

Tagalogs Voicing their Faith in 1600s Vernacular Documents (1)

Residents of Bataan Donate Lands to the College of Santo Tomás, 1674*

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Most accounts of Christianization in the Spanish Philippines were written by Spanish clerics. There are comparatively less documents penned by those on the “receiving” end of Christianization—in other words the native Filipinos—and even less written in their own vernacular. In this light, we present selected documents written in Tagalog, to be published in the three numbers of this journal for this year. Through their wordings and turns of phrase, we may gain insights into the way native Filipinos—in this case Tagalogs—adopted Christianity and adjusted their life accordingly.

Our first such document forms the latter end of a dossier concerning the donation of some lands in 1674 by some prominent citizens in Bataan to the then fledgling Colegio de Santo Tomás in Manila. The dossier was filed, together with other documents pertaining to the lands acquired by the Colegio for its maintenance, in the archives (AUST) of what would be the eponymous University.¹ A nineteenth century copy, made for the Dominican provincial archives (formerly housed in the

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¹ Archivo de la Universidad de Santo Tomás (AUST), Libros 69.23, fols. 191-207. The Tagalog document presented in this article is on folios 200-200v.

Dominican monastery in Intramuros, Manila) is in the Archivo de la Provincia del Santo Rosario (APSR), Ávila, Spain.² The presentation of this document is preceded by a short introduction to the said dossier.

Early donations by Bataan residents to the Colegio de Santo Tomás: 1637 and 1638

Among the earliest donations of land given to support the fledgling Colegio de Santo Tomás, established in 1611, were those from the citizens of Abucay, Bataan.³ The first on record was effected on 29 December 1637.⁴ The lands were located in Balibago,⁵ Bantan,⁶ and Saguli, all in Abucay then (the first two are now in Pilar). Of the signatures of the donors, three were in *baybayin*: Don Benito Manalar, Don Domingo Pasang, and Doña Maria Francisca (see Fig. 1). Doña Ursula Cayavihan did not sign. In exchange for the donation of lands (which the donors curiously described as useless and without any advantage), the Dominicans bound themselves to say masses for the donors' souls. There were other conditions. The previous owners or their successors were still allowed to work on these lands, without any disturbance. The *Sangleyes* (Chinese living in the Philippines) were now allowed to work on these lands, if the Dominicans saw fit. The friars could not sell the land, and if they were to leave it, the land would revert to the original owners.

² APSR, Sección "Bataan," Tomo 2, no. 2. The nineteenth century copyist missed a few lines and misread a few words in the seventeenth century documents. On the other hand, this copy made it possible to untangle abbreviations, clarify names, and complete words that were torn in the originals. A subsequent binding of the AUST dossier dis-arranged the proper order of folios. Fortunately, the APSR copyist followed the correct pagination!

³ Abucay was the first Dominican ministry in Bataan, having been accepted as a house and *vicaría* (vicarage, equivalent to today's parish) in the first Dominican chapter held on 10 June 1588. Effectively, it was among the first five Dominican ministries in the Philippines, including Manila, Macao, Binalatongan, and Gabon (the latter two now San Carlos and Calasiao, Pangasinan, respectively): *Acta Capitulum Provincialum Provinciae Sanctissimi Rosarii Philippinarum Ordinis Praedicatorum Tomus Primus ab Anno 1588 ad annum 1698* (Manila: Collegii Sancti Thomae, 1874; hereon *Acta 1*), 8. The only other Dominican ministry in 1637 in Bataan was Samal, accepted as a house in 1596 and then as a vicarage in 1641; *Acta 1*, 19, 194. [Francisco Gainza?], *Ensayo físico-descriptivo estadístico y religioso de la Provincia de Bataan, por un Religioso Dominicano* (Manila: Imprenta del Colegio de Sto. Tomás, 1848), 28; <https://ustdigitallibrary.contentdm.oclc.org/digital/collection/section5/id/23245/rec/1> (accessed Nov. 17, 2020).

⁴ AUST, Libros 48, fols. 88-88v. This volume contains some of the most important documents in the early life of the Colegio de Santo Tomás, including its foundation act dated 1611. Fidel Villarroel, O.P., *A History of the University of Santo Tomás, Four Centuries of Higher Education in the Philippines (1611-2011)*, (Manila: University of Santo Tomás Publishing House, 2012), Vol. 1, 59 and 301, note 28.

⁵ Balibago is probably the same place that along with Panilao and Santa Rosa were separated from Balanga to form the new town of Pilar in 1801; see Cornelio R. Bascara, *A History of Bataan (1587-1900) Scanning its Geographic, Social, Political and Economic Terrain* (Manila: UST Publishing House, 2010), 257, note 15. *Balibago*, a plant used to make *cáñamo*, or hemp, like abacá; Francisco de San Antonio, *Vocabulario Tagalo*, ed. Antoon Postma (Quezon City: Pulong Sources for Philippine Studies, 2000), 29.

⁶ Bantan is now a southern barangay of Pilar, Bataan.

