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TUBURAN: Internal Structure of Community Relations in a Philippine Village

F. Landa Jocano

THE internal structure of social interaction in the barrio and the attendant socio-cultural imperatives associated with local behavior are important because, after all, it is the people who articulate economic activities in the community. Economic activities are social activities. Even the organization of manpower in purely agricultural pursuits is based on recognized social networks. These social networks constitute another aspect of the environment to which Tuburan residents must adopt in order to achieve a better way of life.

It needs to be stressed, in this connection, that people do not just behave without a framework; much of their reactions are really based on recognized structural principles. In economic activities, the actions carried out by individuals or groups involve choices, decisions, desires, and capabilities to acquire the scarce, available resources

allocated through various channels of the social organization, which, in turn, have structures which hold the different units of group life together. These structures need to be known to innovators or community development workers. Receptivity to our lack of interest in programs of technological change is often affected by the perception people have of the alternatives offered in terms of their social statuses, formal and informal relationships, and the attendant values they uphold as appropriate and desirable.

The term structure is used here advisedly to refer to the perceived network of social relations. Many actual and specific types of interaction as well as general behavior in the community are based on this network. It is likewise from this abstract framework of social experience that people draw the rationale for their actions, statuses, norms, and logical

* This article forms a chapter of a case study of adaptation and peasant life in the barrio (barangay) of Tuburan, Pototan, Iloilo, Philippines, conducted by F. Landa Jocano. Dr. Jocano obtained his A.B. (1958) from CPU and holds an M.A. and a Ph.D. from the University of Chicago. He is at present the Dean, Institute of Philippine Studies, Philippine Center for Advanced Studies, University of the Philippines System, Diliman, Quezon City.

inferences for evaluating behavior. Viewed from within the life sphere of the community, social structure is never static as the term seems to imply; rather, it is dynamic in that it makes possible the realization of social reactions by indicating to individual members of the community the different possible alternative solutions to basic adaptive problems.

The manner in which the structure of Tuburan social system provides the residents with all the necessary postulates for desirable actions can best be understood in the context of two functional dimensions of community life: kinship and the family. The neighborhood is another important unit but for our purpose, we shall deal with the main internal structure of human relations in the community — kinship.

Kinship, defined in this study as a network of relations based on consanguinity, affinity, and ritual co-parenthood (*compadrazgo*), provides much of the basic framework for status acquisition and role performance in the community. This network is made functional and relevant to members of the group through the socialization that takes place within the family. Norms, values, and other standards of the desirable and undesirable in life are first learned from members of this unit, before any other institutional units in the community wield influence over individual or group behavior.

Kinship Structure

As part of the social system, kinship is an abstract concept inferred from

observable behavior and from specific accounts people give to explain their behavior vis-a-vis other people in the community. The social reality of kinship rests in part on the accepted principle of classifying individuals or groups of individuals into kin or non-kin. This classification system, in turn, guides members of the group to behave to one another according to their positions in the total framework. Reinforcing this classification system are the values, norms, rights, and obligations attendant to each position occupied and which are accepted as binding insofar as the articulation of behavior is concerned.

In effect, therefore, kinship may be viewed as the *internal model* of group life on the basis of which certain norms, values, and forms of social control, as well as shared behavior, are organized, articulated, and passed on to the succeeding generations.

The Concept of Bilateral Filiation

Conceptually, Tuburan kinship is similar to those found in other communities in the Philippines. It is perceived by the people as bilaterally structured. That is, members are related to both the father's and the mother's sides. As a model for social organization this structure of relations in the community does not discriminate group affiliations. The allocation of jural status to a child follows a bilateral principle — that is, the child is a member by virtue of birth of two groups of kinship, those of the mother and of the father. These two groups may not be related to each other, except with reference to the child who

functions as the common denominator. To this unit, consisting of the kinsmen of both parents, the child is closely identified and associated.

Because the two kin groups may or may not be related, tracing of descent and defining reciprocal rights and obligations are done along the two laterally recognized groups. The configuration of the two sets of kinsmen into a single unit, insofar as the child is concerned, is an ideal conceptualization of relationship, structurally and functionally. In practice, there are many deviations from the principle. This flexibility is perhaps the reason why bilateral systems are often said to be amorphous, if not structureless.

Published works on bilateral societies are not many and in this regard, sociological principles in the patterning of activities in bilateral systems need to be closely studied. Perhaps one of the questions which has to be asked in this connection is: Do individuals with dual affiliations "see" the world through "bilateral lenses" and act in accordance with this orientation? Or is bilaterality a formula, a guide for statistical choices of kinship relations among kinsmen? In this context, is it the group which is important or the individual? Is the definition of jural status the outcome of multiple activities, affective orientations, and structural principles?

In Tuburan, the bilateral organization of kinsmen is viewed as the major source of ground rules for behavior. It constitutes the framework of ideally upheld "moral order" of community life. The basis of this notion is the fact that people perceive their relationship as initially structured through biological

principles.

It needs to be stressed at the outset that while this is true, there is, at the same time, an operationally defined pattern of action which, even if modeled after biologically structured relationships, is non-biological in conceptual base. This may be called, for lack of a better term, *the rule for optional behavior*; optional in the sense that community behavior is anchored on several organizational frameworks of which kinship is only one. Moreover, the people in Tuburan are not always conscious about kinship when interacting among themselves, although they recognize it to be a key principle of many interpersonal relations. Certain types of non-kinship-based behavior, which may even occasionally contradict kinship rules, are accepted as necessary in structuring other types of relationship even among kinsmen.

In other words, the people in Tuburan recognize that kinship is important but its importance is relative to the situation which makes possible the organization of human relations within the kinship and non-kinship setting. This is particularly true in most activities having economic overtones.

As already stated, this bilateral orientation of Tuburan kinship relates an individual structurally to two groups. Each group is composed of individuals who are likewise linked to two other groups which are structured similarly and so on. The affiliation boundaries of individual relationship in this structural framework overlap a number of times, involving a series of ego-based, bi-laterally organized relations. These overlaps

provide the individual with options as to which of these numerable linkages he shall give priority to without violating much of the ground rules for behavior.

It is clear in this context that, on the one hand, it is the individual who is important in understanding bi-lateral social organization such as in Tuburan, with the group functioning merely as the supporting base insofar as shared values are concerned. On the other hand, however, it is the group, as a whole, which gives the individual a wider latitude of choices in decision-making and sets the rules for the "oughts" and the "ought nots" in community life. It is this perception of the dual source of community norms that accounts for the flexibility and diffuseness of status allocation and role-performance in the organization network of social and economic activities in Tuburan.

As a result, it is difficult to predict with precision the direction of local actions even of known status holders in the community. For example, a recognized leader in one situation may be subordinate to another in a different situation and vice-versa, without such shifts impinging upon his membership in the group. Conflicts are common among kinsmen. However, these are not so disruptive of specific relations as to drastically rend the existing ties. Nevertheless, they are real and sufficient enough to be annoying and to create tensions between norms of kinship and the real facts of community life.

Although a particular set of relatives is never clearly defined as a group, the types of preferred relationships among kinsmen are distinctly recognized by members

of the community and the rules for behavior are explained by them in these terms. It needs to be stressed, however, that such recognition remains only at the level of discourse or, at most, insofar as perceived relations are concerned; the actual behavior obtaining even among close kinsmen is another matter. This emphasis on relations indicates that kinship ties remain ideally central to Tuburan community organization with its ego-based, sibling set functioning as the core unit in the network.

Kinship is traced through the dominant sibling group in the entire universe of kinsmen. In this sense, the principle of bilaterality is best understood in terms of organization of activities along consanguineal lines, with selective emphasis on genealogical ties that narrow down to the dominant sibling unit. It is this selectivity aspect of the organization that oftentimes obscures the ground rules of kinship. At any rate, the dominant sibling units in the over-all kinship system are surrounded by the linked to other groups of conjugal and affinal relatives, composed of parents-in-law and spouses, as peripheral sibling units composed of ego's spouse and parents-in-laws' siblings and their respective spouses. Further segmentation occurs along the same pattern, with Ego or the sibling unit in each overlapping group functioning as the point of departure.

This bilaterality of linkage is not merely a structural principle; it is a social fact as well, wherein the principle of kinship is observed as the norm governing relations. That is, behaviors which are significant to interpersonal or intergroup relations, as structured along the frame-

work of bilateral affiliations, are at once economic, social, religious, jural and moral relations because their articulation in the lifespaces of the people are defined in these contexts. For example, food-exchanges, reciprocal labor marriage rules, rules for social and linguistic etiquette and so forth often transcend the material things or services exchanged. The underlying normative ideas associated with material goods and services exchanged is what, in the end, matter so much. The kind of transactions pursued or of services rendered may not necessarily be the same when similar activities are carried out among non-kinmen. There are implicit rules of propriety governing kinship and non-kinship interactions.

Thus, an act can evoke different kinds of judgments and create different situations for the present as well as for the future interactions of members of the community. The jural rights one claims when dealing with close relatives vary from those he claims when interacting with distant kinmen or with non-kin.

Of course, there are other rules of behavior which are not defined in these contexts. But since most of the actors in the Tuburan social system are related to each other, the value given to an act or artifact is often kinship-bound. The definition is not necessarily biased towards the fact that people are related to one another even if it is on this framework that the social life is anchored. Kinship norms nevertheless are used as points of reference to differentiate interactions between kinmen and between those who are not; as measures for judging the degree of expectations

and of emotional overtones attributable to actions of relatives vis-a-vis those who are not.

In other words, bilaterality as a principle of kinship grouping serves as an ideal concept that structures the range and sets the limit of possible actions among the residents in the community. It accounts for much of the diffuseness of status positions and role performances even within the internal dimensions of a particular family group itself. For example, should a situation which calls for a decision arise outside of the nuclear family, an individual does not immediately make decisions. He consults a number of people and takes into account the opinions of those who have the same right or knowledge as he has over the matter. The reason underlying this strategy for interaction is that statuswise those whom he consulted stand on equal level as kinmen and therefore have equal responsibility over the welfare of the unit to which the individual belongs. Even within the nuclear family, close relatives — like Ego's siblings or those of his spouse — have the right to interfere with the affairs of the couple if only for the reason that the two individuals are extensions* of socially recognized consanguinities.

