. With a bit of spite, Don Miguel refused to let his sister Doña Gracia benefit from the Madhoya property because this sibling had sold three measures of land in Balibago and did not share any profit with him.

One last piece of property was located across the river, facing the town of Angono across the lake of Bay, including land called Malagundi. This land was inherited from Obanin, and was jointly owned with Don Luis Auay, Doña Maria Panalangin, and Doña Maria Hilapo from Passig. Don Miguel bequeathed this to his daughter Doña Andrea, with some recommendations: that his three co-owners not impede his grandchild Don Francisco de Escalona from cutting bamboo and working the fields in the area, and that his daughter allow his other grandchildren such as Doña Beatriz and the son of Don Pedro de Silva to be co-owners of the land as well.

Correlating Dipasouay's placenames with maps does not yield locations as exactly as we would want. For one, his directions *rapitytaas* and *rapitybaba* ('upwards' and 'downwards' respectively) do not seem to conform to north and south in relation to how some of these localities appear in contemporary maps.

The key property, Madhoya, however, is most possibly today's Maduya, a crowded barangay of Carmona, a town within Cavite province. The busy Carmona-Biñan cloverleaf interchange of the South Luzon Expressway (AH26) straddles the easternmost point of Maduya, just before the border with Biñan and the province of Laguna. The *citio de Marjoya* is identified in a map of the Biñan hacienda drawn in 1743 and again in 1745 (AGI, MP-Filipinas,30 and AGI, MP-Filipinas,30ter respectively). It occupies the V-shaped area bounded by the confluence of the Calaboso and Biñan Rivers (in this map, the Biñan River is on the north of Marjoya, whereas Dipasouay's description is 'the lower part stretches to the Binyang River').¹⁷

The meaning of the name Marjoya is curious. In the San Antonio dictionary (166) *marhuyà* is defined as cooked in a frying pan (*fruta de sartén*); today's *maruya*

¹⁷ In the same 1739 map, a short distance moving westward along the same southern bank of the Biñan River was the *camarin* ('shed') *de Latac*, at that time within the purview of the Jesuit parish of Silang. Latag in 1857 became the center of a new town, the first to separate from Silang. Upon its independence, it unfortunately relinquished its original name (*latag*=extension of an object) for something totally foreign, perhaps for political reasons: Carmona. San Antonio (146) provides an intriguing metaphorical use for *latag*: to refer to the spread of people in a place, in order to gain more land.

refers to banana fritters. However, investigations held to stamp out pagan rites in the southern Tagalog area revealed that *maruya* figured among the offerings to the ancient gods (Potet 2017, 8).

The land ‘across the river from Madhoya’ (*ca-ybaiyo nitong Madhoya*), further to the west ‘upwards’ of the mountains and ‘downwards’ up to the river of Caloocan corresponds to the *citio y rio de Calaogan* in the two maps referred to earlier. It is another V-shaped property bound by the merging of the Biñan and Caloocan Rivers. In a 1745 map (AGI, MP-Filipinas, 154), this property is shaded blue and is labeled Pinagbabagan. In a much more schematic map copied from one drawn in 1699 (AGI, MP-Filipinas, 158ter), the same area is marked *Sorosoro que es pinagbabagan*, ‘Sorosoro which is Pinagbabagan.’ Don Miguel’s dossier in the AUST is preceded by a sheet on which is written, “It will be good to keep this testament when someday it will be used against the claims of the *indios* of Tondo to possess the lands of Sorosoro and of the other properties of our estancia of Biñan- Fr. Fernando de Santa Maria.”¹⁸ During Father Santa Maria’s term as procurator for the Order from 1735 to 1741¹⁹ copies were made of the foundational documents of UST. Father Santa Maria’s note about Sorosoro—virtually a portent of the crisis that would break out in just a few years’ time—clearly situates Dipasouay’s land within the extensive Biñan estate.

Sorosoro survives as a barangay of Biñan City, adjoining Maduya to the north. It is quite possible that Sorosoro was once united with the land just west of it, a barangay of Carmona called Cabilang Baybay (‘the other shore’). The Caloocan of Dipasouay’s time appears as *Calaoocan o pesquería* (‘fishponds’) in a map of 1824,²⁰ quite some distance east of the original site. This time, the river seems to have dried up to a trickle, but it drains into fishponds close to the shore of Laguna de Bay. Situating it in today’s metropolitan geography, it is now the site of De la Paz Barangay of Biñan. Whatever body of water was there (*looc* is an inlet or cove) has either dried up or been drained to make way for subdivisions.

Today’s Balibago, where Dipasouay and his sister had some land, is now a barangay of Santa Rosa City. It is famous for being the site of a huge commercial

¹⁸ “Conviene que se guarde este testamento que algun día servirá para oponerse a la posesión, que piden los indios de Tondo de las tierras de Sorosoro y de otras de nuestra estancia de Biñán. Fr. Fernando de Santa María.”

¹⁹ Ocio and Neira, I, 314. Fernando de Santa María (1704-1774) chiefly ministered to the Dominican missions in Pangasinan, but he was also assigned many key positions in the Order. He is recognized for his *Manual de medicinas caseras*, a guide to home medicinal remedies based on his studies of plants, which received seven editions from 1768 to 1905; *ibid.*

²⁰ *Plano de la Hacienda de Biñán y Sta. Rosa perteneciente al Real Colegio de Santo Tomás levantado por Disposición del M.R.P.Fr. Francisco Genovés; levantado por el Agrimensor D. Bartolo Lavayan Año de 1824*; AUST, Mapas y Planos. At the bottom of the exceptionally large map, printed from two copperplates, is the inscription: *Gravado de Orden de N.M.R.P.Fr. Carlos Arbea. Año de 1827.*

complex and the Enchanted Kingdom. The Dominicans have a foothold: the Dominican College of Santa Rosa.

How Dipasouay's will, bound in Libros 10, entered the archives of the University of Santo Tomas is unknown, but it must have been due to the eventual acquisition of the land by the University and its incorporation into the Hacienda de Biñan of that institution. This Hacienda, the proceeds of which maintained the operations of UST, initially comprised land purchased by the University in 1641. There were subsequent additions in 1653 and 1677,²¹ by which latter year the Dipasouay land must have been acquired. Father Santa Maria's assistant, Fr. Domingo Rodriguez, had Dipasouay's will translated into *bulgar castellano* in January 1739. Two official interpreters from the Real Audiencia, Capitan Don Juan Miguel de la Peña and Joseph Manuel de Gamboa, worked on the *trasumpto* from 19 to 22 January, 1739, and turned it over to the Dominicans in San Miguel, just outside the walls of Intramuros. Shortly after Father Santa Maria's time, Libros 10 was bound; but in those days it was shelf marked *Libro Letra S* and titled *Tanto del Pleyto que tubo esta Universidad con la Compañía sobre que no se den Grados de Bachilleres Maestros, etcetera. Recervas, Demandas, Testamento de Miguel Dipasouay, y varios papeles pertenecientes a las Estancias*. Don Miguel's testament is the 31st among some 35 documents which date from 1649 (the *pleyto* or complaint in the title) to 1752 (a *padrón* or listing of the households in Biñan).²²

(*Libro Letra S* was followed by *Libro Letra T*, which is a hefty compilation of Pedro Calderón y Henríquez' investigation of the peasant revolt of 1745 that shook the estates of the religious corporations and especially Biñan. However, the vicissitudes of the hacienda under the Dominicans are beyond the scope of this work.²³)

The Tagalog language in Don Miguel Dipasouay's will

Dipasouay's will is a treasure trove of personal names and archaic words that otherwise can only be found in 17th century Tagalog dictionaries. For the following sections, we have used the early 17th century dictionary compiled by Juan Francisco de San Antonio (SA).²⁴ Glosses or definitions, and the corresponding changes or variations in meanings are compared with the 20th century dictionary of Panganiban

²¹ Villarroel, I, 60.

²² Arnaiz, 238-244.

²³ For an accessible account of the Revolt of 1745, see Roth, *The Friar Estates of the Philippines*, 100-116. *Libros Letra T* is now *Libros SS* in the AUST.

²⁴ One of two copies that formed the basis for the publication of SA is in AUST, which is catalogued as Folletos 215. The other copy is in the Bibliothèque Nationale de France in Paris.

(JVP). (Not being a linguist or philologist, the author apologizes for any gaffs in the pertinent discussions below.)

Ancestors

Dipasouay mentions four ancestors who have no surnames: Alagiag, Dimagpitagan, Gatdula, and Ubanin, indicating they had not yet been baptized.

Alagiag. No root-word found in the dictionaries.

Dimagpitagan. *Pitagan* means mutual respect (SA, 211). Curiously, *dimagpitagan* would mean the lack of respect between two persons.

Gatdula. *Dolà*, which nowadays means a drama (spelled *dulà*), in the 17th century meant ‘to get together for an event’ (SA, 89). *Gat* is a pre-Hispanic honorific term (SA, 97). *Gat Dola* in fact is mentioned as an example in San Antonio’s gloss of *gat*, an indication of its currency as a name. ‘Gatdola’ may have referred to how a leader convoked his community.

Ubanin. *Ubanin* is a person with grey hair; *oban*, SA, 182.

We have an inkling here of how old people were referred to by some physical aspect, such as grey hair; a person with this name may not have been called this way when he was younger. The other two names suggest facets of pre-Hispanic leadership. Gatdula brings to mind a leader preparing an activity to attract his followers to a meeting. Dimagpitagan on the other hand may be a back-handed complement to one’s stoicism or readiness to fight.

Dipasouay’s referring to one of his sons as *ama ni Graviel*, father of Graviel, is evidence of the Tagalog pre-Hispanic practice of naming fathers after their children.²⁵ The spelling ‘Graviel’ instead of our more familiar ‘Gabriel’ is also encountered in many 17th century Philippine documents; in fact it was amply used in Spain.²⁶

Other surnames

We list below the other names mentioned in the will, for which some etymology has been found, in alphabetical order.

Auay. Today’s *away*, ‘fight,’ the same meaning as in SA, 20; this source adds however that it referred to a group, and not a specific person. Rather than saying, *Sinong caauay mo?* (“Who is your enemy?”) it was more proper to say

²⁵ Scott, *Barangay*, 217.

²⁶ Santamaria, 2012, 141.

Sino-sinong caauay mo? (“Who are your enemies?”).