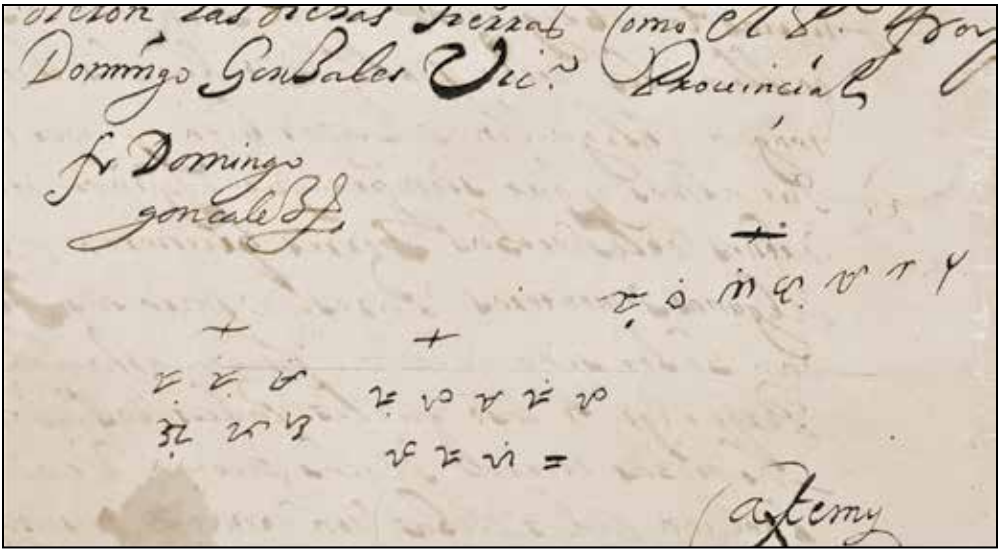


Fig. 1. End of AUST Libros 48, fol. 88v (1637), showing the baybayin signatures of (left to right) Don Domingo Pasang, Doña Maria Francisca, and Don Benito Manalar, (transcribed do do-mi/go pa-sa, do-ya ma-ri-ya/pa-la-si-ka, and do be-ni-to ma-na-la respectively).

The next year, on 8 April 1638, and also in Abucay, Bataan, another donation was made. It is not known why a new document or transaction was made.⁷ Three of the citizens in the first document—Don Domingo Pasang, Doña Maria Francisca, and Doña Ursula Cayavihan—were included in the roster of prominent citizens who made the donation (Don Benito Manalar was not mentioned). This time, the lands in question were identified as Malayo, Miray, and Paho, placenames which are difficult to identify now. However, these lands extended up to the Abo-abo⁸ River, which flowed from the eastern flank of Mount Natib to eventually join the Talisay River which in turn passed just south of the center of Balanga. Thus, these lands may have been located on the foothills just west of present-day Balanga, which at the time of donation was still a part of Abucay.⁹

Each of the donors was named: Don Joan Sibi, Doña Catalina Siyangpanao, Doña Maria Francisca, Doña Maria Dato, Don Mauricio Pangcalomauan, Doña Mariana Saryangola, Don Luis Manumbas, Don Domingo Pasang, Doña Maria Domling, Doña Mariana Mayao; Don Simon Calibhin, Don Miguel Saligsig, Don

⁷ The donation was accepted by the Dominican vicar provincial, Father Domingo González. AUST, Libros 69.22, fol. 190-190v. Related documents are in the next dossier, Libros 69.23, fols. 191-207. It is the documents in Libros 69.22 and 69.23 that have nineteenth century copies in APSR.

⁸ *Abo-abo*, “very light rain,” augmenting the idea that this place was rather dry; San Antonio, 3.

⁹ Balanga, a visita of Abucay, was accepted as a house in 1714; then separated from its *matriz* as a *vicaría* in 1739. Gainza, 31.

Felipe Paglibonan, Don Thomas Baez, Doña Mariana Lindi, Martin Licsi, Juana Tominay, Don Lorenzo Camalig, Don Martin Linao, Doña Cesilia Libing, Doña Lucia Bitoin, Doña Magdalena Sinagan, Don Bernabe de Erquizia, Don Jacinto Manḡalit, Doña Maria del Rosario, Ynes Panimdim, Maria Golan, Doña Catalina Ysabel= Don Francisco Bagtas, Doña Ursula Cayavihan, Don Nicolas Bagtas, Doña Catalina Cayavihan Villegas, Doña Joana de San Joseph, and their husbands, and also Maria Sangcayin and Lucia Yinang.¹⁰

As in the first donation, the Dominicans were to say masses for the souls of the donors. The income from the lands was intended to support the bringing of Dominicans from Spain to the Philippines. Apart from the 1637 provisions, there were some clarifications. The donors were free to cut any bamboo from the lands at whatever time; if the Sangleyes were to cut wood, this would be for the benefit of the donors.