The Principle of Generation

Aside from bilaterality, the other dominant feature of Tuburan kinship is the segregation of kinmen into units, in the vertical order. There is no specific term for these divisions. However, the people are keenly aware of the principle underlying this patterned segmentation

of relatives. Evidence for such awareness are revealed by the use of terms like *kamal-aman* (elders), *barangay* (bunch) and *langon* (half of a given length) to describe each segregated unit. Sometimes the term *kalanopad* is used instead of *langon* signifying cluster of relatives having the same age as ego. It may be better described as "peer group."

Thus, for lack of a definitive model, the English term "generation" shall be used in this study to approximate Tuburan view of how relatives are grouped, separated, and linked together.

By *generation* then is meant the division of members of the kin group into specific units based on the order of descent. Ego's generation (or one's own) is one step lower than that of his parents and one step higher than that of his children. The people in the community clearly recognize this vertical arrangement and it is on this basis that authority, jural rights and obligations, and group norms are often structured. It is likewise on this vertical relations that the horizontal segregation of kin in one's own generation into specific numerical categories of first, second, third, and so forth cousins are established.

It needs to be kept in mind, in this connection, that as the horizontal range of kinship is set, its vertical extension is moved upward. Functionally, the concept of generation in Tuburan kinship serves as an indicator of the range and limit of Ego's horizontal as well as vertical filiations, defined in the context of two laterally organized groups of the father and the mother.

The Cognition of Seniority

Closely linked with generation is the principle of seniority. It is assumed by many that seniority coincides with biological age, although it is not an exclusive principle of status-conferral. Seniority status may be conferred to an individual because of his generational affiliation and not because of his biological age. The latter is important but not a necessary precondition. For example, should a young woman marry an older man, she is automatically conferred with the seniority status insofar as the husband's younger siblings and kin are concerned, irrespective of her biological age. Correspondingly, the older man is brought down to the junior status insofar as his relations with the wife's older siblings and kin are concerned. There are cases reported where husbands are even older than their wife's own parents. Here the problem of seniority as a structural principle becomes clear-cut, for in spite of biological age, husbands are expected (and they often do) to behave as junior to their wives' parents.

This structural element of Tuburan kinship system has given rise to many personal conflicts in the community. Often older members of household units into which younger persons are married resent the senior role of the latter especially on matters involving supervision and control over certain activities at home or in the farm. In like manner, there is also ambivalence on the part of the persons concerned — whether or not to act according to the generational rules sustaining the positions they occupy or according to biological age they possess within the framework of

the kinship. The dilemma is often resolved through careful and selective assessment of social requirements surrounding the situation in which actions are pursued. Manipulations, go-betweens, cajoling, persuasion and other normative means of achieving conformity are used. Quick, on-the-spot decisions are likewise frequently avoided because of this structural definition of role performance.

It needs to be stressed, in viewing Tuburan social organization, that these principles — bilaterality, generation, and seniority — constitute the structural ideals of the community. These principles are held as the basis for status-conferrals but not necessarily, as noted, a precondition for specific role performance.

In practice, many of these principles are not followed to the letter, so to speak. Some people narrow the range of their recognition of kin to one side or the other in this bilateral complex, depending upon which group is useful in achieving certain goals (mostly economic) in life. Because structural principles do not, in many cases, coincide with actual situations, tensions, anxiety, conflicts and other incongruities in community life arise. From this standpoint, Tuburan kinship may be best understood in terms of the tensions management aspect of society rather than as a self-equilibrating system.

As a major source of status, Tuburan kinship is structured, as already stated, along three major concepts: consanguinity, affinity, and compadrazgo. Consanguinity, by definition, established relationship through descent. That is, an individual is related to another because he stands in consanguineal (blood) rela-

tion as a son, sibling, grandson, cousin, parent, grandparent, and so on with him. The validity of the relationship rests on the ability of an individual to establish "blood link" to a common unit of ancestors in the upper generations or to illustrate descent with respect to the lower ones.

Seen properly, consanguinity, as a kinship principle, is by nature sociological in spite of its biological base. Cases of children born out of wedlock are best examples for this observation. That is, the status of the child as a consanguineal offspring has to be socially acknowledged by the father by his giving support to both mother and child or by including the child as one of the heirs of his property. In turn, the mother can deny the option by bringing up the child and giving him her family name instead of the "father's." In the absence of any acknowledgement, the child is denied the status of a legitimate offspring by the father himself or as a relative, insofar as the "father's" kins are concerned. In any case, recognition of descent rests on the ability of the mother to establish the link between the child, herself, and the man.

Kinship Terminology

Kinship as a principle of social organization is best indicated by the terminology people use to define the boundaries of interpersonal, as well as inter-familial, relationships. There are only specific individuals or groups of individuals who are accorded with certain terminologies and it is through this socially designated "labels" that role-performances are

defined. Referentially, the terms for father and mother are *tatay* and *nanay*, respectively. Here the sex of the referent is indicated. Sometimes these terms are used to apply to any individual, especially strangers, who appear to be in the parental group. As soon as individuals are accorded the assignation of *tatay* or *nanay*, their behaviors are immediately defined in these terms.

Vocatively, however, the terms used for father and mother are varied. Sometimes the English and Spanish terms like *mommy*, *daddy*, *mama*, and *papa* are used. Or there are cases when, as recorded from five families, children use their parents' nicknames in addressing them. These are nuclear families residing with their families of orientation (either those of the wife or the husband) and the parents' explanation for the "unusual usage" is that "the children followed our siblings' way of calling us."

Grandparents are referentially addressed as *lolo* (male) and *lola* (female). Other terms used are *uwa* and *ulang*. The latter two represent the traditional terms while the first two terms are derived from Spanish. Vocatively, some informants use *nay mal-am* (mother old woman) and *tay mal-am* (father old man).

Children are referentially known to the parents as *kabataan*, a plural form of *bata* meaning "child." Sometimes the term *anak* is used. Vocatively, the *kabataan* are called by the parents and those who are older by their names or nicknames. Nicknames are derived from either physical attributes as in *kayot* (small), *itom* (black), *tikling* (thin, after a bird), or habits like *dinuguan* (fond of blood paste), *laway* (saliva), *koom*

(stingy) and so on.

Parents' siblings are referentially called *tio* (male), *tia* (female), *dada'* (female) and *bata'* (male). Again, the first two terms are derived from Spanish terminologies while the latter two are indigenous to the area. Vocatively, only the *tio* and *tia* are used with personal names. Sometimes the term *tete* is used to address mother's female siblings. *Bata* is occasionally used, vocatively and referentially, to differentiate the parents' male siblings from the father. Often the term *tay* plus the personal name of the addressee is used. The more educated residents of Tuburan use the English loan words *auntie* and *uncle* for the parents' siblings.

Attention should be called at this point to the term *bata* as applied to the parents' male siblings. Lexically, the word is similar to the one used for the child. None of the informants can give a general explanation for this usage. The stress, in pronunciation, is on the first syllable; while the one for the child is on the last: *ba'ta* (uncle) vs. *ba'tá* (child). One informant ventured to state that the merging could "possibly be due to the fact that parents' siblings are considered second parents." While this may be so, the use of the terms are still considered tentative. These will be dropped should, in the future, better terms be discovered. At any rate, it is believed by many that it is the parents' siblings' responsibility to take care of their brother's or sister's children should anything happen to the former.

Another aspect of Tuburan kinship terminology which needs comment is the merging of terminologies for grand-

parental generations with the grandchildren's generations. Grandparents' parents are known as *apoy*. Similarly, the term used for grandchildren is *apo*. Again, why this is so has not been explained by informants. It would seem that the merging of terms follows the familiar relationship that exists between grandparents and grandchildren. It is known that grandparents are more tolerant with their grandchildren than the parents themselves. Reciprocally, grandchildren are more open to their grandparents than they are to their parents. Other than this hypothetical inference, no informant has offered any satisfactory explanation why terminologies are similar for the grandparents/grandchildren cluster.

Teknonymy is another characteristic feature of Tuburan kinship terminology. By teknonymy is meant the use of the child's name to refer to his parents. If an individual wants to call Juan's father, for example, he would say "*boy, tatay ni Juan,*" instead of his real name. Referentially, the term *ama't Juan* is used. In some families female spouses do not address their husband by their personal name. Instead, they use the term "*boy*" — a practice known as "*paboy*." This is mostly practised in cases where marriage is cross-generational, that is, either of the spouse is one generation higher in the kinship hierarchy.

In one's own generation, kinship terminologies also vary. Within the sibling unit, older female siblings are referentially known as *manong*, and the older female siblings *manang*. Vocatively, the abbreviated kinship terms *nong* or *nang* plus the personal name are used for males

and females, respectively. Younger siblings are referentially known as *lubayon*, individually or collectively. Vocatively, they are addressed by personal names. Terms of endearment are usually used in place of the kinship terms. Such terms include *inday, nonoy, nene, toy, to'* and so forth.

A word must be said on the function of kinship terminologies. As applied to living persons they are symbolic categories that define the nature of allowable behavior individuals can articulate in kinship terminologies determine behavior individuals can articulate in daily activities. This does not mean that kinship terminologies determine behavior; they merely set the ground rules for behavior. The actors can in fact ignore the behavioral correlates of kinship terminologies in establishing relations, but such is seldom done. Two individuals calling each other brother or sister can pursue certain actions without being censured; in other situations they find themselves restrained, as in incest.