Baslig. In JVP, 136, this is a variation of *basnig*, a kind of net fishing gear.

Bauit. In JVP, 146, *bawít* is a twisted finger.

Bolauan. In SA, 46, *bulau* was an object colored bright red or vermillion (*bermejo*), such as a cloth dyed with this color. Same meaning in JVP, 191, who adds however a second meaning: *buláw*, a young suckling pig. With the suffix *-an*, *bulauan* could mean a place where either such a color could be found, or where young pigs were kept. JVP, 191, has a gloss for *bulawan*: gold, or the color of gold, as is the same for other Philippine languages. Don Miguel’s sister Gracia Bulauan may have kept a lot of gold, or wove bright red cloth, or tended piglets, or all of the above.

Calig. Not in the dictionaries.

Dayangbasi. The mother’s name is probably from *dayang*, ‘lady,’ and *basay* (SA, 35) the equivalent of *basal*, ‘the ringing of a bell;’ *dayangbasi* may have been the spouse of the *capitan basal*, or mayor, although this is not mentioned in the document.

Dossa. *Dusa*, SA, 91: penalty. An appropriate secondary name for a headman or law-enforcer.

Gatsarili. From the honorific title *gat*, and *sarili*, which in SA (220) meant a personal property. In other usages and dictionaries it was spelled *sadili*, and was used to refer to larger entities such as land.

Gogol. SA, 102: to spend without benefiting; to spend for the benefit of another. JVP, 450: *gugol*, expense, expenditure.

Hilapo. There are two meanings in SA (115): the first, accented on the penultimate syllable, refers to scratching or rubbing one’s face. The second, pronounced *hilapò*, was a weight of gold about 20 or 21 carats. Both meanings are still in JVP, 498.

Lobayin. From *lubáy*, to slacken a rope; SA, 156, and metaphorically, *Malubáy na loob*, one whose anger or irritation quickly disappears. In JVP, (655), this has evolved to reducing the intensity or stopping altogether of an action.

Louatan. From *louát*, to slow down one’s work or journey with many stops, such as conversing with friends; SA, 162, and JVP, 672.

Panalangin. Prayer; SA, 200.

Pili. In SA (208) there are three meanings, depending on how it is pronounced. 1. *Pili*, the act of selecting, between bad and good. 2. *Pili*, a kind of nut. 3. *Pilí*, the act of twisting something so resistant to the action, such as a thick rattan, that almost results in that object's destruction. The three meanings are still in JVP, (805), although the third simply means twisted or contorted.

Pinita. In SA (210-211) there are two root words. 1. *Pita*, strong selective desire (same as in JVP, 813). 2. *Pitâ*, very well soaked, as a dress after the rain; in Panganiban (813), low or watery land.

Quita. ('to see,' 'to show,' 'earnings'). *Cqita*, SA, 69; *kita*, JVP, 291; the meaning 'earnings,' derived from Spanish *quitación*, is not in SA.

Salangang. A rather interesting word. In SA, 224, *salangáng* is an impetuous person who disobeys orders, and more so commits offenses knowing that they are wrong; and metaphorically, setting sail even in bad weather. In JVP, (865): 1. objection or protest; 2. navigating against the wind. Curiously, through the absence of two letters, the opposite meaning precedes in both SA and JVP: *salansán* is an orderly stack of lumber.

Tanica. Not in the dictionaries.

Timbang. In both SA (269) and JVP, (975), weight.

Obsolete or unusual Tagalog words, phrases, or meanings

The meaning or sense of some words is better glimpsed through the context in the phrase, or in the way the word is 'enveloped' or 'interrupted' by Tagalog affixes. Therefore, the entries, whether single words or phrases, are here listed according to order of appearance in the will, instead of alphabetically. The annotations that follow each entry include brief pointers on social customs of Dipasouay's time, such as *bigay caya* ('bride price') and *onrras* (today's *undas*, the commemorations of the dead). Such an arrangement allows for approximately the same amount of both Tagalog and Spanish texts to face each other in a spread.

§1. *at ang yna-amo-amo cong pinipintacassi ang mahal na Virgeng hari nang mangâ angeles.*

- *pintacasi*. SA, 209, intercessor or lawyer. This meaning, although retained in JVP, 809, has been overtaken by a modern one: cockfighting sessions held during festivals.

- *hari*. The sense in SA, 112, king or absolute lord, is masculine. But here its use is not gender specific.

§1. *calagyo*. SA, 138: *lagyô*, namesake; in earlier times, the interior of the person (the lexicographer admits, “I have not heard this used”). JVP, 222: *kalaguyo*, 1. intimate friend; 2. paramour, concubine.

§2. *at nag alila nang caniyang mahal na dogo at passion*; §18. *sa magandang alila sa aq.n*. SA, 9: *alilà*, care of the sick; from here, it is applied to the head of the family, the gardener of an orchard, or the cowherd who takes care of all the needs of his flock. JVP, 33: 1. (obs.) poor person or animal under one’s care; 2. servant.

§2. *sapotan nang abitong ytim*. SA, 233: *sapot*, burial shroud (*mortaja*).

§5. *salapi*. The *salapi* was what the early Tagalogs called any coin worth half a peso, equivalent to one *tostón* or four *reales*. JVP, 866: *salapî*, money in general.

§6. *panaco*. SA, 201: *pañgacò*, a promise, especially one made to God; deriving from *acò*, a promise made in necessity, or to prevent the repetition of a fault (*ibid.*, 4). Today spelled *pangakò*.

§7. *Ang bilin co pa pag onrrassan ang caloloua co nang ysang missa cantada*; §7 *ybili nang candelas sa pagca onrras sa caloloua co*; §8 *limossan sa pag oonrras nang caogalian*. Shortened form of *honras fúnebres*, funeral honors. JVP, 1011: *undrás*, All Saints’ Day, All Souls’ Day. Now popularly shortened to *undás*. In Tagalog and other Philippine languages, ‘d’ and ‘r’ are often interchanged.

A Spanish translation of the Tagalog will made by Doña Catalina Sangnilay, in Quingua, Bulacan, on January 8, 1649 also makes use of *honrras*: *Yten mando assimesmo se me hagan mis honrras una missa ressada lo qual cum por ser mi voluntad* (APAF, Testimonio jurídico).

§12. *binassahan*. SA, 35: old clothes. Now refers to cleaning rags.

§12. A *tahil* was a piece of gold worth ten *reales*, or two and a half *tostones* of silver. Potet, *Numbers*, 313. Using this equivalence, eighteen *tostones* is actually worth seven and one fifth *tahils*.

§14. *naypagpalit at nasira sa aming nagasta*. The sense of *sira* here, as well as in the *trasumpto*, is something that was used up. This contrasts with SA, 240: *sirà*, destruction of something, with little feeling of loss.

§15. *Ang pahaiaig co pa: ang otang co pa sa assaua co sang pouong pessos, holihan co sa aquing bigai caya*. *Bigay-caya* was known as ‘bride-price’ or ‘dowry,’ given by the groom to his wife and family. It seems Don Miguel’s bride-price still lacked ten pesos, which were now to be paid his wife by his executors. SA, 122: *hulí*, the rear or last part; JVP, 523, has a better example: *hulihán*, balance of account or debt. When Don Augustin Caso and his wife Doña Maria Guinto sold land to Don Andres Capiit in Tondo in 1614, they arranged to have money paid in full, with no arrears: *salaping tonay na binilang at ualanholijan* (José 2020, 103). On *bigay-caya*, see Camacho, 71-74.

§16. *dapit calonoran*. In the *trasumpto*: ‘on the other side towards the west (*poniente*, ‘where the sun sets’). *Calonoran* is literally, the place of drowning; SA, 160: *lonor*, drowning. From here is derived the present *kanluran*, JVP, 245, west. A similar etymology is that of ‘occident,’ which comes from Latin *occido*, to kill or to fall, apart from (the sun) to set.

§17. *apat na golang na nagmana*. SA, 102: *gulang*, age of one who has white hair (*vejez de el que tiene canas*). In the *trasumpto*: *los que heredaron de quatro abulengos*, ‘those who inherited from four ancestries or descent.’ JVP, 451, *gulang*: age, maturity.

§19. *moui cay D.a Maria Louatan*. §18. *at sila ang dapat maouian*. §19. *moui sa mangâ apo*. These three phrases speak of land being turned over to certain people, similar to SA, 190: *oui*, return of a place, or of a part where it came from. JVP, 1018: *uwí*, going home or returning to one’s abode.

§24. *pinaracon cataoan*. In modern Tagalog orthography *pinadakong katawan*, a rather archaic ancestor of today’s *pinakatawanan*, to have made (x) represent the speaker. In SA, 64: *catau-an*, body, lends itself to *siya ang nangangatau-an sa acquin*, ‘he is the one representing me.’

§24. *at magtanğat maghayag ng mga ari co*. SA, 260: *tañgà*, penalty or sign, placed on somebody who has exceeded in something. JVP, 956 *tangà*: Old Tagalog, old-time prohibition with a penalty clause.

§24. *at con sacali’t mi somouata sa alinmang clausula*. SA, 233: *sauatâ*, the act of disturbing somebody, but failing in one’s bad intentions. JVP, 890: *sawatâ*, check to stop, prevention.

§24. *ang siyang bahalang tomangcacal*. SA, 260: *tangcacal*, somebody’s dispute, taken up by another (*pendencia de otro, tomada por suya*). JVP, 957: *tangkakal*, protective support.

§25. *cap.n bassal*. *Capitan basal*, equivalent to today's town mayor. "The mayor was granted a bell [*basál*] or gong of authority, and he was the only one allowed to ring it;" Potet, *Liliw*, 14. SA, 34: *basal*, 'the act of ringing their bells, which had different tones, as we [Spaniards] have our own.' Scott, *Barangay*, 221, says the *basal* was the drumstick with which the leader beat the gong to summon his people. Don Carlos Calao was referred to as a *capitan baçal* in a 1602 Tondo document mentioned elsewhere in this article. Towards the end of the 17th century, the *capitan basal* was known as the *gobernadorcillo*. Eventually, the bell, gong, or drumstick was replaced by the *vara*, the Spanish staff of command: in a Tagalog document dated 1706, *capitan may baras* was already in use; (AUST, Edict versus Olombayan).