That the donors were free to have their cows roam the lands, along with those of the Dominicans, suggests that the land was intended as pastureland. (A donation of land in Jalajala was made by the residents of Bay and Pila for the cows meant for the maintenance of the hospital in Los Baños, Laguna, in the early seventeenth century and with similar conditions.)¹¹ Accordingly, a Dominican lay brother, Francisco Gómez, was sent to Bataan where up to a hundred cows were tended. However, after the Dutch sacked Abucay in 1647, the project was abandoned.¹²

The Balic-balic donation of 1667

Almost twenty years later, the citizens of Bataan made a third offer. In a long document prepared in the Dominican convent in Manila on 28 July 1666, prior provincial Father Juan de los Angeles authorized Father Cristoval de Medina to accept the donation of lands proffered by several residents of the said province.¹³ (Although the document contained many clauses, these were general in nature, and there were no specific obligations in return for the donation; in today's terms, this would have been a "Memorandum of Agreement.") Present at the event (meaning they had traveled all the way from Bataan) were Nicolas Bagtas, his sister Maria Bagtas, Gaspar

¹⁰ The original punctuation marks such as semi-colons and an equal (=) sign are retained, just in case they had a special meaning to the scribe. Likewise, the honorific titles or absence thereof (Don, Doña) have been retained.

¹¹ Cayetano Sánchez Fuertes, O.F.M., "Hospital balneario franciscano de los baños (Laguna, Filipinas). Nuevos documentos para su historia," *Archivum Franciscanum Historicum* 109 (2016), 281, 303.

¹² Libros 69.22, fols. 190, 191; "Bataan," fol. 192. For a summary of the Dutch attack on Abucay and Samal, see Bascara, 70-71.

¹³ Libros 69.23, fols. 195-198; "Bataan," fols. 195-197.

Pisarro, Don Agustin Jacinto, Matias Cuaresma, Nicolas de Mendoza, Don Martin Gomez, and Doña Ana Campanin. One of the witnesses, Antonio Catalan, signed for Ana Campanin.¹⁴

In the next document¹⁵ in this dossier, we learn that the donors were citizens of Orion, then a visita of Abucay. In said document, dated 22 April 1667 and prepared in Orion a new donation was made. The land was called Balic-balic,¹⁶ and consisted of two *sabanas* (grassy plains) or *parang*¹⁷ between Orion and Calongosan,¹⁸ the settlement by the river of the same name to the north of the town. The boundaries in the document were not as clear as we would want them today: “leaving Orion from the second *estero* (stream) until a little before reaching Calongosan, bounded by the mountains called Cagubatan [...];¹⁹ the first *sabana* leaving Orion bounded by the stream of the said sitio of Balic-balic and the second *sabana* leaving Orion towards Calongosan.”²⁰ The second *sabana* was demarcated from adjoining irrigated lands and mangroves owned by the donors by a *pilapil*.²¹ In a later document (the revival of this agreement prepared on 29 August 1673), the boundaries of Balic-balic ran “from the mouth of the Calongosan River to the *sabana* of Bangar, until an *estero* which branched from Capot River, until it joined the Balic-balic River, and from here the boundaries continue until the *estero* that branches from the same river and joins the Odion River, until these lands reach the sea.”²²

The presence of the present-day barangay of Santo Domingo beside a river with the same name just south of what is now the Calungusan River strongly suggests that Balic-balic was located in this vicinity. Next to Santo Domingo is the barangay of Camachile, where the parish church of Saints Peter and Paul is located; nearer the sea is a chapel dedicated to Saint Raphael the Archangel. Camachile, too, may have formed part of Balic-balic.

¹⁴ Libros 69.23, fol. 198; “Bataan,” fol. 197. According to the copy in AUST, some of the signatures were in *baybayin*; the original might have been filed in the Dominican provincial archives, but cannot be located at present.

¹⁵ Libros 69.23, fols. 192-195; “Bataan,” fols. 193-195.

¹⁶ Also spelled elsewhere in the dossier as *balig-balig*. *Balikkbalik*, also known as *baní*, a smooth tree, *Millettia* (or *Pongamia*) *pinnata*: José Villa Panganiban, *Diksyunaryo-Tesouro Pilipino-Ingles* (Lungsod Quezon: Manlapaz Publishing Co., 1973), 111. Its bark was used for making cords and ropes, while oil from the seeds was used for medicinal purposes, illumination, soap-making, and candle-making.

¹⁷ *Parang*, a plain; San Antonio, 204.

¹⁸ Calungusan is now a barangay north of Orion. *Longos*, a point of land, San Antonio, 160; a cape or promontory, Panganiban, 667.

¹⁹ *Cagubatan*, a thick forest yonder, from *gubat*, forest; San Antonio, 102.

²⁰ Libros 69.23, fols. 192-192v; “Bataan,” fols. 193-193v.

²¹ *Pilapil*, a small road or path cleared in the field; San Antonio, 208. Today, it is a dike or levee, especially between irrigated fields; Panganiban, 805.

²² Libros 69.23, fol. 201v; “Bataan,” fol. 199v.