Kinship terminologies may also be seen as structural categories which classify related persons as *manong, tatay, nanay*, and so on. Younger siblings are likewise differentiated from older siblings by the terms any given individual uses to refer to or address them. It follows from this that there are things an older sibling can do under certain circumstances and the younger sibling can not, and only when open defiance of the rules is registered do conflicts occur. Otherwise, members of the group are able to carry out respective relationship roles along this structural framework, even if other non-structural factors are consi-

dered in the process. Viewed in this way kinship terms may also be interpreted as part of the general pattern of values — a set of communication clues for social control and strategy for interaction.

In addition to relationships structured along consanguineal principles, Tuburan kinship is reinforced by ritually defined types of relations acquired through marriage and *compadrazgo*. The former brings about affiliation through the union of one of the members of the group to that of another. Affective ties are structured through the performance of a religious rite wherein sponsors to the ceremony (marriage included) become automatically quasi-kinsmen. Privileges, rights and obligations accruing from marriage or affinal relations differ from those established either by consanguinity or by *compadrazgo*. In marriage a man is incorporated into the corps of his wife's entire kinship group, and, in turn, his wife is included into his own unit. Since the spouses stand co-equal to each other in terms of kinship status, they are viewed as equally related to the same group of individuals each spouse considers kinsmen.

Here two levels of structural and contextual categories need to be kept in mind: that of consanguineal and affinal relations. The terminologies used to identify persons involved in the relationships may be the same but the structural position in the network may be different. An affine is structurally related to the spouse's kinsmen in exactly the same way as the latter is related to any of them. Contextually, however, his/her role in the universe of kinship is limited in actual practice, especially in decision-making.

The reverse may also occur. In any case, all actions of affinal kin are peripheral to his own nuclear family but important insofar as his wife's group is concerned. His participation in many affairs having to do with his spouse's is dependent upon how well he carried out his relationship with them. The same principle operates with regards to the woman's relation to her husband's kinship group.

The affinal term of male siblings of Ego's spouse is *bayaw*: for females, *hipag*. *Biras*, on the other hand, applies to the husband/wife of the siblings of Ego's spouse. There is no fixed rule as to the usage of the term. Some informants use the term vocatively; others referentially. Ego's spouse is *manugang* to his/her parents, regardless of sex. Ego is, in turn, *manugang* to his/her spouse's parents. *Manugang* is derived from the word *dugang*, meaning "to add" — i.e. in addition. The same terminology is applied to Ego's parents when addressed by the spouse except that it is in the abbreviated form, *ugangan*. The parents of Ego and those of his spouse are called *magbalayi*; they call each other *balayi* or resort to ritual kinship terms like *comadre* or *compadre*.

Ritual Kinship

As already stated, *compadrazgo* is established through sponsorship in rites such as baptism, confirmation, and marriage. In its original concept, this quasi-kinship relation was aimed at providing a child with religious co-parents or guardians, as in the case of the parents' sudden death or prolonged illness.

As in other parts of Western Bisayas,

the term for ritual kinship is *kumparibay*. Although initiated mainly on a spiritual basis, the tie "actually develops and emphasizes a primary social bond between the parents of children and the godparents; hence, the *compadre* system is best defined as "ritual co-parenthood." Concomitant to this bond are certain reciprocal rights and obligations between godparents and godchildren, godparents and godchildren's parents, and between godchildren and their godsiblings.

Ritual co-parents are expected to help each other in time of need. The godparents, who are called *maninoy* (male) and *maninay* (female), contribute to the upbringing and education of the child. Reciprocally, the godchild is expected to assist the godparents or to help resolve whatever difficulties the latter encounter. He has to obey them as though they were his actual parents. The term for godchild is *igsoon* and it is reciprocally used to refer or address godsiblings. As in real kinship, this special relationship is extended to the siblings of both *compadres* who also address each other *kumpadre* or *kumadre*.

Most *compadres* are selected from among members of the kinship group. As many informants relate: "You are not bound to give an elaborate and expensive feast if your *compadre* is your cousin, or better still, your sibling. It is otherwise when your *compadre* is not related to you. It is shameful if you do not give any *punsyon* (feast)."

As in other parts of the Philippines, *compadrazgo* is structurally amorphous. While it is established ideally on the basis of mutual obligations between contractants or those who initiate its forma-

tion and have agreed explicitly and formally to become ritual kin — the articulation of the relationship in actual practice is dependent upon whether or not the parties concerned cooperate with each other. There is no clearcut jural authority created with the establishment of the bond. What is formalized with the rite is a moral obligation, and this is supported merely by the expectations of those involved in the relationship. The right concomitant to the obligation does not have the force of structural duties, as in actual kinship, wherein the parties to the agreement (as in marriage) or affective relationship (as parent-child) can be required, either by public opinion or by law, to fulfill his part of the contract. In fact, some people exploit *compadrazgo* for economic reasons and social advancement; others avoid this for the reason that "once started, the reciprocal exchange of goods or services becomes complex and cumbersome."

Thus, in spite of what has been written about *compadrazgo* in the Philippines, Tuburan data show that it does not represent a powerful social mechanism through which non-kin are recruited as members of the kinship group and through which individual or family goals such as social mobility and economic security are achieved. It is weakly structured in Tuburan. Quarrels and enmities among *compadres* are common. In fact, sexual relations between co-parents or between co-parents and godchildren have been reported. These cases represent, perhaps, contemporary changes in the internal structure and content of local norms. *Compadrazgo* is maintained as a matter of practice but has lost much of

its institutional forms and functions as the cohesive force in the social system.

Summary

Thus far, we have described the kinship system in Tuburan and indicated its significance in understanding the dynamics of local social organization. Many community workers in studying specific communities stress the study of the patterns of consumption, investment, labor, etc., or community as the variables associated with development. The study of the internal structure of the social system has often been neglected. But it is this intangible principle of social relationships, of which kinship is an important component, which influences

decision-making, labor organization, investment risks, etc. of the people and provides them with resources for social, economic, and psychological support.

In other words, the nature of the social system affects the direction and degree of change associated with development. The assignment of priorities in the people's lives is strongly linked with the institutionalization of roles, collectiveness, values, norms, sanctions, and so forth. Knowing therefore the internal structure of relations of a community enables the innovator or fieldworker to formulate a plan for priorities and realistic strategies for intensifying what are already taking place.

BRUNEI VS. SPAIN OVER THE PHILIPPINES

Derny P. Sonza

BEFORE Miguel Lopez de Legaspi implanted the first Spanish settlement in the Philippines at Cebu in 1565, an Asian power had already established political influence over a large part of the archipelago. This power was the Sultanate of Brunei on the island of Borneo.

It is interesting to note, at this point, that the first Spaniards to come in contact with Brunei were the remnants of the Magellan expedition who hurriedly left Cebu after the great navigator was killed by Lapu-Lapu in Mactan and several of his officers were massacred at a party given in their honor by Rajah Humabon. Led by Sebastian Elcano and with kidnapped Filipino pilots to guide them, the surviving Spaniards sailed towards the southwest, missing Panay, passing Cagayan de Sulu, and skirting the southern tip of Palawan until they arrived at Brunei Bay.

The Spaniards were dazzled by the wealth and pomp of Brunei. Antonio Pigafetta, the official chronicler of the expedition, gave a vivid account of their visit to the palace of the sultan. He wrote:¹

The next day the king of that island sent a prabu to the ships; it was very handsome, with its prow and stern ornamented with gold; on the bow

fluttered a white and blue flag, with a tuft of peacock's feathers at the top of the staff; there were in the prabu some people playing on pipes and drums, and many other persons . . .

Six days later the king again sent three very ornamented prabus, which came playing pipes and drums and cymbals, and going round the ships, their crews saluted them, firing the bombards without stones. Then they made us a present of various victuals, but all made with rice, either wrapped in leaves in the form of a long cylinder, or in the shape of a sugar loaf, or in the shape of a cake, with eggs and honey. They then said that their king was well pleased that we should make provisions here of wood and water, and that we might traffic at our pleasure with the islanders. Having heard this, seven of us entered one of the prabus, taking with us presents for the king and for some of his court.

When we arrived at the city, we were obliged to wait about two hours in the prabu, until there came thither two elephants covered with silk, and twelve men, each of whom carried a porcelain vase covered with silk, for conveying and wrapping up our presents. We mounted the elephants, and those twelve men preceded us, carrying the vases with our

presents. We went as far as the house of the governor, who gave us supper with many sorts of viands. There we slept through the night, on mattresses filled with cotton, and covered with silk, with sheets of Cambay stuff.

On the following day we remained doing nothing in the house till midday, and after that we set out for the king's palace. We were again mounted upon the elephants, and the men with the presents preceded us as before. From the governor's house to that of the king, all the streets were full of men armed with swords, spears, and bucklers, the king having so commanded. We entered the palace still mounted upon the elephants; we then dismounted, and ascended a staircase, accompanied by the governor and some of the chief men, and entered a large room full of courtiers, whom we should call barons of the kingdom; there we sat upon a carpet, and the vases with the presents placed near us.

At the end of this hall there was another a little higher, but not so large, all hung with silk stuffs, among which were two curtains of brocade hung up, and leaving two windows which gave light to the room.

There were placed three hundred men of the king's guard with naked daggers in their hands, which they held on their thighs. At the end of the second hall was a great opening, covered with a curtain of brocade, and on this being raised we saw the king sitting at a table, with a little child of his, chewing betel. Behind him there were only women.

Then one of the chief men informed us that we could not speak to the king, but that if we wished to convey anything

to him, we were to say it to him, and he would say it to a chief or courtier of higher rank, who would lay it before a brother of the governor, who was in the smaller room, and then by means of a blowpipe placed in a fissure in the wall would communicate our thoughts to a man who was near the king, and from him the king would understand them. He taught us meanwhile to make three obeisances to the king, with the hands joined above the head, raising first one then the other foot, and then to kiss the hands to him. This is the royal obeisance

Then by the mode which had been indicated to us, we gave him to understand that we belonged to the King of Spain, who wished to be in peace with him, and wished for nothing else than to be able to trade with his island. The king caused an answer to be given that he was most pleased that the King of Spain was his friend, and that we could take wood and water in the states, and traffic according to our pleasure. That done we offered the presents, and at each thing which they gave to him, he made a slight inclination with his head. To each of us was then given some brocade, with cloth of gold, and some silk, which they placed upon one of our shoulders and then took away to take care of them. A collation of cloves and cinnamon was then served to us, and after that the curtains were drawn and the windows closed. All the men who were in the palace had their middles covered with cloth of gold and silk, they carried in their hands daggers with gold hilts, adorned with pearls and precious stones, and they had many rings on their fingers.