§25. *At holi cong cay bigat loob at paghahauan co.* §25. *calooban cong lahat at vacas cong hatol at paghahauan saay cargo nang aquing conciencia.*

- *paghahauan*. SA, 113, *hauan*, clearing a field of any obstructions; hence metaphorically, *hauanan mo ang loob mo nang casalanan*, 'cleanse yourself of your sin.' JVP, 486: *hawan*, clearing (a) in a forest by lack of growth of by having the trees and plants cut down, (b) in a wide space by the removal of crowds or goods, (c) in the sky for having no clouds.

- *saay*. SA, 218: *saar*, warning, prohibition, hindrance, synonymous to *tangà* (see above, §24). JVP, 850: *saát*, Old Tagalog, restriction, prohibition.

§25. *at nagfir[ma] itong misaquit [nito?]* ng *sulat tagalog*. 'And this sick person signed in Tagalog writing.' Note that the word *baybayin* was not used.

Spanish and Latin words in the Tagalog text

Some Spanish words which were culture-bound were not translated into Tagalog. Those with theological content, most of which remain in their Spanish form in many Philippine prayer books, include: *misterio nang sanctissima trenidad ... Espiritu Santo ... perssonas ... Dios; mancha; missa cantada; passion; and descargo [nang aqueng] conciencia*.

Those with juridical concepts or procedures that were not rendered into Tagalog equivalents were: *almoneda*, auction; *alvaceas*, executors; [*maga*] *apelar*, to appeal; *autto*, decree; *clausula*, clause; *cobdicio*, codicil; *diligenzia*, proceedings; *ymbentario [inventario]*, inventory; *jueces*, judges; *jueces eclesiasticas*, ecclesiastical justices; *justizia*, justice; *minester [menester]*, necessary; *notificaciones*, notifications; *poder de palabra*, power of the word; [*y*] *remate*, to conclude; *sentencia*, sentence; [*mag*] *suplicar*, supplicate; and *testamento*, testament.

Three special Spanish and Latin terms need a little more explanation.

- [*taong*] *fatal*, also *año fatal*. Literally, ‘fatal year.’ Dipasouay grants an additional two or three years, if the ‘fatal year’ had passed without everything being settled, for the executors to complete their transactions. Catalina Sangnilay, in her will of 1649, mandated a similar leeway: that her executors not be relieved of their duties even if the *año fatal* had been reached, and that they be allowed some more time to accomplish this (APAF, Testimonio jurídico).

- *In solidum*. A special Latin term used in civil law, which is an obligation or contract when each party is liable for the whole, so that a payment by one is payment for all. Dipasouay reminds his executors to apply *ensoledum* in the distribution of his goods. The same instruction is also given by Catalina Sangnilay, in the will referred to above: ‘so that the five [heirs] will be equal by *yn solidum*’ (APAF, Testimonio jurídico).

- *mandas forssossas* or ‘forced bequests’ perhaps refer to taxes and other incidental expenses. Juana Manahin, in her will of 1694, allows for six *reales* to pay her *mandas forzosas* (APAF, Testamento; see also José and Sembrano).

Archaic Tagalog orthography

1. One of the challenges in negotiating texts handwritten in archaic Tagalog is the seeming carelessness in separating one word from another, or in combining syllables of one word with those of the next. In the example below (Fig. 2), *hindi panag mamalio, ... at song masang palatayacong ...* would be rendered today as *hindi pa nagmamaliw, ... at sumasampalataya acong ...*

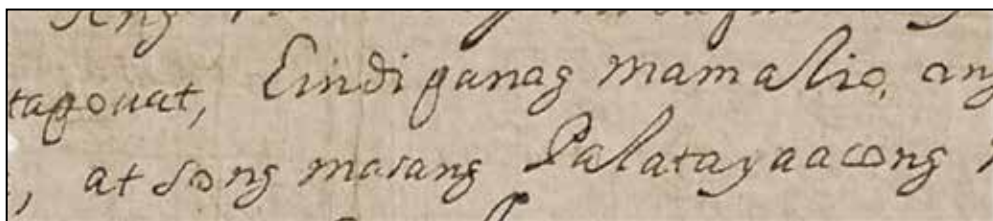


Fig. 2. *hindi panag mamalio, ... at song masang palatayacong ...*

Some words were combined: *anacong* [*anak kong*]; *manamin* [*mana namin*]; *siyaming* [*siya aming*].

Many others were disjointed: *nay q. nahihiga*; *pa q. samang* [*pakisamang*]; *ytorinamang* [*ito rin namang*]; *q. nacalas cot sinisira* [*kinalas ko't sinisira*].

A similar manner is observed in one of the earliest Tagalog manuscripts in the AUST, dating from 1602.²⁷ This may be related to cultures where silent reading was the exception, in other words texts of this time were meant to be read aloud.²⁸

2. Absence of apostrophes ['] when connecting with *at* or *ay*:

- *at con sacalit* [at kung sakali't]; *ang bilin coy* [ang bilin ko'y].

3. Common exchange between [d] and [r]. This trait is still found in the Tagalog dialect of eastern Rizal, and on Talim Island.

- *pinagboquidan* [pinagbukiran].

- *nari nadamay* [na di nadamay]; *nacapagcaracay* [na kapagdaka'y]; *onrras* [undas]; *rapit ybaba* [dapit ibaba]; *rapit ytaas* [dapit itaas]; *ypagbayar* [ipagbayad]; *ypinaringig* [ipinadinig].

4. Representation of 'hard' [g] in [ng or ŋ] before a vowel, with a capital g, [G]:

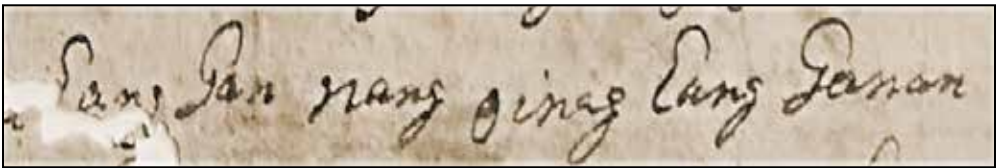


Fig. 3. - hangGan nang pinaghangGan.

5. Representation of 'soft' [g] in [ng or ŋ] before a vowel, with a [^] over both letters [ng], but with a tendency to slant over the [g]:

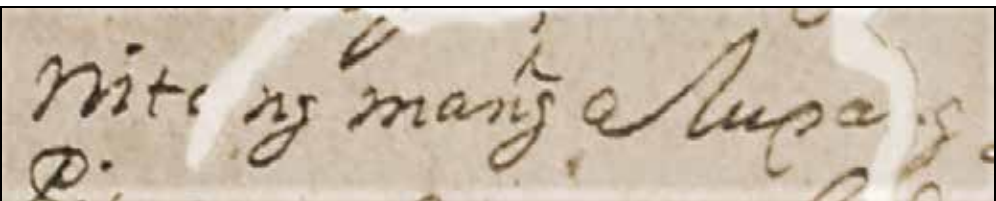
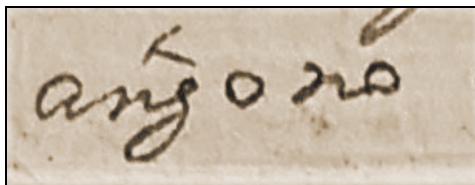
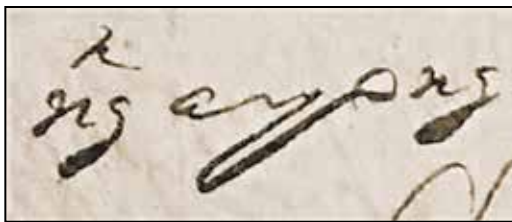


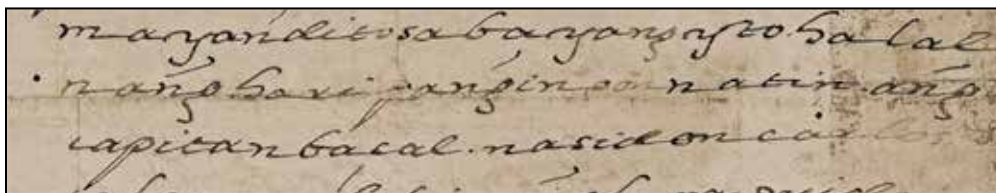
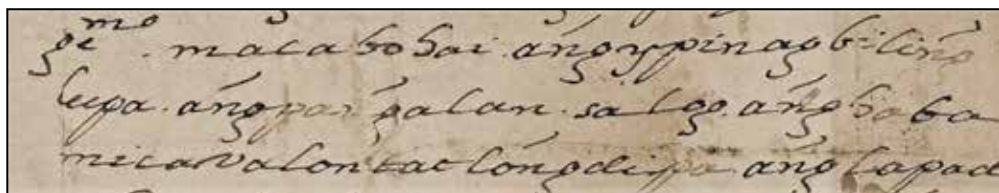
Fig. 4. nitong mang[^] lupang

²⁷ [Sale of land by Don Carlos Calao to Don Geronimo Macabohai], Tondo, 23 February 1602, AUST, Libros 22, fols. 139-193v.

²⁸ "[Ancient] Greek texts generally lacked spaces between words – a key exception was in lists – which acted almost as a veto on silent reading and contemporary references make clear the practice was exceptional." Monro, 23.

Fig. 5. *angono*Fig. 6. *ngayong*

In the 1602 Tagalog text mentioned above, the 'soft' [g] is written with a dash over it, as in the two examples below (note that the [n] in [ŋ] also receives an upper dash):

Fig. 7. The middle line reads: *nañg hari panginoon natin añg ...*Fig. 8. The middle line reads: *lupa añg pangalan salog. añg haba ...*

6. [**Mi**] represents today's [may]:

- acoy **mi** saquit; at con sacalit **mi** somouata.

7. Presence of the prefix or infix [**ong**] which has now been replaced by [um]:

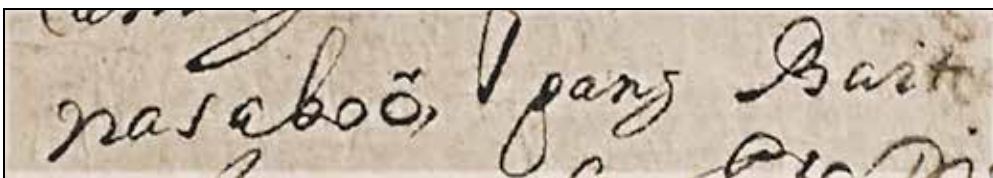
- **song**masangpalataya [**sum**asampalataya]; **gong**maua [**gum**awa].