The offer was made by the following: *Sargento mayor* Don Nicolas Bagtas, *natural* (citizen) and *principal* (member of the local elite) of Orion as well as *cabeza de barangay* (chief of the *barangay*, a rural unit) of said pueblo and of Pandan;²³ Doña Maria Bagtas, his sister, resident of Abucay; *capitan*²⁴ Don Gaspar Pizarro, citizen and *principal* of Talisay²⁵ and *cabeza de barangay* of said pueblo; Doña Ysabel Languay, *principal* of Abucay; Doña Catalina Malayanti, *principal* of Pandan; and Doña Ana Campanin, *principal* of Abucay. The whole event was aided by two witnesses, who were *ladinos* or natives well-versed in the Spanish language: *capitan* Don Agustin Jacinto, present *gobernador* of Abucay, and Matias Cuaresma, citizen of Panilao²⁶ and *juez de sementeras* (supervisor of the fields); and two interpreters: Nicolas de Mendoza, citizen of Mabatac,²⁷ and *alguacil mayor* (chief of police) of said locality, and Martin Gomez, citizen of Calongosan. (Except for Ysabel Languay and Catalina Malayanti, all the persons above—donors, witnesses, and interpreters—were in the initial motion for donation in Manila in 1666.) The donors presented wills and ancestral testaments to prove the legality of the respective inheritances. *Sargento mayor* Don Nicolas Bagtas (who was the only one present from the 1638 donation) and his siblings Doña Maria Bagtas and the *Alférez* Don Miguel Bagtas inherited their property from their grandmother, Doña Paula Datacan. *Capitan* Don Gaspar Pizarro was bequeathed his property by his grandmother, Doña Catalina Sirlao, who also willed some land to her daughter Doña Ysabel Languay. Doña Catalina Malayanti and her two brothers Don Diego Calara (deceased) and Don Miguel Trajano inherited theirs from their mother Doña Agustina Siacan. Finally, Catalina Malayanti's daughter, Doña Ana Campanin, inherited her land from her grandmother, Agustina Liacan. Maria Bagtas, Ysabel Languay, Catalina Malayante, and Ana Campanin renounced their certain rights provided in laws promulgated by the emperors, Justinian, Velezano, and Zavo—a still-unexplained practice seen in similar transactions by women in seventeenth century Philippines. On the other hand, Maria Bagtas executed another affidavit clarifying that she was the sole owner of the land, notwithstanding her being married to Don Luis Palar.

It is interesting to note that comparing the 1666 and 1667 lists of donors, the names in the latter list are now accompanied by their political positions such as *alférez*, *alguacil mayor*, *cabeza de barangay*, *capitán*, *gobernador*, *juez de sementeras*,

²³ Pandan, by an eponymous river, is a barangay south of Orion.

²⁴ *Capitán* was an honorific title for a senior town official, whether past or present.

²⁵ Talisay, by an eponymous river, is now a barangay of Balanga.

²⁶ Panilao is situated between Orion and the Talisay River, which separates it from Balanga. In 1667 it was a *visita* of Abucay. In 1801 it was one of the three barrios to form the town and ministry of Pilar, independent of Balanga. Pablo Fernández, O.P., "VI. Dominican towns in Bataan," *Boletín Eclesiástico de Filipinas* LIX:640-641 (March-April, 1983), 165.

²⁷ Very possibly Mabatang, a pueblo of Bataan, civilly made independent of Abucay in 1770 but returned to its matriz in 1903. Bascara, 27.

principal, or *sargento mayor*. On 30 April 1667, or just a week after the donation to the Dominicans, Orion was separated ecclesiastically from Abucay.²⁸ Virtually the entire newly minted officialdom was present. Perhaps, the parishioners wished to mark the birth of their parish with a spiritual offering.

Through the donation, the donors wished to manifest their and their ancestors' gratitude for the missionaries' introducing them to the true faith. Paradoxically, the lands being donated were also described as virtually useless, with their owners expressing hopelessness in ever developing or benefiting from them.

The procurator of the Dominicans, Father Cristoval de Medina, was sent to Orion to formalize the agreement.²⁹ The lay brother Fray Pedro de la Cuesta was assigned here, but the work was tough and there was little gain. Only a little rice was harvested; for a year's work 200 pesos were spent.³⁰ The lands were aggregated to the new *vicaría* of Orion, for its upkeep. The first vicar, Father Domingo Pérez (1668-1671) built a dam in the vicinity for the benefit of his parishioners.³¹

The renewal of the Balic-balic donation in 1673

It seems the fledgling *vicaría* of Orion, together with the Balic-balic estate, was unstable in its early years. A movement to renew the donation resulted in the authorization given on 1 August 1673 by Father Felipe Pardo, prior provincial, to the Fathers Tomas de los Reyes and Domingo Perez, vicars of Orion and Abucay respectively, to accept the donation with its obligations and responsibilities. Thus, the renewal of the agreement took place on 29 August 1673, in the primal vicarage of Abucay. There, in the presence of the governor of Pampanga, Don Francisco de Tejada (this area of Bataan was still a part of Pampanga), the owners of the lands in Balic-balic re-stated their donation in favor of the Dominican province of the Holy Rosary, the Colegio de Santo Tomás de Aquino, and the convento of San Miguel de Odion.