This city is entirely built on foundations in the salt water, except the houses of the king and some of the princes; it contains twenty-five thousand fires or families. The houses are all of wood, placed on great piles to raise them high up. When the tide rises the women go in boats through the city selling provisions and necessaries. In front of the king's house there is a wall made of great bricks, with barbicans like forts, upon which fifty-six bombards of metal, and six of iron. They fired many shots from them during the two days that we passed in the city.

From Pigafetta's description, the city must have been in a place known as Kota Batu, now in complete ruins. The place is where the Brunei Museum is located today.

THE history of the pre-European period in Brunei, as in the Philippines, is vague and accounts of early Brunei-Philippine contacts are mainly found in traditions one of the most important of which is the story of ten Bornean chieftains led by Datu Puti who left Brunei to escape tyranny and settled in Panay and Southern Luzon. This tradition, known as the Maragtas, has gained much popularity and even some degree of acceptance as historical fact.² It does not, however, shed much light on early Brunei-Philippine relations.

In the absence of other available sources, we have to rely heavily on Spanish records for our knowledge of early Philippine history. Some of these accounts — those dating around 1570 — claim that it was only the Manila Bay area that was ruled by Brunei nobles.³

When the Spaniards arrived in Manila in 1570, they found that Rajah Soliman was the ruler of the place and his uncle, Rajah Lakandula, was reigning in nearby Tondo. Both were descendants of the royal family of Brunei.

But a more thorough study of the Spanish sources reveals that the following places were either under direct political control of Brunei or within its sphere of influence when Legaspi arrived in 1565: Sulu, Palawan, Calamianes, Mindoro, and the region around Manila including what are now Bataan, Pampanga, Bulacan, Rizal, Manila, Cavite, and part of Laguna.⁴

Furthermore, Brunei's influence was felt in the Visayas and Northern Mindanao. Antonio de Morga noted that there was close ethnic similarity between the inhabitants of the Visayas and those of the people of Borneo. For example, the costumes worn: G-string, sarong, and red *potong* (cloth wrapped around the forehead) and tattooing of bodies made the Visayans look much like the people of Brunei in appearance.⁵

Legaspi wrote that Brunei Malays were frequenting the Visayas. He reported to the King of Spain an encounter with certain Moros who "under the pretext of being traders, preach the Mahometan faith."⁶ He suggested that he be allowed to expel these Brunei Malays from the Philippine islands.

From Cebu, Legaspi transferred his headquarters to Panay from where he sent expeditions to the Moslem city of Manila. The first Spanish invasion of the city in 1570 must have been known in Brunei, yet for some reason she did not go to the assistance of her colony,

although it was suspected that the Brunei Court encouraged the resistance of Rajah Soliman in the second and final invasion of Legaspi in 1571.

From the time the Spaniards established a settlement in Cebu to the conquest of Manila was a period of six years. Brunei had enough time to send aid to her subjects in the Philippines. If any assistance was sent at all, it must have been negligible. It seems that the Sultan of Brunei was slow in reacting militarily to the Spanish threat.

It was not until 1574 that Brunei made preparations to attack the Spaniards. Sultan Abdul Kahar was reportedly preparing 100 large ships and 100 smaller vessels to carry 7,000 to 8,000 men.⁷ But the attack never took place, perhaps because Sultan Kahar learned that his plans had been discovered by the enemy. Instead, the Bruneis resorted to inciting the Filipinos to revolt against Spain. To encourage the Filipinos to rise against the colonizers, the Bruneis conducted raids in the Visayan islands. It was probably in one of these raids that a Spaniard named Diego Felipe and two Christian Visayans from Cebu were carried off to Brunei as captives.

When Governor-General Francisco de Sande learned of this incident, he wrote the new Sultan, Saif-el-Rejal (Lejar in Spanish accounts) demanding the release of the captives.⁸ And when a messenger of Rajah Soliman and some chiefs and freemen of Brunei fled to Manila to seek "political asylum," Sande accused the Sultan of detaining these "Spanish subjects."⁹

Yet like the Bruneis, the Spaniards

were also not able to take strong military action in the first several years of their provocative confrontation. This was due to the lack of Spanish troops to undertake a war against Brunei. Besides, the Governor-General wanted to be sure that the conquered Moslem communities of the Philippines would not rise in revolt if a large part of the Spanish force was withdrawn from the islands to invade the Bornean sultanate.

Then a break came for the Spaniards in 1578. A civil war broke out in Brunei. One of the princes (*pengiran*), Sri Lela, half-brother of Sultan Lejar, appeared in Manila and solicited Spanish assistance against his brother.¹⁰ He impressed the Spaniards that he was the rightful ruler and that Sultan Saif-el-Rejal was a usurper of the throne. The royal chronicles (*silah-silah*) of Brunei, however, blame the licentiousness of the Sultan for his brother's rebellion. The *silah-silah* also mentions another half-brother, Sri Ratna, on the side of Sri Lela.¹¹

Before launching the 1578 expedition to conquer Brunei, Governor-General Sande wrote to Sultan Rejal giving the reasons for his declaration of war:¹²

There in Manila, Cebu (sic) and other districts, it has been rumored that you have tried and are trying to do us harm, and to make war upon us; that you have tried to induce and have solicited the natives of Luzon and other districts to rebel and revolt against us; that you have left your residence for this purpose of warring against us with a fleet of ships.

The Spaniards had other motives in waging war against Brunei, motives

other than to stop the latter from interfering with Spanish affairs in the Philippines. Firstly, Sande was tempted by the offer of Sri Lela to make Brunei a tributary of Spain. Secondly, the conquest of Brunei would possibly "lead to the conquest of all the Archipelago of Maluco" and thereby wrest from the Portuguese the monopoly of the spice trade.¹³

The expedition to Brunei was led by no less than Governor-General Francisco de Sande himself. It consisted of thirty to forty boats, 400 Spaniards, 1,500 Christian Filipinos, and 300 Bruneis contributed by Sri Lela. Despite Brunei's brick walls and cannons (there were sixty-two when Pigafetta visited the city in 1521) the Sultan's defenders were routed during the first attack and fled to the mountains. Sultan Rejal escaped. He joined his allies, the Borneo Bisayans, in Melano.¹⁴

Sande took possession of Brunei as a vassal state of Spain and drew up a document to this effect, officially witnessed by Pedro Lucas, Luis de Guarnica, and Francisco Chacon.¹⁵ He then installed Sri Lela to the throne and remained for some time in Brunei before returning to Manila.

While in Brunei, Sande made another decision which had far-reaching effects in Philippine history. He ordered the invasion and conquest of Sulu. This he did because in the Battle of Brunei troops from Sulu fought on the side of the Bruneis. The Sulus seized two galleys, three smaller vessels, artillery and ammunition which they took to their island. Sande sent Captain Esteban

Rodriguez de Figueroa with a number of vessels and ordered him to take Sulu and, if successful, to attack Maguindanao.

A reading of his instructions to Figueroa shows, however, that Sande had other purposes than just to chastise the Sulus (Tausugs) who at the time were ruled by a penguiran of Brunei known to the Spaniards as Rajah Ilog Panguilan. He was the seventh sultan of Sulu and his real name was Mohammedul Halim Panguiran Buddiman.¹⁶ Sande's instructions to Figueroa read in part:¹⁷

From this city and Island of Borneo, God willing, you shall go to the Islands of Sulu, where you shall endeavor to reduce that chief and his people to the obedience of his Majesty. You shall bargain with them as to what tribute they shall pay, which shall be in pearls, as they are wont to give to the King of Brunei. You shall exercise great care and, if possible, much mildness; for it is of importance that those islands should not become depopulated; therefore, in case they receive you peaceably, you shall treat them well. And, in addition to the above, you must order that, besides the tribute that they are to pay in pearls, they shall obtain as many of them as possible, so that we, the Spaniards or Castilians, may buy them; that they must trade with us from now on; that every year Castilians will go to their lands with cloths and merchandise from China, of whatever they shall declare that they may need. You shall inform yourself of their needs; and if they wish to come to our settlements you shall give them permission to go freely to Manila and to come to Borneo, although not to steal.

The instructions consisted of eighteen paragraphs which, in summary, spelled out the following purposes: first, to reduce Sulu to a vassal state; second, to exact tribute in pearls; third, to secure the trade of Sulu for the Spaniards; fourth, to punish the Sultan of Sulu for the help he rendered the Sultan of Brunei against the Spanish forces; fifth, to rescue the Christian slaves in Sulu; sixth, to deprive the Sulus of their artillery and ammunition and of all vessels except fishing boats in order to stop their piracy; seventh, to compel the Sulus to become peaceful agriculturists; eighth, to uproot the 'accursed doctrine' of Mohammed to convert the Sulus to Christianity.¹⁸

Captain Figueroa's armada reached Jolo in June 1578. After a stiff resistance Panguran Buddiman surrendered and agreed to place his territories which covered Sulu, Tawi-Tawi, Basilan, and Zamboanga under dominion of Spain and to pay tribute. As a sign of his vassalage, he offered twelve pearls and five pieces of gold. Since he did not have enough men to garrison Jolo, even if he had doubts about the Sultan's faithfulness to his word, Figueroa had to leave Sulu without troops to maintain the Sulus' allegiance to the Spanish crown. He sailed to Maguindanao (now Cotabato) but the Maguindanaos refrained from opposing him and fled to the interior. Figueroa returned to Manila and according to Saleeby his expedition gave no permanent advantage in the South.¹⁹

But the attack on Sulu started the so-called "Moro Wars" that lasted until the end of the Spanish regime and whose repercussions are still being felt to this day.