8. Presence of [**ng**] which has now been replaced by [m] or [n]:

- mal**ang**passan [**malamp**asan]; mag**song**do [**magsun**do]

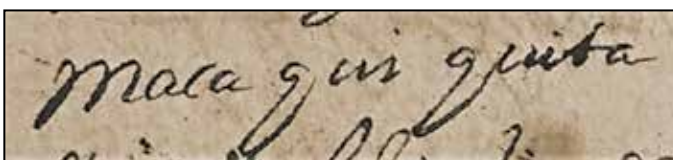
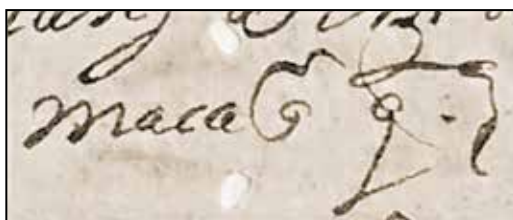
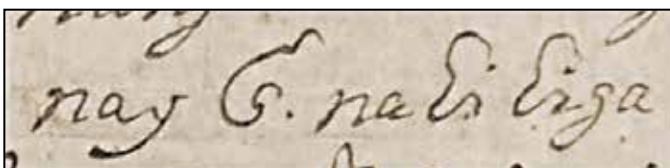
9. Final o after repetition rendered as **ô** (only in *boo*, but not in *totoo*)

- anac na **boô**; nasa **boô** pang bait.

Fig. 9. *nasa boô pang bait*

10. The character [q] by itself represented today's [kay] or [ki]:

- ang ganang sa **aq.n** ganang **q**. Don Juan [ang ganang sa **akin** ganang **kay** Don Juan]; maca **q**. quita or maca **q.q.ta** [makakikita]; nay**q**.nahihiga [na ikinahihiga]; **q**.nomot [kinomot]; ypina**q**.quitopad [ipinakitupad].

Fig. 10. *macaquiquita* (spelled out)Fig. 11. *macaquiquitang* (abbreviated)Fig. 12. *nayq.nahihiga* [na ikinahihiga]

Atypical Tagalog grammar (from today's perspective)

1. at **ynabili** co nang aqueng **quinomot**. Today, this would be at **ipinambili** ko ng aking **pangkumot**.

2. In today's Tagalog grammar, a [ng] is added to the end of a word to connect with a modifier, direct object, or related word. Several times, though not always, this connective in Dipasouay's text lacked the final [g]. In the following examples, the last letter of the word which should carry a [g] is in bold.

- *ang lupan madhoya; cahatin salapi; micalauan cahati; namang maguin calooban; pagbibigai con caliuanagan.*

In other examples, the opposite was true, e.g. a [g] was added where today this would be absent.

- *Ang biling co; Ang cataoang coy; sacatao ang co [sa cataoang co].*

Tagalog scribe's errors or omissions

1. Repetition: *ay sucat ay sucat* [§24]; *nang a* [at the end of the line]/ [beginning of the next line] *ama.*

2. Uncompleted word: *at nagfir* [lacks *ma*] *itong misaquit.*

3. In §17, *ang ganan sa aquin ganang qui Don Juan Dossa* can be read in two ways: as 'my share comes from Juan Dossa' which is logical, because Dipasouay acknowledges Dossa as his father earlier in the will; or 'my share goes to Don Juan Dossa,' which is problematic if Dossa was his father, unless there was somebody else with that same name. This seems to be the case in the *trasumpto*, which adds that Juan Dossa was his Dipasouay's nephew. Was this an innocent omission of the scribe, which was rectified by the translator 85 years later?

Notes on the scribes' Spanish translation (trasumpto)

1. *que me hallo enfermo enfermo* (§1) seems to be the correction of a misspelled word by adding the correctly spelled word after the wrong one, without striking it out.

2. The scribe was careful to note the missing letters in a text by describing the space where letters would have been: §25, *Francisco = a que se halla roto comido de polillo el original como medio dedo de largo = Acali.*

3. Certain Tagalog figures of speech were rendered more direct to the point, or other details were not included, in the *trasumpto*:

- *Ang assaua cong casing-ysang cataoan* (§1), literally ‘my wife who is one body with me’ is just translated as *mi muger legítima*.

- *ay combaga aco’y di na patauarin nitong hiram cong bohay* (§2), literally, ‘if my borrowed life will not forgive me,’ is matter-of-factly *en falleciendome*, ‘when I die.’

- *sang tahl na guinto sarili co sa assaua co* (§12), literally, ‘the one *tahl* of gold in my possession (separate from my wife’s)’ is simply *tengo un tae de oro*, ‘I have a *tae* of gold.’

- *ay naypagpalit co nang labin valong salapi* (§12), ‘I exchanged for eighteen *salapi*,’ is converted into the Spanish equivalent, *que hē comprado en dies y ocho tostones*, ‘I bought for eighteen *tostones*.’

The baybayin and other signatures

Don Miguel Dipasouay signed his name in what the scribe called *sulat Tagalog* (not *baybayin* as what we would call it today): *do-mi-ge-di-pa-so-wa*. His rather angular and thick strokes contrast with the lighter, wavier *baybayin* signature of Francisco Calig, *pa-ra-si-co-ca-li*. Insects eating through Calig’s signature have left tentacle-like holes, but thanks to Dr. Jose I. del Rosario’s photographic documentation in the 1930s a complete image of all the characters has been preserved (Santamaria 1938, images 91 and 41, respectively).

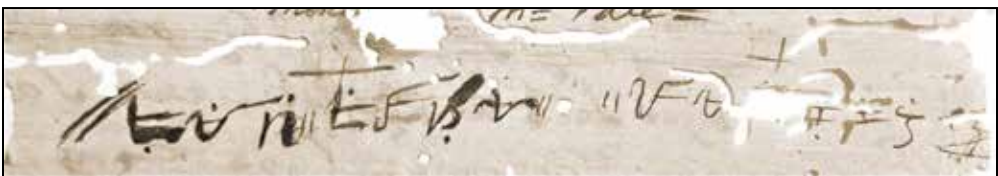


Fig. 13. Signatures of Don Miguel Dipasouay and Francisco Calig in *sulat Tagalog*.



Fig. 14. Signature of Francisco Calig, photographed in the 1930s.

The other four signatures are Western in style, terminating in personal knot-like flourishes. Those of Don Francisco de la Cueva and Don Andres Morones, are refined, while that of Juan Salangsang is a bit unsure, but that of the *escribano nombrado*, Bentura Orazion, is the most florid and squiggly. The fifth witness did not know how to sign; his name is unfortunately eaten through by insects, leaving us to guess the three or four letters needed to complete his surname: Francisco - - -acali.

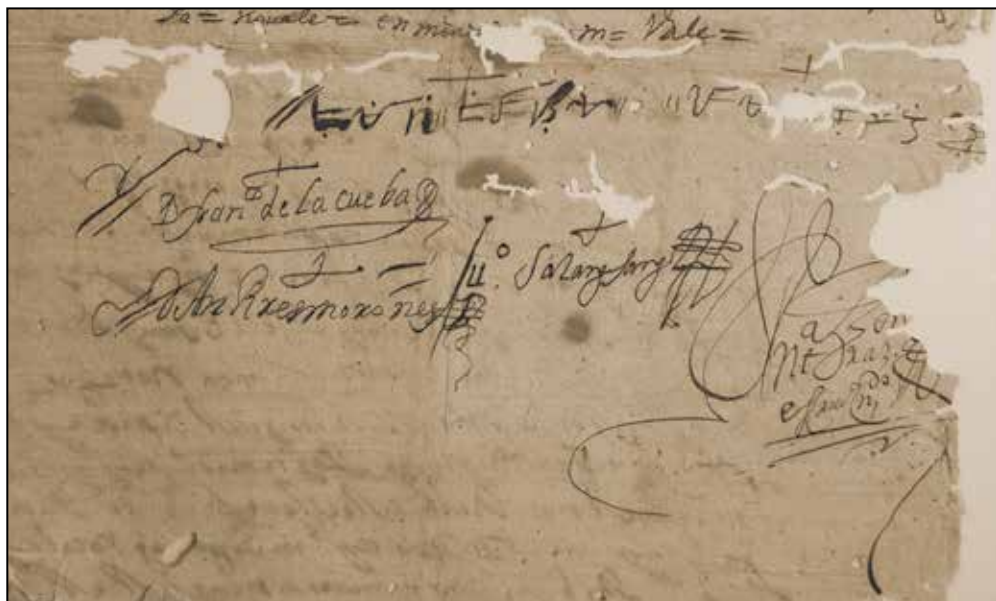


Fig. 15. Final page of Don Miguel Dipasouay's will with signatures of the testator, witnesses, and scribe.

The last rites

As Dipasouay commends his soul to God, he requests that upon his last breath, the bells were to toll a dirge. He wishes that his cadaver, shrouded in the black habit and cincture of Saint Augustine, be buried inside the church of Saint Anne of Taguig. (Saint Augustine was the patron saint of the Augustinians who were the ministers of both Taguig and Pasig across the eponymous river.) The funeral mass should be replete with a sacristan, singers, and candles. The subsequent *honras* or exequies commemorating his passage to the hereafter should likewise be observed with sacristan, singers, and candles. Don Miguel ensured that there would be enough alms for each of the expenses involved.