²⁸ Ecclesiastically, the house of Saint Michael of Orion was accepted as a *vicaría* in the Dominican chapter held on 30 April 1667. It included two settlements: Pandan to the south, and Calongosan to the north, both beside their eponymous rivers; *Acta 1*, 300. *Oryong*, in San Antonio, 183, had two meanings: 1), the act of inflating one's stomach, to indicate one was full; and 2), to row a boat in reverse. Since Orion was a coastal settlement, the second meaning may have been more relevant. Orion in the dossier also appears spelled as Odion or Odiong.

²⁹ Cristóbal Ruiz de Medina was procurator of his province several times. He died in Manila in 1677. Hilario Ocio, O.P., and Eladio Neira, O.P., *Misioneros Dominicos en el Extremo Oriente 1587-1835* (Manila: [Life Today Publications], 2000), 504.

³⁰ Libros 69.23, fol. 199; "Bataan," fol. 197v. Ocio-Neira, 512. Fray de la Cuesta, born in Mexico, died in Manila in 1671.

³¹ Ocio-Neira, 203-204.

In the 1673 renewal, the ranks of the donors had increased. Apart from those present in 1667, those who came with more donations of real estate were the siblings of Doña Ana Campanin (now a widow): Don Juan Gatchamire, Don Tomas Pasaua, Doña Agustina Beronica and Doña Maria Josefa (these latter sisters had now reached the tribute-paying age); Doña Ysabel Clara, citizen and *principal* of Hagonoy, Bulacan, wife of *capitán* Don Andres Paquingan; Doña Sebastiana Clara, citizen of Hagonoy, sister of Ysabel and wife of Don Agustin Lapi; Doña Magdalena Batol, *principal* of Calaguiman³² and wife of *capitán* Don Agustin Punsalan, *cabeza de barangay* of Macabeve, Pampanga; Doña Ursula Josefa, citizen of Samal, wife of Don Nicolas Damatauaran, also a *principal* de Samal; Don Luis Hotol, brother of Ursula Josefa; and Don Nicolas Laquindanum, citizen and *principal* of Macabeve.³³ The five married women: Maria Bagtas, Ysabel Clara, Sebastiana Clara, Magdalena Batol, and Ursula Josefa, requested and received from their husbands permission to execute the donation papers, inasmuch as they were the owners of the lands and not their spouses; however, they also renounced the rights prescribed by the emperors as in the 1667 event.

The income from such lands was meant to help defray the costs of sending missionaries from Spain or “whatever was the disposition of the reverend provincials.” In return, a *capellanía* or chaplaincy was established, whereby it was the obligation of the vicar of San Miguel de Odion to celebrate a sung mass dedicated to Our Lady on the first Saturday of each month, for the good of the souls of the donors and their descendants. Other conditions were that singers be maintained for such masses, that the Blessed Sacrament be kept in the tabernacle of the church, and that the donors be extended the privilege of being buried in the church.

The governor issued a decree on 2 September 1673 in Abucay for the two Dominican vicars to receive the donation.³⁴ A week later, at five o’clock in the afternoon of the 9th, in the presence of a multitude of witnesses in Balic-balic itself, some trees and grasses were ritually cut to symbolize the takeover of the land and the concomitant assumption of the obligations of the *capellanía*.³⁵

On 1674 June 27, four donors who could not make it the previous year journeyed to Abucay to formalize their contribution to the vicar, Father Domingo

³² Calaguiman, along an eponymous river, still forms part of Samal, Bataan.

³³ It is interesting that some of the landowners were based in Macabeve (Pampanga) and Hagonoy (Bulacan), which were just across Bataan from Pampanga Bay. Hagonoy by this time had formed part of Bulacan when it was separated from Pampanga in 1628. Ian Christopher B. Alfonso, *Bulakan Pag-alaala sa Biyaya ng Nakaraan* (Bulacan: Parokya ng Nuestra Señora de la Asunción, and Bahay-Saliksik ng Bulakan, 2012), 87. Bataan itself was separated as a province from Pampanga in 1757; Bascara, 422.

³⁴ Libros 69.23, fol. 206; “Bataan,” fols. 202v-203.

³⁵ Libros 69.23, fols. 206v-207; “Bataan,” fols. 203-203v.

Pérez. They were *Capitán* Don Gaspar Pizarro, *cabeza de barangay* of Talisay (he was present seven years ago in the 1667 donation); Doña Petronila Trinidad, with her husband *Capitán* Don Pedro Bautista; Don Domingo Batol, *cabeza de barangay* of Calaguiman; and Doña Mariana de la Cruz, with her husband Don Pedro Martín. A fifth, Miguel Bagtas, brother of Nicolas, did not come, for an unknown reason. Their statement was prepared in Tagalog, which is what we present below, with its basic translation in English.