Back in Brunei, as soon as Sande had left, Sultan Saif-el-Rejal rallied his forces. A Portuguese detachment under Captain Antonio de Brito arrived to assist the Sultan and with a strengthened army he was able to regain power. Once more Sri Lela requested for Spanish help. Governor-General Gonzalo Ronquillo de Peñalosa, who had succeeded Sande, sent another expedition to Brunei in 1580, under the command of Captain Gabriel de Rivera.

The Spaniards again succeeded in driving away Sultan Rejal, destroying much of his city in the process. Once again they handed the throne to their ally and sailed back to Manila. Unfortunately for Sri Lela, the pleasures of power were short-lived. As soon as Rivera left Brunei, the loyalist faction reentered the city, pursued the usurper to the south, and in the Battle of Kuala Belait, killed him.

Brunei continued its interest in the Philippines. The Sultan knew he did not have the strength to wrest Manila and his other northern territories, but he thought he could at least harrass the Spaniards to save Sulu. He sent reinforcements to Sulu which was being subjected to frequent Spanish assaults. For instance, when Captain Juan Juarez Gallinato attacked Jolo in 1602, he observed that 'Borneo and Ternate natives' were among the defenders of the town.²⁰

In retaliation, Bruneis and Sulus raided coastal places in Luzon and the Visayas. One of the biggest raids was made on the naval shipyard in Pantao, Camarines in 1627. It was headed by Sultan Bungsu of Sulu and with him, perhaps as second in command, was the

famous Datu Ache. The combined Brunei-Sulu force took the Spaniards by surprise. Pantao is on the eastern part of the Bicol region, away from the routes of the raiders and the Spaniards did not suspect the Muslims to raid that far.

The base commanders were among the first to fall in the surprise attack. Then one by one the men were killed until only seven were left. Seeing that further resistance was useless, the survivors hurriedly loaded government funds, women, children, and some of the wounded on a vessel and fled.

The raiders helped themselves to the loot. It is believed that Pantao was the most profitable raid so far made by the Muslims. Spanish losses were estimated at P1,000,000.00. But the biggest prize for Sultan Bungsu was Doña Lucia, a comely Spanish lady. The Spanish alcalde of Cebu, Don Cristobal de Lugo, offered to ransom her but Sultan Bungsu refused to part with his prize whom he treated like a queen.²¹

Angered by Bungsu's refusal of ransom, Lugo attacked Sulu where his men killed furiously, burned the town of Jolo, despoiled the fields and desecrated the mosques and graves. But if Lugo thought he could punish the Sulus enough, he was wrong. The following year Brunei-Sulu raiders struck Leyte and Samar. The Spanish responded by fitting seventy vessels for another assault on Jolo. Master of Camp Lorenzo de Olazo was put in command with 350 Spanish and 2,000 native troops. At the start of the attack, however, Olazo was wounded and his men were demoralized. Instead of pursuing the siege on Jolo, the troops took their revenge on small coastal villages which they burned and

pillaged before sailing back to Manila.²²

In 1629 the Sulus and Camucones who were inhabitants of northeastern Borneo and probably subjects of Brunei, combined again under Datu Ache and raided towns in Samar, Leyte, and Calamianes, striking their targets early in the morning when the people were attending mass in church. In Calamianes, the raiders captured Fr. Juan de San Antonio and slew another priest.²³ The Spaniards countered by dispatching another expedition against Sulu and Mindanao where they destroyed seven large *joangas* and thirty-three small vessels in Jolo.

In 1636 a strange event was noted. A fleet of Sulus raced after a fleet of Borneans going home from a raid in the Visayas, overtook it near Palawan and relieved it of its fifteen caracoas and Filipino captives. Why did the Sulus strike against their allies? Steve Runciman claims that after the death of Sultan Hasan, the youngest son of Sultan Rejal, 'the other Sultans of the islands, as well as the Sultan of Sulu, regained full independence.'²⁴

Beginning from the middle of the 17th century, Spanish accounts ceased to mention the presence of "Brunei pirates" in Philippine waters. Perhaps the Sultan realized that in view of the separation of Sulu and the much stronger position of Spain in Luzon and the Visayas, it was futile for her to hope to regain her former territories in the Philippines. From this period, the "Moro War" was only between Spain on the one hand and Sulu and Maguindanao on the other.

The conflict between Spain and Brunei had ended, but it had spawned a bitter struggle that lasted two and a half centuries more.

FOOTNOTES

¹Pigafetta's account as translated by Lord Stanley of Alderley, *The First Voyage Round the World by Magellan* (London: Hakluyt Society, 1874), pp. 110-118.

²Pedro Monteclaro, *Maragtas* (Manila, 1956 ed.). For discussion on the historicity of Maragtas, see *Maragtas Symposium*, (Manila: National Historical Commission, 1970).

³Emma H. Blair and James A. Robertson, *The Philippine Islands: 1493-1893* (Taiwan edition, n.d.), XL, 38; hereafter cited as Blair and Robertson.

⁴F. Delor Angeles, "Brunei and the Moro Wars," *The Brunei Museum Journal*, I, 120.

⁵Antonio de Morga, *Historical Accounts of the Philippine Islands* (Manila: Jose Rizal National Centennial Commission, 1962), pp. 241-245.

⁶Blair and Robertson, II, 156.

⁷Angeles, *op. cit.*, p. 122.

⁸Blair and Robertson, IV, 152.

⁹Angeles, *op. cit.*, p. 123.

¹⁰*Ibid.*

¹¹*Brunei Annual Report, 1966* (Brunei, 1968), p. 265.

¹²Blair and Robertson, IV, 153.

¹³Joaquin Martinez de Zuniega, *Historia de las Islas Filipinas Compuesta* (Manila, 1863), reprinted by Filipiniana Book Guild (Manila, 1966), pp. 65-66.

¹⁴Blair and Robertson, IV, 198.

¹⁵Antonio Molina, *The Philippines Through the Centuries* (Manila: UST Cooperative, 1960), p. 78.

¹⁶Najeeb M. Saleeby, *The History of Sulu* (Manila, 1908) reprinted by the Filipiniana Book Guild (Manila, 1963), p. 48.

¹⁷Blair and Robertson, IV, 174 ff.

¹⁸*Ibid.*

¹⁹Saleeby, *op. cit.*, p. 49.

²⁰Morga, *op. cit.*, p. 168.

²¹Blair and Robertson, XXII, 205.

²²For an account of Olazo's expedition to Sulu, see Blair and Robertson, XXIII.

²³Angeles, *op. cit.*, p. 128.

²⁴Steven Runciman, *The White Rajahs: A History of Sarawak from 1841 to 1946* (Cambridge: Cambridge University Press, 1960), p. 56.

AN ABSTRACT OF A DISSERTATION

ACHIEVEMENT AND ITS RELATIONSHIP TO SELF- CONCEPT AND OTHER FACTORS

Florencia Reyes-Baban

This study was undertaken to find the relationship of achievement to self-concept, socioeconomic status, intelligence, sex and age either singly or severally.

The subjects were 667 regular fourth year high school students of the Iloilo Provincial High School, Iloilo City, for the year 1972-1973, who were classified and reclassified according to their responses to a validated self-concept inventory, a socioeconomic questionnaire, and a mental ability test; and according to sex and to age.

As indices of their achievement the standard scores of the samples' responses to validated, and correlated tests in Literature, Physics and Grammar-Composition were added, and the result, transmuted into derived scores, all of which became the sources of data for the study.

To test the null hypotheses which stated that there was homogeneity in achievement among the various groups under each category, the procedures for the single and the multiple classification, analyses of variance, were used on the data.

Since all the obtained F's were significant, more refined source of variation in achievement among groups were determined by the comparison of any two means under each category of classification of the sample.

The *eta* correlation coefficients, and the interclass coefficients of correlation for each factor and achievement were also computed.

I. Obtained Interclass Coefficients of Correlation

1. Forty percent of the variation in achievement of the sample was due to

self-concept and the 60% to other factors (R_i for self-concept and achievement = .40).

2. Socioeconomic status had an R_i of .19 with achievement, a low or negligible correlation, which means that nineteen percent of the variation in achievement of the sample was associated with socioeconomic status, and the 81% to other factors (R_i for socioeconomic status and achievement = .19).

3. Sixty-four percent of the variation in achievement of the sample was associated with intelligence, and the 36% to other factors (R_i for IQ and achievement = .64).

4. Nine percent of the variation in achievement of the sample was due to sex differences and the 91% to other factors (R_i for sex and achievement = .09).

5. Thirteen percent of the variation in achievement of the sample was related to age and 87% to other factors (R_i for age and achievement = .13).

II. Obtained t-values in the Comparison of Means

1. The achievement of the high self-concept subgroup was significantly better than the achievement of the low-self-concept subgroup ($t=6.44$) and the average-self-concept subgroup ($t=4.49$), but the achievement of the two lower subgroups cannot be told apart ($t=1.92$).

2. The achievement of the rich subgroup under socio-economic status was significantly better than the achievement of the poor subgroup ($t=3.8$) and that of the middle class was significantly different from the same poor subgroup ($t=3.24$), but the achievement of the two

higher subgroups cannot be seen apart ($t=.56$).

3. The achievement of the bright subgroup in IQ was significantly better than the slow subgroup ($t=3.90$) but the achievement of the two higher subgroups – the bright and the mediocre cannot be told apart ($t=1.80$); neither was there a significant difference in the achievement of the lower subgroups – the mediocre and the slow ($t=1.60$).

4. The achievement of the female subgroup was significantly better than the achievement of the male subgroup ($t=2.88$).

5. The achievement of the older subgroup was significantly lower than the achievement of the younger subgroup ($t=2.93$).

III. Obtained Scheffe' F's in the Comparison of Means for Interaction.

First Order Interaction

A. Sex and Self-Concept

1. Among the males, the achievement of those with high self-concept significantly was better than that of those with low self-concept ($F=33.37$) and that of those with average self-concept ($F=24.57$) but the achievement means of the two lower subgroups showed no significant difference ($F=2.81$).