Having unburdened his soul of worldly aches—and having dispossessed himself of property that three centuries later would be prime real estate—Don Miguel Dipasouay was ready for his encounter with the Lord.^{PS}

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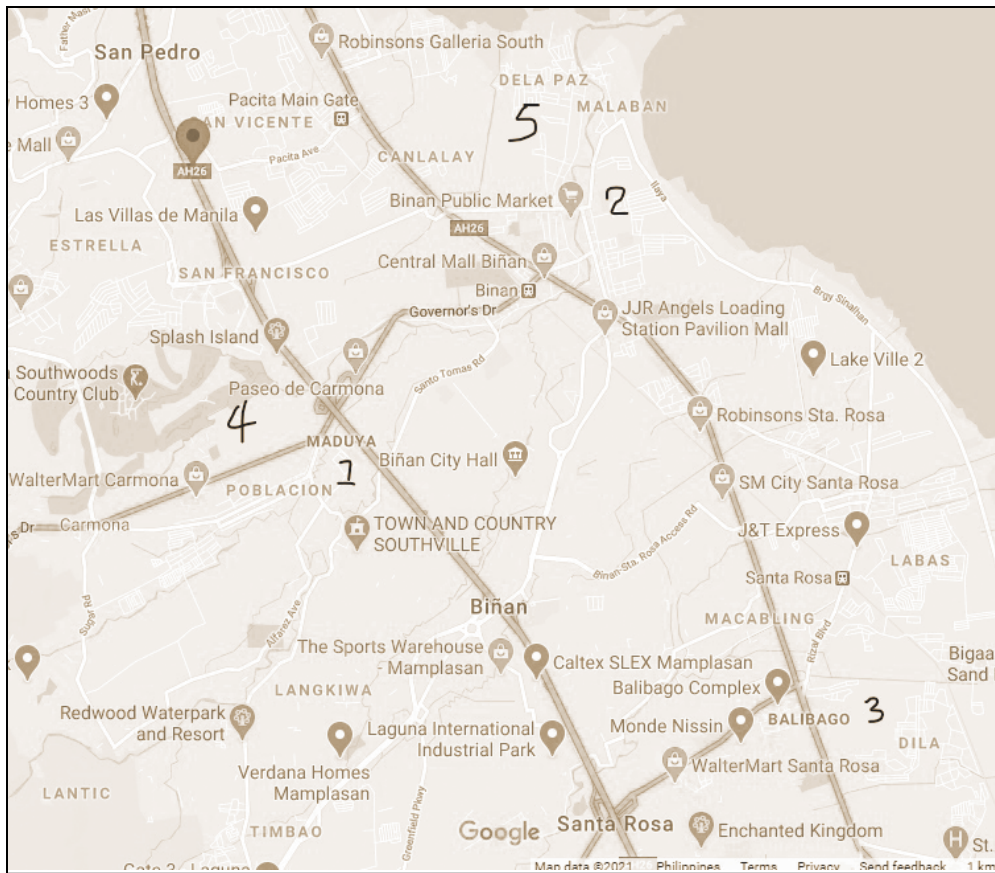
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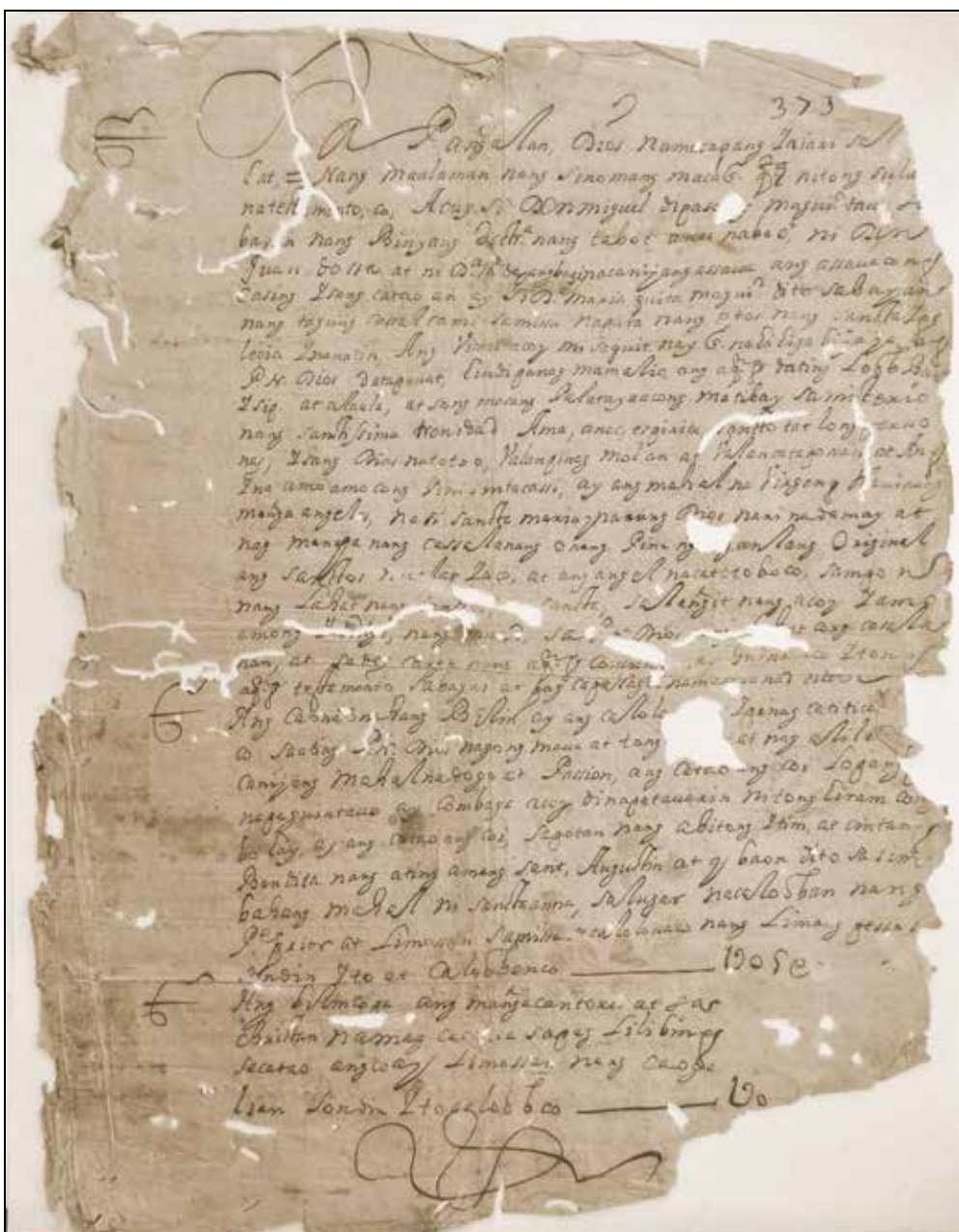
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Map of Biñan-Carmona-Santa Rosa area

1. Maduya, Carmona, Cavite
2. Poblacion, Biñan City, Laguna
3. Balibago, Santa Rosa City, Laguna
4. Possible old site of Cabilang Ibayo/ Sorosoro/ Pinagbabagan
5. Possible old site of Caloocan, Biñan City, Laguna





First page of Don Miguel Dipasouay's will, 15 August 1654, Taguig; AUST Libros 10.31, fol. 373.

[Testamento ni Don Miguel Dipasoay, Taguig, ika-15 ng Agosto ng 1654]

[In transcribing the Tagalog text, disconnected words were properly joined, or compounded syllables were separated to form recognizable words. Proper names were capitalized. Commas that are obtrusive to present-day readers were removed; on the other hand, apostrophes, commas, hyphens, and periods, where they were not used in the original text, were added for the same readers. Commonly abbreviated words were spelled out, the additional letters italicized: magui.o, maguino.o.]

[fol. 372v] Testamento [- -] de Don Miguel Dipasoay, maguino tauo sa bayan nang Binyang doctrina nang taboc ngayong tao de 1654. residente en Tagui en 15 de Agosto de 1654 años.

[373] [§1] Sa pangalan, Dios na macapangyaiari sa lahat, = nang maalaman nang sinomang macaquiquita nitong sulat na testamento co, aco'y si Don Miguel Dipasoay, maguino tauo sa bayan nang Binyang doctrina nang Taboc, anac na boō, ni Don Juan Dossa at ni Doña Maria Dayangbasi na caniyang assaua. Ang assaua cong casing-ysang cataoan ay si Doña Maria Quita maguino dito sa bayan nang Taguiig. Cassal cami, sa missa na para nang otos nang Sancta Yglesia Yna natin. Ang vica co, aco'y mi saquit nayquinahihiga biyaya ang Panginoon Nating Dios. Datapoua't hindi pa nagmamalio ang aquing dating loob, bait, ysip at alaala, at songmasangpalataya acong matibay sa misterio nang sanctissima trenidad Ama, Anac, Espiritu Santo tatlong perssonas, ysang Dios na totoo, valang pinagmolán at valan catapossan; at ang yna-amo-amo cong pinipintacassi, ay ang mahal na Virgeng hari nang mangá angeles, na si Sancta Maria yna nang Dios nari nadamay at nag mancha nang cassalanang onang pinanganganlang original; ang sanctos na calagyo co, at ang angel nacatotobo co, sampon nang lahat nang sancto, at sancta, sa lañgit nang aco'y yamo-among Yhingi nang tauad sa Panginoon Nating Dios [- -], sa lahat cong casalanang, at sa descargo nang aqueng conciencia, ay guinaua co y tong aquing testamento sa bagai at pagcapalagai na ma-ysosonod dito.

[§2] Ang caonaonahang bilin ay ang caloloua co'y ypinagcatituala co sa ating Panginoon nating Dios na gongmaua at tong [- -] at nag alila nang caniyang mahal na dogo at passion. Ang cataoang co'i lopang [- -] napaguintauo ay combaga aco'y di na patauarin nitong hiram cong bohay, ay ang cataoang co'i sapotan nang abitong ytim, at cintang bendita nang ating amang sant Augustin at ybaon dito sa simbahang mahal ni sancta anna, sa lugar na calooban nang Padre prior at limossan sa missa sa caloloua co nang limang pessos. Sondin yto at calooban co. V 05p.

[§3] Ang bilin co pa: ang mañga cantores at sachristan na magcacanta sa paglilibing sa cataoang co ay limossan nang caogalian. Sondin yto at loob co. V 0 [- -]

[fol. 373v]

[§4] Ang bilin co pa: ang ybili nang candelas na yylauin sa pag lilibing sa aquin. Ysang pesos. V01p.

[§5] Ang biling co pa: capagcapatid nang hininga co ay aco'y ypadobla nang campana at limossan nang cahatin salapi. V00p 2 r.

[§6] Ang bilin co pa: ang panaco sa cofradia nang a[sic] ama nating Sant Augustin cahatin salapi. V00p 2 r.

Testamento de Don Miguel Dipasouay, Taguig, 15 de Agosto de 1654

[fol. 371] Año de 1739. Testamento de Don Miguel Dipasouay Yndio de Biñan.= residente en Tagui en 15 de Agosto de 1654 años.