“Manila, Philippine Islands.” 1954. Map ND 51-S. U.S. Army Map Service, U.S. Army Corps of Engineers



Map Legend

Hypothetical locations of the lands donated by Bataan elite to UST in the 17th century

- 1 Balibago, Bantan, and Saguli (now in Pilar)
- 2 Malayo, Miray, and Paho, near the Abo-abo River
- 3 Balic-balic, Orion

[Pagcacaloob ng Lupa sa Balicbalic sa Colegio sa Santo Tomas de Manila]³⁶

Sa bayan nang Abucay maycatlon pitong arao ang bouang Junio sa labi sa libon anim na daan, at may caulon apat na taon= Hongmaharap sa harapan nang Reverendo Padre Vicario Fray Domingo Pérez vicario dito sa bayang tinuran at sa harapan cong s.no [escribano] sampon sa mangá sacsi itong mğa maguinoong totoran sa ylalim na ang Capitan Don Gaspar Pizarro, Capitan Don Pedro Bautista na asaua ni Doña Petronila Trinidad, Don Domingo Batol, Don Pedro Martín asaua ni Doña Mariana de la Cruz na dapat paniualaan at ang uica ay natatalastas³⁷ nila ang escritura at capellaniang guinaua nang mangá maguinoong calupa nila sa Balicbalic na nayari nang maycatlon siyam na arao ang bouang Agosto sa taong labi sa libon anim na daan at maycaulon tatlong taon at tinanong cong escribano con tinatangon³⁸ nila at ipinagcaloob nila na para nang mangá maguinoong calupa nilang sinabi sa escriturang tinuran, at sampon pa naman tinanong co ang Capitan Don Pedro Bautista at si Don Pedro Martin con tinotolotan nila ang mangá asaua na gomaua nitong escritura ay ang uica nila ay tinotolotan namin, at calooban namin ang silay gomaua nitong escritura at capellaniang sinabi at guinaua sa arao at taong tinoran nang silay maquinabang sa misang ipinagcacaloob, at inihihinguil nang Padre Vicario sa Odyong touing naonang Sabado nang balang buan sa mga maguinoong calupa nila sa Balicbalic at tinanong co pang Escribano ang Capitan Don Gaspar Pizarro, Don Domingo Batol, Doña Maria de la Cruz, Doña Petronila Trinidad con calooban nila, at nagmomola sa canilang loob ang silay gumaua nang gayong escritura o con pinipilit caya nang sino pa mang tauo ay ang uica nila Yndi sila pinipilit nang sinoman cundi bagcus nagmomola sa loob nila ang silay gomaua nitong escritura at caya ipinagcaloob nila ang ganang canilang ca [200v] bahaguing lupa sa Colegio Santo Tomas de Manila na Horden de Predicadores nang silay maquinabang doon sa mangá misang tinuran sa escriturang guinaua nang mangá maguinoong calupa nila hamang lauo nang taong di nila pinaquuinabangan at ualang asang gomobat sila ng buquir doon, at ang hindi nila macayanan= caya nga dahilan doon sa mangá bagay na naturana napaquinabang ay inibig nitong mangá maguinoong nagcussa na homingi na malangcag³⁹ at macaayon ang canilang at pagcacaloob niong mangá maguinoong nangatuturan at nangagfirma doon sa escriturang uican Castila na guinaua nang escribano publico y real sa Capampangan ang pagcatotoo nitong canilang caybigan nang mangyaring masonod na di na magcacayba hangan caylan napatalicod sila at tongmalicod sa mga leyes na sa canila ayo[?], na houag magcahalaga at mapagsacdalan liban lamang dito sa napapalaman dito at binigyan capangyarihang ganap ang alinmang justiciang may otang⁴⁰ caharap at comilala na ytoring napapalaman dito ang papangyarihin at siyang totoo ang sacsing caharap. si Don Dionicio del Rosario, Don Bernave de la Cruz, Luys de la Cruz, Diego de la Cruz at si Don Pedro Bautista at nangagfirma ytong mga maguinoo ang maronong somolat,⁴¹ at acong Escribano ay nagbigay papaniuala= [sgd.] Fray Domingo Perez – Don Domingo Batol- Don Gaspar Pizarro- Pedro Martin- Pedro Bautista- sa harapan co Don Francisco Bernardino.

³⁶ Title given by this author to give a name to the document. In this transcription, the original punctuation has been retained. The original spelling of the words has likewise been retained, especially in the “o” instead of “u,” “v” instead of “b” or “u,” and “y” instead of “i.” However, for greater clarity, abbreviations have been spelled out, and seemingly disconnected syllables have been connected to form words, as the case may be. AUST, Libros 69.22, fols. 200-200v. A nineteenth century copy, with some slight differences in copying in accordance with the time, in APSR, “Bataan,” fols. 198-198v.

³⁷ *Talastás*, ability; *matalastás*, to understand anything with facility; San Antonio, 255.

³⁸ *Taṅgô*, act of conceding, with the mouth and head; San Antonio, 261.

³⁹ *Langcág*, *longcág*, something that occupies much space but is light; San Antonio, 142, 160.