2. Among the female, the achievement of those with high self-concept was better than that of those with low self-concept ($F=32.12$) and that of those with average self-concept ($F=15.89$), but the achievement of the two lower subgroups showed no significant difference ($F=6.75$).

3. When self-concept was controlled,

no significant Scheffe F, even at the .05 level, was found in the comparison between the sex subgroups. This may indicate that if males and females had the same level of self-concept, they would achieve at about the same level.

B. Self-concept and Socioeconomic Status

1. Among the "rich," a significant difference in achievement was found between those with high self-concept and those with low self-concept ($F = 26.74$), but the achievement of the two higher or the two lower self-concept subgroups could not be told apart. Among the "middle class," the achievement of the high self-concept subgroup was significantly better than the achievement of the low self-concept subgroup ($F = 46.43$), and the achievement of the average self-concept subgroup was significantly better than the achievement of the low self-concept subgroup ($F = 20.66$), but the achievement of the two higher self-concept subgroups could not be told apart ($F = 7.72$).

2. No significant Scheffe F was obtained in the comparisons between any pair of means for the subgroups of the poor when self-concept was allowed to vary.

3. When SES was allowed to vary and self-concept was controlled, the only significant difference in achievement was obtained between the middle-class and the poor in the average self-concept bracket ($F = 18.48$).

C. Self-concept and IQ

1. No significant differences in achievement was found when IQ was

controlled and self-concept was allowed to vary. This seems to indicate that IQ, more than self-concept, is related to achievement.

2. When self-concept was controlled and IQ was allowed to vary, differences between eight pairs of achievement means, out of a possible nine, were found significant. This finding seems to indicate that IQ is strongly related to achievement.

D. Socioeconomic Status and Sex

1. The achievement of the three SES subgroups among the males were significantly differentiated from each other. So were those among the female group.

2. When SES was controlled and sex was allowed to vary, the comparison between the male and female subgroups did not yield a significant F. This may indicate that SES more than sex is related to achievement.

E. IQ and Sex

1. The achievements of the three IQ subgroups among the males were significantly differentiated from each other. So were those among the females.

2. When IQ was controlled, no significant difference in achievement between the sex subgroups was obtained. IQ more than sex seems to be associated with achievement.

F. Socioeconomic Status and IQ

1. When IQ was controlled, SES seemed to be associated with achievement only among the bright, where a significant difference was found between the achievement of the poor bright on the

one hand and both of the middle class and the rich on the other. Among the mediocre and the slow subgroups, no comparison yielded any significant difference.

2. When IQ was allowed to vary and socioeconomic status was controlled, eight of the nine possible pairs of comparison proved to yield significant differences in achievement. It was only among the poor where the achievement of the slow was significantly lower than those of the bright and the mediocre, which could not be told apart.

Second Order Interactions

A. Self-concept, Socioeconomic Status and Sex

1. When socioeconomic status and sex were controlled, no comparison yielded any significant difference among the subgroups of males of high, average or low self-concept, but among the females, one comparison yielded a significant difference of means, that between the high self-concept and the low self-concept in the middle class group.

2. When SES in turn varied and self-concept and sex were controlled, no comparison of means yielded any significant difference among the male SES subgroups; but among the female subgroups, two comparisons yielded significant differences of means in the high self-concept bracket: that between the rich and the poor ($F = 17.39$) and that between the middle class and the poor ($F = 20.23$). No comparison among the female subgroups with low self-concept was significant.

3. When sex was allowed to vary and

self-concept and SES were controlled, no significant comparison was obtained between the sex subgroups. It appears that where self-concept, SES, and sex were contributing factors in achievement, self-concept and SES seemed to be significantly associated with achievement only among the female subgroups.

B. Self-concept, IQ and Sex

1. When IQ and sex were controlled and self-concept varied, no significant difference between means was obtained among the male subgroups. Likewise, no significant difference was obtained between the female subgroups when self-concept varied and IQ and sex were controlled. The findings seem to indicate that self-concept for either the male or female subgroups was not associated with achievement when the other factors involved were IQ and sex.

2. But when IQ was allowed to vary and self-concept and sex were controlled, the significant differences were between broad groups among the males: between the bright and the slow among the high self-concept group, between the bright on one hand and both the two lower subgroups on the other among the average self-concept group; and between bright and the slow among the low self-concept group. It appears that IQ more than self-concept is related to achievement among the male groups.

3. When IQ was allowed to vary and self-concept and sex were controlled, significant differences were found among the three female self-concept groups: among the high self-concept subgroups, between the bright and the two lower IQ subgroups: the slow and the mediocre;

among the average self-concept subgroups, all three pairs of comparison yielded significant differences of means; among the low self-concept subgroups significant comparisons were between the two higher IQ subgroups and the slow. From these findings, it seems that, again, IQ more than self-concept and sex, was related to achievement.

4. When self-concept and IQ were controlled, comparisons between the sex groups did not yield significant differences in means.

C. IQ, Socioeconomic Status and Sex

1. When SES was allowed to vary and IQ and sex were controlled, no comparison of means yielded significant differences between the male subgroups, but among the female subgroups, two comparisons of means yielded significant differences: among the bright, between the two higher SES subgroups and the poor. No significant differences of means were found in the comparisons among the mediocre and the slow subgroups.

2. When IQ varied and SES and sex were controlled, comparisons yielding significant differences in means were found broadly among the three male SES subgroups: among the rich, between the bright and the slow; among the middle class, between the bright and the two lower IQ subgroups; and among the poor, one comparison was significant: that between the bright and the slow.

3. Among the female subgroups, when IQ varied and SES and sex were controlled, significant differences in means were obtained broadly among two higher SES groups: among the rich, between the bright and the slow; among the middle class — all three comparisons

yielded significant differences of means; but among the poor, no differences in means were found significant.

4. When sex varied and SES and IQ were controlled, no obtained Scheffe F-value was significant. From these sets of comparison, it appears that IQ more than SES was associated with achievement whereas the association of sex with achievement, when the influence of SES and IQ was suppressed, at this level of classification, was nil.

D. Self-concept, SES and IQ

1. When self-concept varied and SES and IQ were controlled, no significant comparison was obtained. This finding indicates that where SES and IQ were also involved in the comparison, the relationship of achievement to self-concept was nil.

2. When SES varied and IQ and self-concept were controlled, no significant value from the comparisons of means was obtained either. This may also mean that where self-concept and IQ were also involved, SES and achievement had no significant relationship.

3. When IQ in turn varied and self-concept and SES were controlled, one significant F-value of 61.24 was obtained in the comparison between the bright, average middle-class and the slow, average middle-class subgroups. IQ, when interacting with self-concept and SES, seemed to have a slight edge over the other two factors in its association with achievement.

Third Order Interaction

A Self-concept, SES, IQ and Sex

1. No significant Scheffe F was ob-

tained between any pair of subgroup means in either sex group when self-concept varied and SES and IQ were controlled. This may indicate that where all the four independent factors are involved, self-concept did not show significant relationship to achievement.

2. When SES was allowed to vary and self-concept, IQ and sex were controlled, no significant comparisons were obtained between any pair of means in either the male or female subgroups. This may also indicate that where all four factors were interacting, SES did not relate significantly to achievement.

3. When IQ was allowed to vary and self-concept, SES and sex were controlled, no significant comparison was obtained among the male subgroups.

4. When IQ was allowed to vary and self-concept, SES and sex were controlled, one significant value ($F= 43.46$) was obtained in the comparison between the bright and the slow among the average, middle-class female subgroups.

5. When sex was allowed to vary and self-concept, SES and IQ were controlled, no significant difference was obtained between the sex groups.

AN EXPERIMENTAL STUDY OF THE EFFECTIVENESS OF TWO METHODS IN TEACHING ENGLISH

Mrs. Laura R. Montaña

The purpose of the study was to compare the effectiveness of the Pure Audio-lingual and the Modified Audio-lingual methods of teaching English to first year college students, through analysis of the results of experimental teaching. Answers to the following questions were sought:

1. Which method will result in better learning as measured by written tests?
2. By which method would subjects with high mental ability learn better? Those with low mental ability?
3. By which method would subjects with high socioeconomic status learn better? Those with low socio-economic status?
4. By which method would older subjects learn better? By which would the younger subjects?

The experimental classes were two groups of freshmen college students enrolled in English I at Philippine Normal

College, Negros Occidental Branch, Cadiz City. They were equated on the basis of intelligence, background in English, socioeconomic status and age. The criterion of effectiveness was outcomes in terms of teacher-made achievement tests.

The methods used were: Method I which was the Pure Audio-lingual method and Method II which was the Modified Audio-lingual method. The Pure Audio-lingual method (Method I) is an approach to language that emphasizes the acquisition of listening comprehension and speaking, and relies to a large extent on imitation and repetition of limited samples of the language; it subscribes to the habit-formation theory of language acquisition and therefore uses a large portion of class time in practice and drill.

The Modified Audio-lingual method differed from the Pure Audio-lingual method in three aspects: (1) relaxation of

some of the restrictions of the Pure Audio-lingual method (contrastive analysis of native and target language was done in the classroom in violation of the Pure Audio-lingual method's restriction in the use of the native language in the classroom); (2) more active use of the students mental power through conscious reference to the native language during drills and (3) use of communication practice in place of pattern practice.

The differences between the respective means of the achievements of the two groups were tested for significance at the .05 percent level.

The study revealed that Method II, the Modified Audio-lingual method is more effective than Method I, the Pure Audio-lingual method in teaching English grammar to first year college students as shown in both immediate and delayed recall.

Among subjects with high mental ability, findings show that Method II is more effective than Method I in

teaching English.

Among subjects with low mental ability, neither method was superior to the other.

Socio-economic status plays a significant role in language learning. Data indicate that even if method is not able to help students attain better scores, if they are given more learning facilities, the subjects who are taught by an inferior method will ultimately be able to catch up with those who use the superior method.