[*Note: The transcription of the Spanish translation has been slightly modernized: abbreviations spelled out; diacritical marks applied. Some punctuation marks were applied, to make reading of the long sentences more manageable.*]

[fol. 376v][§1] En el nombre de Dios todo poderoso= para que sepan todos qualesquiera que viere este mi testamento, como yo Don [377] Miguel Dipasoay natural y principal del pueblo de Biñan doctrina del de Tabuco hijo legítimo de Don Juan Dosa, y de Doña Maria Dayangbasi su esposa; mi muger legítima es Doña Maria Quita principala de este Pueblo de Tagui, somos cassados segun ordena la Sancta Yglesia nuestra Madre Digo; que me hallo enfermo enfermo [*sic*] en cama por voluntad de Dios nuestro señor, pero estoy en mi entero juicio, memoria, entendimiento, y voluntad como siempre; y creo firmemente al Misterio de la Sanctíssima Trinidad Padre, hijo, y Espiritu Santo, tres personas y un solo Dios verdadero sin principio, ni fin; y rruego por mi abogada a la puríssima Virgen Reyna de los Angeles Maria Sanctíssima Madre de Dios concebida sin mancha de pecado original; al Sancto de mi nombre, al Angel de mi guardia y a todos los santos, y santas del cielo, para que pidan por mi a Dios nuestro Señor perdón de todos mis pecados; y para el descargo de mi conciencia hize este mi testamento en la forma y manera siguiente.

[§2] Primeramente: encargo que encomiendo mi Alma a Dios nuestro Señor que la crio y derrimió con su sanctíssima sangre, pasión y muerte, y mi cuerpo a la tierra de onde [*sic*] vino, y en falleciendome sea amortajado con el Habito negro y sinta vendita de nuestro Padre san Augustin, y se entierre en esta Yglecia de Santa Ana en el lugar que fuere servido el Padre Prior, y den de limosna cinco pesos [377v] por la Missa de mi Alma. Lo qual cumplan que es mi voluntad. Voo 5 p_r_

[§3]- Mas encargo que den de limosna que se acostumbren a los cantores y sachristanes que han de cantar en mi entierro. Lo qual cumplan que es mi voluntad. _

[§4]- Ytt encargo que compren un peso de candela para alumbrar en mi entierro. Voo 1p_r_

[§5]- Ytt. encargo que luego que yo espirare mande tocar doble la campana y den dos reales de limosna. Vooop2r.

[§6]- Ytt. encargo que doy de herencia a la cofradía de nuestro Padre San Augustin dos reales. Vooop2r.

[§7] Ang bilin co pa: pag-onrrasan ang caloloua co nang ysang missa cantada at limossan nang tatlong pessos. V03p.

[§8] Ang bilin co pa: ang ybili nang candelas sa pagca-onrras sa caloloua co dalauang pessos. V02p.

[§9] Ang bilin co pa: ang mangâ cantores at sachristan ay limossan sa pag-oonrras nang caogalian. Sondin yto at loob co. V [*blank*]

[§10] Ang bilin co pa: ang pamana co sa mandas forssossas tatlong ba[- *-hagui?*] na capagcaracay ybinobocod co sa yba cong ari. V00p 3r.

[§11] Ang pahaiaig co na pagbibigai con caliuanagan dito, sa aqueng testamento ay aco'y valan aring cassamahan coming mag asaua liban sa dalaoang tapaian, Pasig, ang ysa'y basag na, ito'i too.

[§12] Ang pahaiaig co pa: sang tahlil na guinto sarili co sa assaua co ay naypagpalit co nang labin valong salapi ay nagasta co na naca[- -] at ynabili co nang aqueng quinomot at binassahan. Yto'i totoo.

[§13] Pahaiaig ko: isa ang aquing catana, at ysa alabarda. Ay itong alabarda ay ypinagcaloob co sa anac co que ama ni Graviel. Sondin ito at calooban co.

[§14] Pahaiaig ko pa: mi sariling guinto ang assaua co na ang timbang micalauan cahati ay aming naypagpalit at nasira sa aming nagasta. Bayaran nang mangâ alvacea co sa assaua co ang calahati nito. Sondin yto at calooban co.

[§15] Ang pahaiaig co pa: ang otang co pa sa assaua co sang pouong pessos, holihan co sa aquing bigai caya. Bayaran nang mangâ alvacea at yto'y totoo.

[§16] Pahaiaig co pa: ang lupan Madhoya mana namin sa aming [374] matatanda, na aming nonong qui Gatlula na magcapatid na boo ni Obanin, na ang cahanggan co sa rapit ytaas ay si Don Augustin Baslig Bauit at ang sa ybaba ay hanggan nang ylog nang Binyang. At casama rin nitong lupang yto ang ca-ybayio nitong Madhoya dapit calonoran ang cahanggan co rin sa ytaas narapit bondoc, ay si Don Augustin Bauit, at sa rapit ybaba patoloy sa tabi nang ylog nang Caloocan. Yto'i totoo.

[§17] Ang pahaiaig co pa: ang mangâ cassama co nitong lupa na papalaman dito sa clausulang sinondan, si Alagiag ama ni Don Juan Copette at si Don Augustin Tanica na ama ni Doña Maria Lobayin, ampon ni Doña Ynes Listo. Datapoua't ang calahati nitong mangâ lupang yto ay sarili co at mana co cay Dimagpitagan, at ang calahati ay siya naming casamahan ang ganang sa aquin ganang qui Don Juan Dossa na siyaming pagbabahaguinin [- -] apat na golang na nagmana. Yto'i totoo.

[§18] Ang pahaiaig co pa at Bilin, ay ylong lupang Madhoia sampon ybayeo nitong Madhoya hanggan nang pinaghangganan namin ni Don Augustin Bauit at hangganan naman nang pinagboquidan ni Don Antonio Yndian ay siang ypagbili nang mangâ alvacea

[§7]- Ytt. encargo que hagan una honrra de missa cantada por mi alma y den de limosna tres pesos. Voo3p_r

[§8]- Ytt. encargo que se compren de candelas para las honrras de mi alma dos pesos. Voo2p_r

[§9]- Ytt. encargo que den de limosna a los cantores y sachristanes que se acostumbran por dichas missa honrras. Lo qual cumplan que es mi voluntad. _

[§10]- Ytt. encargo que doy de herencia a las mandas forzosas tres reales que desde luego los aparto de otros mis vienes. Vooop3r

[§11]- Declaro para la claridad de este mi testamento que no tenemos entre yo y mi muger vienes algunos que tan solamente dos tinajas de Passi la una esta quebrada. Esto es cierto.

[§12]- Ytt. Mas encargo que tengo un tae de oro que hē comprado en dies y ocho tostones lo qual [378] tengo ya gastado en comprar manta y ropa de vestir esto es cierto.

[§13]- Ytt. encargo que tengo una catana y una alabarda, la qual alabarda tengo dado a mi hijo amani Gabriel. Cumpla esto que es mi voluntad.

[§14]- Ytt. Encargo que dicha mi muger tenia peso de seis reales de oro lo que tenemos vendido y gastado que lo paguen mis albaceas a dicha mi muger lo que importa la mitad de dicho oro. Lo qual cumplan que es mi voluntad.

[§15]- Ytt. encargo que devo a dicha mi muger dies pesos resto de mi dote, lo qual paguen mis albaceas que es cierto.

[§16]- Ytt. Encargo que las tierras nombradas Madjoya hemos heredado de nuestros abuelos llamados Gatdula y Vbanin hermanos legítimos los quales lindan assi arriba con Don Augustin Bauit y assi abajo con el rio del pueblo de Biñan; y son compañeras de estas tierras las que se hallan en la otra banda que mira assi al poniente de estas llamadas Madjoya y arriba assi al Monte con el dicho Don Augustin Bauit y assi abajo, que corre hasta la orilla del rio de Caloocan. Esto es cierto. [*right margin*: Marjoya]

[§17]- Ytt. Mas declaro que Alagiag padre de Juan Copete, y Don Augustin Tanica padre de Doña Maria Lubayin y Doña Ynes Lito; son mis consortes y compartes en las tierras contenidas en la clausula antecedente a esta pero que la mitad de estas dichas tierras son de mi pertinencia sola, que las ube y heredé de Dimagpitagan y la otra mitad [378v] las que son nuestros comunales; la parte que pertenece a mi sobrino Don Juan Dossa son las que hemos de compartir nosotros los que heredaron de quatro abulengos. Esto es cierto.

[§18]- [*left margin*: Marjoia] Ytt. Encargo que las dichas tierras de Madjoya juntamente las que se hallan en la otra banda de ellas hasta en el linde que tenemos entre nosotros y Don Augustin Bauit y hasta llegar en las simenteras que trabajó Don Augusto Antonio Yndian son las que se vendan mis albaceas para cumplir y executar todas las mandas forzosas y pagar mis deudas; y las que sobraren manden decir cinco missas por mi alma; y si sobraren más

co; at siyang ytopad sa lahat cong mandas dito sa *aquing testamento* at ypagbayar ang mangâ otang co; at con mi malabi ay ypapamissa ang caloloua co nang limang missa; at con mi matira pa ay paghatiin nang mangâ alvacea co na ang calahati ay ybigai sa mangâ apo cong cay *Doña Viatris* na magcacapatid at sampon nang anac ni *Don Pedro* Desilva; at ang calahati ay ybigay sa assaua co at sa anac cong cay *Doña Andrea* Pinita, ganti co sa magandang alila sa *aquin* na aco'y valan ybang ari. Sondin at yto at calooban co.

[§19] Pahaiaig co pa yaong binoquid ni *Don Antonio* Indian nasa ybaba hanggan nang ylog moui cay *Doña Maria* Louatan at cay *Don Matheo* at qui *Doña Maria* Timbang at sila ang dapat maouian. Sondin yto at calooban co.

[§20] Pahaiaig co pa: yaong lupa sa Caloocan na cassamahan naming magcapatid ni *Doña Gracia* Bolauan moui sa mangâ apo co cana *Doña Viatris* at sa anac ni *Don Pedro* deSilva. Sondin yto at loob co.

[§21] Pahaiaig co: ay caya co sinasarili ang lupang Madhoya ay ang capatid cong si *Doña Gracia* Bolauan ay mi ypinagbiling lupa [374v] na tatlong sucat sa Balibago; ay aco'y hindi binabahaguinan; ay itong lupang yto ang *aquing* ypinaquiquitopad. Sondin yto at calooban co.