⁴⁰ This is a puzzling use of *otang*, which in San Antonio, 189, and until today, is debt; it also meant, “the act of asking back something that is lent,” *ibid*.

⁴¹ The four donors signed, but apparently the four witnesses did not know how to sign.

Translation: Donation of Land in Balicbalic to the College of Santo Tomas in Manila

In the town of Abucay, on the twenty-seventh day⁴² of the month of June in the year one thousand, six hundred and seventy-four years.⁴³ There appeared before Reverend Father Vicar Fray Domingo Perez, vicar of said town, and in my presence [some abbreviations illegible; probably, “together with”] the witnesses, the honorable persons to be referred to. It is explained that Captain Don Gaspar Pizarro, Captain Don Pedro Bautista the husband of Doña Petronila Trinidad, Don Domingo Batol, Don Pedro Martín husband of Doña Mariana de la Cruz, who are to be believed, and they said they were informed about the document and chaplaincy agreed upon by the honorable persons, their co-landowners in Balic-balic, dated the twenty-ninth day of August, one thousand six hundred and seventy-three years,⁴⁴ and I the scribe asked them if they agreed [with said document] and if they entrusted their co-landowners with what was written in the document. Together with this I also asked Capitan Don Pedro Bautista and Don Pedro Martin if they allowed their wives to participate in the writing of said document, to which they replied, “Yes, we did allow our wives and it was our will” that they so participate in the preparation of said document and chaplaincy that was agreed on the aforementioned day and year, when they benefited from the mass that was being entrusted and requested of the Father Vicar of Odyong, that is the Saturday of whichever month for their noble co-landowners in Balic-balic. And I the scribe also asked Captain Don Gaspar Pizarro, Don Domingo Bactol, Doña Maria de la Cruz, and Doña Petronila Trinidad if it was their will, and it was coming from their own volition, that they prepare such a document, or if they were being forced by any person, their answer was that they were not being forced by anyone, but in fact this was coming from their own will to prepare this document. And the reason they entrusted their part of the land to the College of Saint Thomas of Manila of the Order of Preachers was for them to benefit from the masses referred to in the document that was agreed upon by their noble co-landowners. [illegible words] of the years that they did not benefit [from the land], and there was no hope of planting trees in that field, and that they would not be able to handle it. That is why, due to the reasons for the benefits mentioned [in the document], these noblemen resolved on their own to request that their assent to the document in Spanish agreed upon by the noblemen who were referred to and who signed [the document] that was drawn up by the public and royal scribe [who is based] in Pampanga, be given weight and accepted. As proof of their desire that this will never change, if they turned their backs on the law, this [action] will not be valued or supported, except for what is contained here [?]. And full authority was given to any justice with a debt [?]. Those present who recognized that what is contained here is authentic and true are the witnesses Don Dionicio del Rosario, Don Bernabe de la Cruz, Luis de la Cruz, Diego de la Cruz, and Don Pedro Bautista. And those noblemen signed who knew how, and I the scribe attest to this. [Signatures of:] Fray Domingo Pérez – Don Domingo Bautista⁴⁵– Don Gaspar Pizarro– Pedro Martin– Pedro Bautista– in my presence, Don Francisco Bernardino.

⁴² Literally, “thirty and seven towards it.” In Old Tagalog, according to Fr. Blancas de San José and Tomas Pinpin, a number from twenty to another number was expressed by citing the next higher decade and affixing the lower number. For example, 42 would be written *micaliman dalawa* (two towards the fifth decade), and so forth.

⁴³ Literally, “eighty and four towards it.”

⁴⁴ Literally, “eighty and three towards it.”

⁴⁵ This must be a transcriber’s error; it should be Domingo Batol.

Conclusion

The original Tagalog document, along with the rest of donation papers for Balicbalic, has not been found. Due to the possibility that whoever copied the 17th century text in the 19th century was not quite versed in Tagalog, some misspellings may have occurred, and some punctuation marks such as periods may have been omitted. It is sometimes not clear where one sentence ends and another begins. This has hampered the translation somewhat. Be that as it may, the pattern of preparing a letter in the vernacular in the seventeenth century is followed here, including the peculiar way of representing numbers and dates. This strongly suggests that the scribe, Don Francisco Bernardino, was a Tagalog. (It has been shown that an unusual manner of writing in Tagalog could betray the hand of an interested, non-Tagalog party.)⁴⁶

This is the last dated document in the dossier on the Bataan donations. Why it was written in Tagalog and not in Spanish, the language of the previous formal agreements, is curious. Perhaps, when the last four donors made their statement, there was no more time to bring an official scribe from the capital in Pampanga. The Tagalog text of 1674 is basically patterned on the structure and clauses in the 1673 document in Spanish: that the donors came of their own accord, that the married women freely participated in the donation, and that the donation was made so that they could benefit from the twelve masses to be celebrated in a year. Even the virtual uselessness of the land was cited.

Hopefully, the presentation of this text will aid in the study of the development of the Tagalog language, as well as the study of juridical processes in the Philippines.