Although the results showed that the younger subjects obtained higher scores than the older subjects did, further investigations revealed that the reason for the older group not benefiting from the Modified-Audio-lingual method as much as the younger group did, was that the older group had lower mental ability than the younger group.

Four recommendations and three suggestions for further research were advanced by the study.

Teacher and Student Perceptions of the Emphasis Placed on Specific Counselor Functions in CPU

Abstract of a Study of GSC — by Josefina Porter

Background of this study.

Colleges and universities feel the great need for student guidance for vocational and educational placement of their students. This is a need brought about by the government's emphasis on manpower development in order to improve the country's economy.

Guidance services are very much needed at these times. These are much needed as anyone of these following counselor functions: educational and vocational information, individual analysis and appraisal, academic advising, curricular activities, placement, orientation in and out of school activities, etc.

The Problem:

This study attempted to answer these following questions:

1. How do the perception of students of specific counselor functions compare with the perceptions of teachers? The following are sub-questions:

a. which specific counselor functions do the students perceive as receiving enough or too much emphasis?

b. which specific counselor functions do the teachers perceive was receiving enough or too much emphasis?

c. which specific counselor functions do the students perceive as receiving no emphasis at all?

d. which specific counselor functions do the teachers perceive as receiving no emphasis at all?

e. which specific counselor functions do students perceive as needing more emphasis?

f. which specific counselor functions do the teachers perceive as needing more emphasis?

g. which specific counselor functions do the students perceive as not emphasized at all?

h. which specific counselor functions do the teachers perceive as not emphasized at all?

The Instrument Used in the Survey.

The questionnaire used in this survey contained thirty items. Each item expresses a function which was judged by teacher counselors as commonly

* Abstract of the study conducted by the Guidance Services Center, Central Philippine University.

performed by college counselors. The same items were tabulated under eight categories of general counselor functions: orientation, testing and appraisal, academic advising, financial aids and placements, co-curricular activities, personal and occupational counseling, transfer advising and registration advising.

Findings and results:

1. To the question, which counselor functions do the students and the teachers perceive as receiving enough or too much emphasis? Only the function "administering tests to incoming students" was perceived by the teacher as having been given enough emphasis. This was indicated by 60% of the teachers.

2. The students did not perceive any function as having been given "enough emphasis."

3 No counselor function has been given too much emphasis or has not been emphasized at all according to 60% of the students.

4. The teachers perceived that these following functions need to be given more emphasis: assisting students with short orientation program, advising students to appropriate programs and curricula, and conferring with students prior to admission in college.

Conclusions:

It is safe to conclude that teachers and students differ significantly in their perceptions of many counselor functions. Teachers tend to be critical of the counselors' functions than the students themselves.

The students are less inclined to be enthusiastic with any services provided

them. In fact, they seem to perceive counseling as an invasion to their privacy.

The teachers are judged as better indicators than the students when it comes to assessing counselor functions. The teachers admittedly declared certain functions as needing more emphasis even if it will mean more extra responsibilities for them. The students are rather indifferent as to whatever was asked of them.

Recommendations:

In the light of the above-mentioned findings some recommendations are hereby included:

1. It is recommended that the Guidance Services Center shall give psychological tests to colleges that request for these services only.

2. Detailed plans need to be worked out with the other deans and department heads to organize a corps of college academic counselors to do curricular advising.

3. Plan a semestral orientation program for prospective college students with some sending high schools.

4. Teachers need to be informed of the different areas of counselor functions that are available for the students at the start of the year.

5. An in-service program for teachers and teacher advisers of counselor functions they can dispense with every day.

DOCUMENT

Letter of Nicholas Loney to
General Jose Lemery

London, 15 April 1863

On a steamship company in the Philippines in the 1860s . . . Mail route from Singapore through Zamboanga to Manila . . . Telegraph connection between Manila and China and Europe.

Sir,

When, through the kind office of Sir John Crampton and Mr. Eduardes, I had the honor of seeing Your Excellency at Madrid, you were so good as to express so continued an interest in the future of the Philippines — for which you have already done so much — that in the belief that interest still exists, and that you will hear with pleasure of anything likely to contribute to the prosperity of that most important colony, I venture to place

before Your Excellency a few observations with reference to a subject of considerable importance in connection with its material development.

Your Excellency will not have failed to observe during your residence in the Philippines how great a want exists of rapid mercantile communication between the different provinces of the Archipelago, especially between the populous and productive islands of the South and the capital.

The tardy voyages of the coasting crafts, tediously protracted by opposing moonsoons, render prompt communication impossible, with great detriment of commercial operations, and while this continues to be the case, many of the islands and provinces remain, and will continue to remain, a sort of *terra incognita* to Europeans, who would otherwise, if easy

* This letter, now found in the Public Records Office, London (PRO FO 72/1070), was copied through the assistance of the British Embassy, Manila. Copies of the "Loney papers" are in the possession of Demy P. Sonza, C.P.U.

means of transit and access had existed, long ago have conveyed capital and labor to places which would amply remunerate them for the employment of both, but which are still in a state of nature and their unsurpassed resources of fertility of soil and variety of the most valuable tropical products completely unheeded.

Several years ago the Government at Manila saw the great desirability of changing this state of things and of vivifying the whole of the present defective state of commercial intercourse as a colony, comprising nearly five million of inhabitants, by employing the agency of Steam. The decree of the late General Norzagaray is an indication of the wishes then entertained. That decree remained without effect, for various reasons not the least of which was the many conditions as to time and specified rates with which it was embarrassed.

But since the commencement of Steam Communication with the South by means of the small steamer "Esperanza," and more particularly since the rapid increase of mercantile transaction with Australia and England at the island of Panay, the subject has excited attention in this country among persons connected with the Philippine island trade, and latterly the idea has been conceived of forming a small company with the object of establishing a line of Steamers in the Archipelago — reserving part (\$75,000) of the capital to be contributed at Manila.

I beg to send Your Excellency herewith a blank prospectus of the projects above alluded to, accompanied by a small map of the proposed route. As yet, as the matter is quite new, there has not been

time to form a very complete Board of Directors for the Company, but several gentlemen of excellent position have been spoken to, who have readily consented to give their names and influence.

I have been requested to give some information on the matter, and have done so as far as lay in my power, and I have promised to aid the project at Yloilo and Manila, where there is a large number of mestizo and native traders much interested in the subject of rapid intercourse with the capital.

If Your Excellency can inform me whether I should find the Authorities at Manila predisposed to sanction and encourage the proposed Steam line, a communication from you to that effect would have great weight in inspiring confidence here. Perhaps also Your Excellency might, if you saw no objection, ever be so good as to give me a few lines to the present Captain General at Manila, who I intend to see on the subject, and to whom a note from Your Excellency would serve as favorable introduction of it to his notice.

I do not know (though perhaps Y.E. can throw some light on this point) whether the Manila Government would still be disposed to grant a subsidy proportionate to the services performed by the Company. It is not a point of very essential importance, as in case a subsidy were not granted, the operations of the Company would be confined to two small steamers alone which would be expected to make a sufficient profit from passenger and goods traffic; but in any case, if Y.E. could give any assurance of

the probability of a subsidy of a moderate amount, it would cause a more rapid accession of shareholders to the project and enable it to be carried out on a more important scale.

On mentioning this matter to the Director of the Borneo Company, of this City — a company which has important transactions with (the) East — he made some observations with regards to the route which the European mails at present reach Manila which Y.E. may not judge unworthy of attention.

It has been always quite evident that the direct route between Singapore and Manila would be the most expeditious way of obtaining the mails at Manila, and much preferable to that from Hongkong. This would not occur if the Singapore route were adopted. I believe, however, that the difficulty of contending with the N.E. moonsoon between Singapore and Manila (unless steam of more size and power were employed) has led to the adoption of the Hong Kong route. That difficulty would be overcome if the steamers were to run between Singapore and Zamboanga and Manila during the periods of the strength of the moonsoon; for, as Y.E. will see on looking at the map, the route from Singapore to Zamboanga takes a direction which avoids the direct action of the northerly moonsoon, is sheltered for a considerable distance through the Palawan passage, and enables steamers of moderate power to make safe passages, with little or no risk of having to put back. And even in the case of the latter alternative being rendered necessary for unusually bad weather, the steamers would have the great advantages of being able to put in

at the excellent port of Labuan and there, if necessary, obtain coal, which could be supplied to them, as Y.E. will see from the documents I enclose from the Labuan Company, at the comparatively low price of \$5 1/2 to \$6 per ton — or about one half of the price at present paid by the Government at Manila. The Labuan coal has been proved to be of satisfactory quality and it is much less expensive than European coal. It could also be provided in case of need at the important military and naval station of Balabac, which would moreover be placed in more frequent and rapid communication with the capital.

The steamers, either in going or coming or both, could touch at and deliver, or take, mails from the most important places in the line of route — Zamboanga, Yloilo, Zebu, etc. — greatly to the advantages of these places, which would thus be enabled to receive, or despatch, their mercantile correspondence with Europe and Australia in a much more efficacious manner than at present. If it were found to be conducive to the better arrangement of this service, the steamers of the proposed interisland steam company could undertake the delivery of the mails between Zamboanga and Manila, or even the carrying of the mails between Singapore and the Philippines, as this would only involve having a few additional vessels, of better qualities and more speed than the "Escaño" and "Malaspina," which at present perform this service between Manila and Hongkong.

There is another consideration to which as a merchant accustomed to sell goods in considerable quantities to the native traders and personally conversant

with the class of articles required by them in the islands of the extreme South of the Philippines, I venture to call the especial attention of Y.E.

The port of Zamboanga has been opened for some years to foreign trade, but has hitherto produced nothing to the revenue, and as the district yields little or no produce of its own, in the immediate vicinity, to attract foreign vessels, in all probability, under the present system, it never will produce a tolerable income. It is only as a depot that, like Singapore and Hong Kong it can be made of importance, but, like these places and as a depot, it could from its excellent position become of very great importance indeed.