[§22] Pahaiaig co pa: mana co cay nonong Obanin ang cassama co nito ay si *Don Luiz* Auay at si *Doña Maria* Panalanġin at si *Doña Maria* Hilapo na taga Passig. Ang bilin co'y silang tatlo cong casama nito ay siyang bahalang magconçiença sa *aquing* mangâ herederos, na yto'i yaong lupa sa ybayeo na tapat nitong bayan nang Angono sampon lupa sa Malagondi, ay houag pagcocolan ang apo cong si *Francisco* de Escalo na tomaga nang cauayan [- -] magboquid, at ypinagcacaloob co sa anac cong qui *Doña Andrea* Pinita; at con magsongdo ang mangâ apo cong sina *Doña Viatris* sampon nang anac ni *Don Pedro* desilva ay paquisamang maguing cabahagui ytong anac cong si *Doña Andrea*. Sondin yto at calooban co.

[§23] [*left margin*: Herederos] Pahaiaig co pa: ay ang *aquing* mangâ herederos na magmamana sa *aquin* combaga mi malabing gastahin sa caloloua co at yba pang *aquing* mandas ang mangâ apo co na anac ni *Don Antonio* Pili at ni *Don Pedro* desilva sampon nang anac cong si *Doña Andrea* Pinita at ang asaua co ay ypaquicapatid na sila'y hanggang babahaguing topad Paqui[- -]angin sa Bendizion ng *Panginoon Nating Dios* at *aquin*.

[§24] [*left margin*: Alvaceas] Nang masonod at matopad ytong lahat cong biling na papalaman dito sa *aquing testamento* ay ang ynihalal cong [*vilang?*] alvaceas co na pinagybigan co na pinaracon cataoan a[y sina?] *Don Juan* Pasco, sampon nang anac cong *Don Augustin* Gatsarili, na ytong dalauang mangâ maginoo parang yssa na anoman ang loobin nang ysa sa canilang dalaua ayon sa magandang catouiran, ay sucat ay sucat [*sic*] namang maguin calooban nang ysa, at ang sila nga ang *aquing* pinagcatitiualaan, at gaoin nila ang lahat na gaua ogali nang mangâ alvacea sa pagsila ngag (ensoledum), magbayad nang mangâ otang co, at maningil nang mangâ paotang co, at magtanga't

conpartan mis albaceas la media parte las den a mis nietas Doña Beatris y sus hermanos y al hijo de Don Pedro de Silva, y la otra mitad las den a mi muger y a mi hija Doña Andrea Pinita en pago del buen cuydado que há tenido que no tengo otros vienes algunos. Lo qual cumplan que es mi voluntad.

[§19]- [*left margin*: Ybaba] Ytt. Encargo que aquellas simenteras que cultivaba Don Antonio Yndian que llaman de Ybaba que llegan hasta el rio, que las den a Doña Maria Louatan, y a Don Matheo y a Doña Maria [379] Timbang quienes deven gosar lo qual. Cumplan que es mi voluntad.

[§20]- [*right margin*: Caloocan] Ytten Encargo que las tierras de Caloocan que son de nuestra pertenencia entre yo y mi hermana Doña Gracia Bolauan se den a las dichas mis nietas Doña Beatris, y al hijo de Don Pedro de Silva. Lo qual cumplan que es mi voluntad.

[§21]- [*right margin*: Balibago] Ytten encargo que el motivo porque las aplico para mi las tierras de Madhoya respecto a que dicha mi hermana Doña Gracia Bulauan, tiene vendidas las tres medidas de tierras que se hallan en el llamado Balibago y no me ha dado la parte que me pertenece. Cumplan esto que es mi voluntad.

[§22]- [*right margin*: Malagundi] Ytten encargo que Don Luis Auay, Doña Maria Panalangin, y Doña Maria Hilapo del pueblo de Pasig son mis compartes de las tierras que heredé de mi abuelo Ubanin, que son las que se hallan en la otra banda del rio frontero del pueblo de Angono, y las llamadas Malagundi [379v]; encargo a dichos tres mis coherederos tendrán cuydado de ver segun hallaren en sus conciencias a mis herederos y no impidan ni embarasen a mi nieto Don Francisco de Escalona que labre sementeras y cortar cañas por que tengo hecha donación de ellas a la dicha mi hija Doña Andrea Pinita; y si llegaren a pedir mis nietas Doña Beatris y el hijo de Don Pedro de Silva las admitan por compartes a la dicha mi hija Doña Andrea. Cumplan esto que es mi voluntad.

[§23]- Ytten encargo que mis herederos que han de heredar de las que sobren de los gastos para el bien de mi alma y de las de mas que tengo encargadas son mis nietos hijos de Don Antonio Pili, y de Don Pedro de Silva juntamente mi hija Andrea Pinita, y mi muger que las tengan como hermana las susodichas compartiendo entre ellos y gualmente y gozen con la vendición de Dios y de la mía.

[§24]- Y para que dar, cumplir, y executar todo lo que tengo encargado contenido en este mi testamento [397bis] nombro por mis Albaceas al capitan Don Juan Pasco y a mi hijo Don Augustin Gatsarili que estos dos principales sean como mi misma persona mancomunados que lo que dispusiere el uno de los dos siendo justo y conforme a razón; deve ser también como voluntad y gusto del otro, pues a los susodichos les encargo y hagan todas y qualesquiera que se estila hazer los Albaceas: paguen mis deudas y cobren lo que tengo dado prestado; tengan y cuyden mis vienes; vendan en almoneda o fuera de ellas; demanden y admitan demanda; oygan autos, notificaciones, y sentencias; supliquen y apelen si estan agraviados; soliciten y hagan las diligencias necesarias; y en casso que alguno contradigere alguna clausula de este dicho mi testamento estos mismos dos principales mis albaceas tendrán cuydado de litigar y hazerlas firme; y puedan condeser ante qualesquier juez y justicias de su Magestad, y juezes

maghayag nang mangâ ari co at ariarian [- -] magbili sa loob o sa local nang almoneda, maghabla at papaghabla maquinyig[?] nang mangâ autto, notificaciones at sentencia, mag suplicar at mag a[375]apelar, combaga mi caapihan comita't gomaua nang anomang diligenza, at con sacali't mi somouata sa alinmang clausula dito sa aquing *testamento* ay ito rin namang dalauang maguinoo na aquing mangâ alvaceas ang siyang bahalang tomangcacal, gomaua nang ycatouid dito, at sucat homarap sa alinmang jueces at justizia nang *Haring Panginoon Natin* at jueces eclesiasticas man; at malangpassan man nang taong fatal na ogali nang mangâ alvaceas, ay ypinagcacaloob co na yremate nila sa loob nang dalaua o tatlong taon, at balangcasin minester ay ypinagcacaloob co. Sordin yto at calooban co.

[§25] [*left margin*: Revocaz.on] At quinacalas co't sinisira at pinavavalan halaga ang anomang sulat, *testamento*, ymbentario, cobdicio, poder de palabra; combaga miroon ay houag sangpalatayan nang alinmang justizia nang *Haring Panginoon Natin* at ninomang macaquiquita condi yto lamang ang siyang ybig masonod. At holi cong cay bigat loob at paghahauan co sa [- -] cargo nang aquing conciencia =

caya acong escrivano nang capitan bassal dito sa bayan nang taguiig ng bibigay aco nang pospos at ganap na papaniuala sa sinomang macaquiquita nang pagcatotoo ngayong arao na yto, ycalabinlima nang bouang agosto sang libot anim na raan at micanim apat na taon, natapos ang pagbibilin nitong si Don Miguel Dipasoay dito sa caniang *testamento* na ang pagcamasid cong escrivano ay nasa boô pang bait, alalaala't loob at panananampalataya sa *Panginoon Nating Dios* ay hindi pa nagcocolang; at sa pagbibigai cong escrivano nang alaala rito sa misaquit ay binasa co ytong *testamento* hanggana't catapossan nang malacas at mataas na [375v] pagbassa at ypinaringig co sa missaquit at sa harapan nang mangâ sacsi, at ytinanong co ang ysa-ysang clausula con bilin at calooban niya ang sagot (o/o, aniya) calooban cong lahat at vacas cong hatol at paghahauan saay cargo nang aquing conciencia ay ytong lahat ay pinacatitibay co at binibigyan co nang ffee at testimonio ay paniualaan nang alinmang jueces at justizia nang *Haring Panginoon Natin*, jueces eclesiasticos man. Ang pagcatoto ang mangâ sacssing caharap ang sargento mayor Don Francisco de la Cueba, Don Andres Morones, Juan Salangsang, Francisco [- i -]acali, Francisco Calig; at nagfir[*sic*; *lacks ma*] itong misaquit [*nito*?]ng sulat tagalog sampon nang sacsing maronong sumulat at acong escrivano nagbigai paniuala. teste[- -] Pa= no vale= en men[- -]= m= vale=

[*baybayin signatures*] do-mi-gue-di-pa-so-wa pa-ra-si-ko-ka-li

[*signed*.:] D. Fran.o de la Cueba. D. Andres Morones. Juan Salangsang

Vent.a Oraz.on escrivano n.do



eclesiasticos; y que [379bis-v] aunque pasen el año fatal que se acostumar de las Albaceas las concedo dos, o tres años mas, y todo lo que a menester para que dentro de ellos puedan hazer sus remates. Lo qual cumplan que es mi voluntad.

[§25]. Y revoco, annulo, y doy por de ningun valor todos y qualesquier escritos, testamentos ymbentarios, cobdicios, poder de palabra, si acaso tubiere que no den credito qualesquier justicias de su Magestad y qualesquiera que viere, que solo esta quiero que se cumpla y que es mi ultima voluntad, y quito para el descargo de mi conciencia¹.