The development of what became known as the Hacienda Balic-balic, and the vicissitudes of its attendant *capellanía*, are beyond the scope of this work. However, it may be noted that at the beginning of the 19th century, the Hacienda de Balic-balic was not anymore a profitable venture.⁴⁷ In 1898, it was listed as the Hacienda of Orion, and was among the smallest of the Dominicans' properties.⁴⁸ **PS**

⁴⁶ Damon L. Woods, *The Myth of the Barangay and Other Silenced Histories* (Quezon City: The University of the Philippines Press, 2017), 204.

⁴⁷ Joaquín Martínez de Zúñiga, O.S.A., *Estadismo de las Yslas Filipinas* (Madrid: Imp. de la Vda. de M. Minuesa de los Rios, 1893), 492. Bascara, 319 and 329.

⁴⁸ See the statistics in Fidel Villarroel, O.P., *The Dominicans and the Philippine Revolution (1896-1903)* (Manila: UST Publishing House, 1999), 269, 290, 291, 315, and 318.

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[illegible]

Fig. 2. AUST Libros 69.23, fol. 200 (1674).

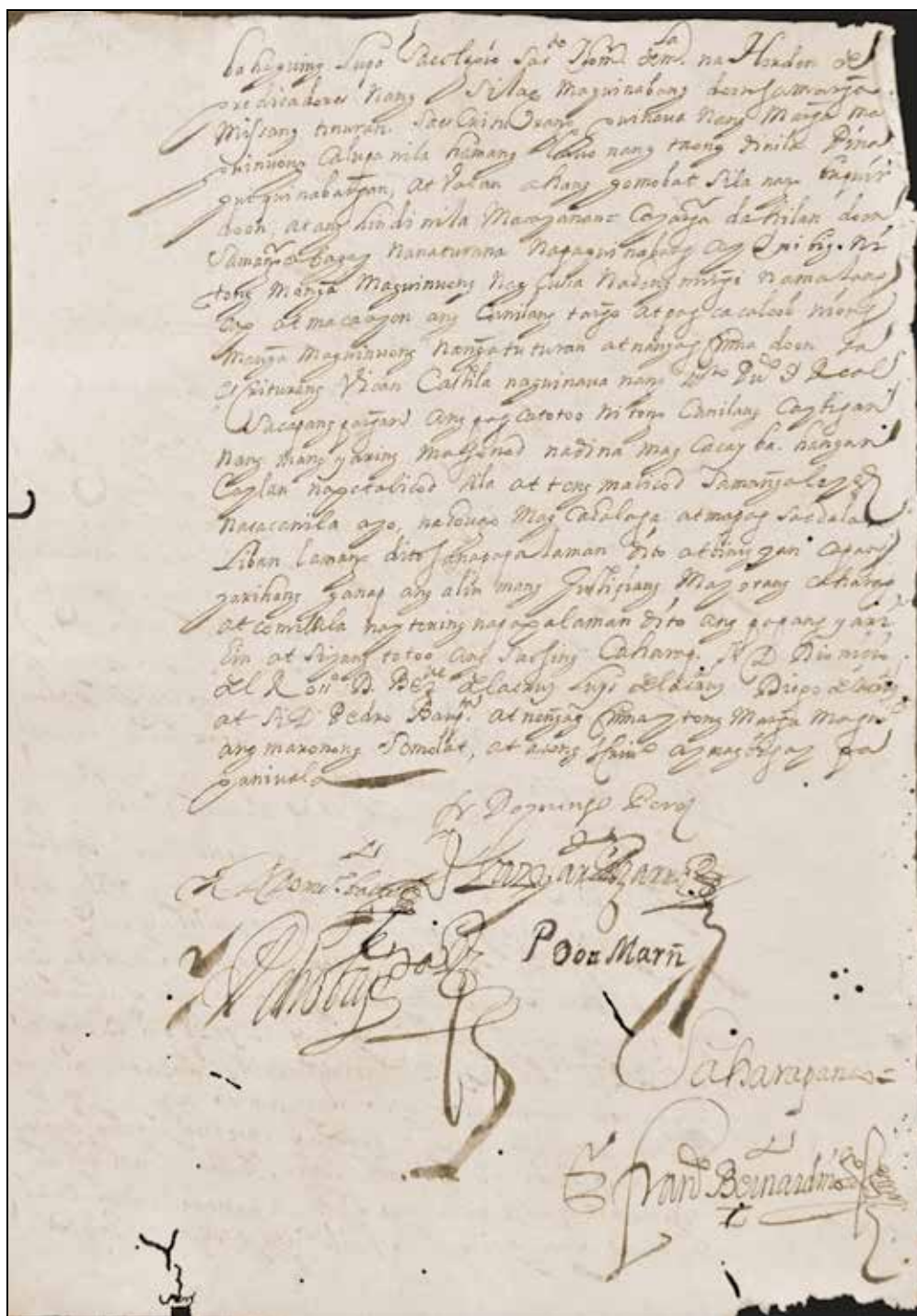


Fig. 3. AUST Libros 69.23, fol. 200v (1674).