[left margin: Testim.o]- Por tanto yo el escrivano del governor actual de este pueblo de Tagui, doy fee y verdadero testimonio a los que el pressente vieren de ser verdad que oy dia, quinze del mes de Agosto de mill seis sientos cinquenta y quatro años, se acavó y feneció las mandas de dicho Don Miguel de Pasuay en este su testamento. Y según mi parecer se halla en su entero juicio, memoria, y voluntad, y la fee verdadera a Dios nuestro Señor no ha faltada. Y para recordar yo el dicho esscrivano a este dicho enfermo, lo leý en presencia de testigos este dicho su testamento desde el principio hasta el fin en altas voces para que lo oyga bien el susodicho enfermo. Y le pregunté por cada clausula si es su voluntad y tiene encargado lo que en ellas se expresan, dijo, y respondió sí, que es su voluntad, último y fin de su determinación descargo de su conciencia. De todo lo qual Yo dicho esscrivano doy fee y verdadero testimonio y assí lo crean qualesquier juez y justicia del Rey nuestro señor y juezes eclesiásticos. Y por verdad [380] los testigos pressentes el sargento mayor Don Francisco de la Cueva, Don Andrés Morones, Juan Salansang, Francisco =a que se halla roto comido de polillo el original como medio dedo de largo=² Acali y Francisco Calig. Y firmó dicho enfermo en caracter tagalo juntamente dichos testigos que supieron escribir, lo que yo el esscrivano doy fee= al pie de este recaudo se hallan dos firmas en letra y caracter tagalo en que disen = Don Miguel Dipasouay, y Francisco Calig = y mas abajo las firmas sig.tes= D.n Francisco de la Cueba= D.n Andres Morones= Juan Salansang= Bentura Orazion esscrivano nombrado.



¹ This does not quite seem to capture the anguish of the sick man, as expressed in Tagalog.

² The translators interpolate a description of the termite-eaten hole in the page, about a half finger's length, which prevents them from completing one of the family names of the witnesses.

Last Testament of Don Miguel Dipasouay, Taguig, 15 August 1654

[fol. 373] [§1] In the name of God, creator of all: for the information of anyone who sees this my written testament, I am Don Miguel Dipasouay, a gentleman from the town of Binyang, doctrine of Taboc, legitimate son of Don Juan Dossa and Doña Maria Dayangbasi his wife. My wife who is one body with me is Doña Maria Quita, gentlewoman of this town of Taguig. We were married in church according to the rite of our Holy Mother Church. I state that I am sick, which by Our Lord God has kept me to my bed. However, this has not diminished my former will, sanity, thought, and memory; and I firmly believe in the mystery of the most Holy Trinity of the Father, Son, and Holy Spirit, three holy persons in one true God, with no beginning and no end. And I supplicate to be my intercessor the dear Virgin, queen of the angels, who is Holy Mary, mother of God, who was not tainted and stained by original sin. And I also supplicate my holy namesake, and the angel who was with me since I was born, together with all the saints, in heaven, to plead forgiveness from Our Lord God for all my sins. And for the discharge of my conscience, I made this testament in the form and manner that follow.

[§2] The very first request is that my soul be entrusted to our Lord God who created it and redeemed it with his most precious blood and passion; my body, to the earth whence it came; and if I will be released from my borrowed life [*literally, "if my borrowed life will not forgive me"*], my body is to be shrouded in the black habit and blessed cincture of our father Saint Augustine, and to be buried in the dear church of Saint Anne, in the place where the Father Prior deems fit. For the alms for the mass to be said for my soul, give five pesos. Observe this as it is my will. 5p.

[§3] Another request, the singers and sacristans who will sing at the burial of my body shall be given alms according to tradition [*no amount stated*].

[373v]

[§4] Another request, that one peso worth of candles be bought to light my burial. 1p.

[§5] Another request, once my breath is cut short, for the bell to toll for me; alms for this, one half *salapi*. 2r.

[§6] Another request, the promise for the confraternity of our father Saint Augustine, one half *salapi*. 2r.

[§7] Another request, for the exequies for my soul, a mass shall be sung; alms of three pesos to be given. 3p.

[§8] Another request, that two pesos worth of candles be bought for the exequies for my soul. 2p.

[§9] Another request, that the singers and sacristan who will serve at the exequies, will receive alms according to custom [*no value placed*].

[§10] Another request, the amount for the 'forced bequests,' that I of course separate from my other possessions. 3r.

[§11] I declare, that I will make it clear in my testament, that my wife and I have no other possessions than two large earthen jars from Pasig, one of which is broken. This is true.

[§12] I also declare, the one *tahil* of gold in my possession (separate from my wife's), was exchanged for eighteen *tostones*, was used to buy my blanket and clothes. This is true.

[§13] I also declare, I turned over my *catana* [*Japanese sword*], and a halberd, to my son, ama ni

Graviel. Observe this as it is my will.

[§14] I also declare, the gold my wife owned weighed a *cahati* towards twenty, or six *reales* of gold. This we sold, and it was used up. My executors will pay the half due my wife. Observe this as it is my will.

[§15] I also declare, I owe my wife ten pesos, the remainder of my bride-price. This is to be paid by my executors, and this is true.

[§16] I also declare, the Madhuya land inherited from our [374] elders, our ancestor Gatdula who was a blood sibling of Obanin, the limits of which were, to the upper part, up to the property of Don Augustin Bauit, and to the lower part, down to the river of Binyan; and together with this land is the land across this Madhuya, to the west, the upper part of which is near the mountain, belonging to Don Augustin Bauit, and the lower part continues down to the banks of the river Caloocan. This is true.

[§17] I also declare, that the co-owners of this land which is described in the previous clause are Alagiag, father of Don Juan Copette, and Don Augustin Tanica, father of Doña Maria Lobayin, adopted child of Doña Ynes Listo. However, half of this land is mine, inherited from Dimagpitagan, and the other half is ours communally, of which my share belongs to Don Juan Dossa, these lands we will split among ourselves the four lineages that inherited it [*literal meaning; but the Spanish translation says, "inherited from four lineages"*]. This is true.

[§18] My further declaration and request are that this land of Madhoya together with the land across it, until the border with the land of Don Augustin Bauit and with that cleared into fields by Don Antonio Yndian, will be sold by my executors; all the bequests in this my testament will be implemented to settle my debts; and if there will be some leftover, alms shall be given for five masses to be said for my soul; and whatever is leftover is to be divided by my executors, the half of which is to be given to my grandchildren Doña Beatriz and her siblings, together with the child of Don Pedro de Silva, and the other half to be given to my wife and my daughter Doña Andrea Pinita in gratitude for her good care of me when I had nothing else. Comply with this, for it is my will.

[§19] I also declare that the fields cleared by Don Antonio Indian which are below [*Spanish: which are called Ybaba*] until the river, should be bequeathed to Doña Maria Louatan and to Don Matheo and to Doña Maria Timbang, for the land should properly go to them [*Spanish: who should benefit from this*]. Comply with this, for it is my will.

[§20] I also declare that the land in Caloocan which I own together with my sister Doña Gracia Bolauan be bequeathed to my grandchildren Doña Viatrix and her siblings and the son of Don Pedro de Silva. Comply with this, for it is my will.

[§21] I also declare that the reason I am keeping the Madhoya land to myself is that my sister Doña Gracia Bolauan sold [374v] three parcels in Balibago and did not share anything with me. And I am having this [*share of*] land implemented. Comply with this, for it is my will.

[§22] I also declare that my inheritance from my ancestor Obanin, which is shared with Don Luis Auay and Doña Maria Panalangin and Doña Maria Hilapo, who is from Pasig, consists of land on the other side of the river, facing the town of Angono together with the lands of Malagondi. My request is that these three will use their conscience and not impede my grandchild Francisco de Escalo from cutting bamboo and working the fields, because I have bequeathed these lands to my daughter Doña Andrea Pinita; and if my grandchildren Doña Viatrix and her siblings together with the child of Don Pedro de Silva will so request, to be co-sharers with my daughter Doña Andrea. Comply with this, for it is my will.

[§23] I also declare that those who will inherit from me, should there be some leftover from the expenses for my soul and for the other bequests, shall be my grandchildren, children of my son Don Antonio Pili and Don Pedro de Silva, together with my daughter Doña Andrea Pinita, and my wife, whom they will please accommodate as their sister, in the equal benefiting from said inheritance, with the blessing of God and mine.

[§24] To have the wishes I have stated here in my testament be followed and accomplished, I chose as my executors who will represent me, Don Juan Pasco, together with my son Don Augustin Gatsarili, that between these two gentlemen the goal of one will be the same as the other one according to good reasoning, and it is they themselves whom I entrust, and they will do whatever it is the executors have to do *pagsilanḡag* [meaning unknown] in *solidum* [each is responsible for the whole], to pay my debts, and to collect from those who owe me; and withdraw or announce my properties and goods; to sell locally or in the auction; to file and hear charges, decrees, notifications, and sentences; to supplicate and appeal; [375] if there might be abuse or some gain or any similar maneuver; and if there might be anybody who would contradict any of the clauses in my testament, then these two gentlemen who are my executors will be those responsible for taking up the litigation, who will correct these, and who will be the appropriate ones to appear in front of whichever judges and the justice of the King our lord and ecclesiastical judges; and if the traditional 'fatal year' will lapse, then I authorize them two or three more years to settle the cases, and I supply the necessary framework. Follow this for it is my will.

[§25]

And I undo, destroy, and give no value to whatever letter, testament, inventory, codicil, or verbal statement; and if any such appear, they should not be given credence by any justice of the king our lord or anyone who will see it, except this document which I desire should be followed, for my heavy heart to be unburdened and for my guilt to be cleared.

[left margin: testimony] That is why I the scribe of the mayor of this town of Taguig, give full and complete proof to whoever will see this testimony, that on this fifteenth day of the month of August, one thousand six hundred and fifty-four [literally, four towards sixty] years the instructions put forth in this testament by Don Miguel Dipasoay were finished. In my observation as a scribe, he was still in his full state of mind, memory, and will, and belief in our Lord God had not yet diminished. And as I the scribe reminded the sick person, I read out this testament from end to end with a loud and high voice and I made it heard by the sick person and the witnesses. And I asked if each of the clauses was his request and will (yes, he said), then [he continued:] it is fully my will and last judgment and the clearing up of the penalties and burden of my conscience.

And all of this is certified by me, and I certify and testify that this will be believed by whichever judges or justice of the king our lord, or ecclesiastical judges. The witnesses present certify to this are Sergeant Major Don Francisco de la Cueba, Don Andres Morones, Juan Salangsang, Francisco [- -] acali, Francisco Calig. And the sick person signed this in Tagalog script, together with those witnesses who knew how to write, and I the scribe give proof of this.

[signed in baybayin] do-mi-ge di-pa-su-wa pa-ra-si-co ca-li

[signed in the Spanish manner] D. Fran.co de la Cueba D. Andres Morones Ju.o Salangsang

Vent.a Oraz.on scribe