The merchandize sold at Singapore is very much adapted for the consumption of the Mohammedan population of Sooloo and Mindanao than that imported at Manila, which is much more suited to the tastes of the Christianized population of the Philippines and is besides much increased in price by the duties at Manila and the cost of transit from that market to Zamboanga. A very large cargo is done by the native prahus between Borneo, Singapore, Macassar, and the islands of the Sooloo Sea. If the Steamers between Singapore and Zamboanga were allowed to carry cargo (as, being under the Spanish flag, they no doubt would) considerable imports would take place by them at Zamboanga, greatly to the benefit of the Revenue of that port, especially as, by a wise regulation, intended to encourage its trade, the Custom House dues there leviable are less than at Manila.

A trade of this kind once commenced

would soon be taken up by sailing vessels and these will require return cargoes, for which Zamboanga would naturally become the depot. This would again react beneficially on the important establishment of Cotabato on the "Rio Grande de Mindanao," and on the whole part of the island which the Government is making very strenuous efforts to bring into commercial life.

It would also have a beneficial effect in still further reducing the piracy which has of late been the object of such persevering and efficient exertions on the part of the Philippine Navy. Visited continually by merchant steamers and European vessels, bringing with them all the pacific influences of commerce, the Southern Bisayas and Sooloo islands would, it is reasonable to expect, undergo a most important change.

Your Excellency will, I trust, excuse me for writing at such length and venturing suggestions which you may possibly think misplaced. I have lived so long in the Philippines that I cannot help taking a deep interest in what concerns them, I have moreover been so well situated during my residence at Yloilo for observing their importance and their great capabilities for a much larger trade than they at present command that I feel impelled to point out what I consider to be of benefit to them. The small steam line which find the subject of the present communication is a case in point, and I hope Your Excellency may be able to find leisure to communicate to me something favorable regarding it. Your Excellency will observe that \$75,000 of the

Capital is to be taken in the Philippines. The Company would of course have a Spanish title and the steamers be sailed under the Spanish flag and by Spanish captains and Philippine crews.

There is nothing more wonderful in commercial history than the increase of the European tradal element in China and the East generally during the last ten years, but more especially in China. The Philippines have to some extent participated in the movement, but not nearly to the degree in which they eventually will. The numerous lines of private steamers established in the Chinese coast are giving to their promoters very remunerative results and contributing much to the development of both local and foreign trade. The same results, in a proportionate degree, must be expected from the more general employment of steam in the Philippine Archipelago, which, in geographical position, in fertility of soil, in richness of products, and in the industrial, maritime and commercial aptitude of its numerous population, yields to no other tropical possession in the world.

Your Excellency, may perhaps, be interested to hear that the progress of the new port of Yloilo the chief tradal center of the rich island of Panay (which is so justly termed the "Perla de Filipinas") has been of late very rapid. The export of Sugar by foreign ships to Australia was last year 86,000 piculs. The crop of Sugar amounted to 192,000 piculs, though six years ago it was barely 12,000. A vessel has been loaded with Sugar for England (the first which has ever sailed from the Bisaya islands for Europe) and another vessel has recently left this

country for Yloilo which I have engaged to load with Sugar at that port, and with Hemp at Zebu. The crop of Sugar at Yloilo is calculated this year at 270,000 piculs.

The house of Russell & Sturgis, of Manila (American), which Your Excellency will recollect as being the largest firm there, has lately established a branch house at Yloilo — a step which completely secures the commercial future of that port and will soon give it an important status as a market. The operations of this house at Yloilo will be on an important scale, for the supply of the sugar refineries at Melbourne and Sydney. In confirmation of this remark I would add that last year the Philippine export of Sugar amounted to the large quantity of 1,267,000 piculs (79,187 tons), of which Messrs. Russell and Sturgis alone shipped 600,000 piculs, or about one half — 400,000 of which they despatched to Australia.

My friend Mr. Horatio Perry, of the American Legation at Madrid, spoke to Y.E. some time ago regarding Electric telegraphs for the Philippines. Your Excellency then remarked that although the Government would be very happy to see telegraphic communication established between China and Manila, and the latter colony thus placed in prompt communication with Europe, either by way of Labuan and the Southern islands, or via Siam and Cochin China, it did not see its way to the large outlay which this project would involve, especially after the heavy expense which the Philippine finances had recently borne for the cost of the steam gunboats which have lately been so effectual in checking piracy in that quarter

and in view also of the diminished receipts for the Manila Custom House consequent on the American War.

I have been in communication with Sir Charles Bright, who is one of the most eminent telegraphic engineers in this country, and who is also a friend of Mr. Perry. Sir Charles Bright ventures to think that the Philippine Government would be glad to adopt a scheme which he has sketched out, for inter-island telegraphic communication only for the present. He has accordingly, with the assistance of some suggestions from me, prepared a sketch of a telegraphic map for the island of Luzon and the Southern islands, which I have the honor to send to Your Excellency, herewith.

It will be observed that the distances over which the telegraph would require to be submarine are not formidable, the longest being the space between Negros and Zamboanga. The submarine portion would be the only really expensive part, and, if necessary, the line for the present could be confined to the island of Luzon only and land lines, as Your Excellency will know are very inexpensive.

I take the liberty of sending herewith two Manila newspapers, containing some important remarks on the utility of which an electric line would have been during the late destructive gale at Manila, if such a line had existed from the North of

Luzon to the capital.

Will Your Excellency be so good as to say whether you think the Government would be prepared to entertain favorably this notion? Sir Charles Bright is at present engaged in the construction of the telegraphic line from Calcutta to Rangoon. From Rangoon it will naturally, in course of time, be conveyed to Singapore, and from this latter point the continuance, at a more or less remote period, to China, is a matter of certainty as is also its prolongation to Australia by way of Timor. The exceedingly important expedition in charge of Captain Sherard Osborne (one of the most important in future results which ever left these shores for the East) takes with it means for the establishment of telegraphic lines to China. The Philippines cannot long remain isolated from these most interesting commercial and political events of modern times.

I must again ask Your Excellency's indulgence for writing at such length. I include a copy of the tender of the Labuan Company to supply coal to steamers entering that port, and also certificates of its satisfactory quality, and a very favorable notice of the present state of the Labuan Coal mines. I am aware that the coal mines at Zebu are progressing favorably, and their further development will be a most important

feature in aiding the establishment of inter-island lines of steamers in the Archipelago. I notice in the Manila "diario" that 300 Tons of Zebu coal had recently been brought from that port to Manila. This is of good augury.

I return to the Philippines and to Yloilo early next month, but any letter which Your Excellency might do me the

honor to send will reach me if sent to the address given below. Should Your Excellency think any of the suggestions I have ventured to make of importance, it would be well if you could writè me before the end of the month, so that I might be able to make valuable use of your communication before leaving Europe —

I have the honor to be
Your Excellency's most
Obedient Servant

N. LONEY

Address:

N. Loney
Care Capt. R. Loney, R.N.
27 Torrington Place
Plymouth
Devonshire

Documents enclosed & forwarded:

Prospectus of Steam Line
Map of route
do of telegraphic do
Diario de Manila of 5 and 23 Dec 62
"China Telegraph" of 13 April
Tender for supply of Coal from
Labuan Coal Co
Certificates of good quality of Labuan
Coal.

DOCUMENT

REPORT OF NICHOLAS LONEY
TO CONSUL FARREN

Yloilo, 10th July 1861

Sir,

At the date of my last general report to you in December 1858, though considerable imports from British and other foreign houses at Manila continued to be received, coastwise, no direct exports had as yet taken place from this port. As it had already been opened to general trade since 1855, and had been, from that year, supporting a considerable Custom House establishment without any returns to the government in the shape of duties, it became a matter of almost urgent importance that a commencement of direct exports (which have here naturally preceded direct imports) should be made without further delay – more especially as a much longer continuation of inaction in this respect would have given further strength to the very marked opposition of local interests to its being opened to foreign trade, and might almost have the expectations of greatly increased trade, and might almost have the expectations to which its excellent harbour and ad-

vantageous position as the central port of a group of fertile islands numbering two millions of inhabitants – itself already the chief tradal market of the most populous province in the Philippines and of an island containing 800,000 souls – had naturally given rise.

The principal impediments to the desired commencement of direct shipments to foreign markets had been the smallness of the successive sugar crops, the limited amount of which, taking into account the quantity usually secured (mostly by advances to planters) for the coasting trade with Manila, did not leave sufficient margin for direct operations. Up to 1858 the Crop (varying from 850, 1800 and 1290 tons in 1856, '57, and '58) had been very limited, though latterly increasing with some rapidity, but in 1859 (the year pointed out in my Report of 1857 as that in which direct exports would probably begin) the yield of sugar at length gave a sufficient basis, and, aided

* *Report of Vice Consul Nicholas Loney to William Farren, British Consul in Manila, PRO FO 72/1070.*

by the commercial enterprise of a foreign house at Manila, in connection with important establishments in Australia which have done much to augment the increasing tradal intercourse between the country and the Philippines, I had the gratification of being able to report to you the arrival of the British brig "Pet," in March of that year, to take a cargo of Sugar for Melbourne, followed in April by the British barge "Camilla" to load also for the Australian market.

A peculiar interest may be said to have attached to these two seemingly unimportant arrivals, from the fact of their being the only foreign vessels which had been seen in this portion of the Philippines for many years and the first that

had taken Cargoes since the opening of this port to general trade, thus making the commencement of a change in the commercial relations of the southern Philippines which, while facilitating their freedom from what has been aptly termed "Commercial vassalage" to Manila (without I believe, proving in any way prejudicial to the real interest of the latter port) must, in the course of a few years, have a notable influence in the heretofore much retarded development of their very important tradal capacities:

The impulse once given, these two first shipments were followed, in 1860 and in the present year, 1861, by others, and the list of direct exports now stands thus: — to Sydney and Melbourne —

	Tons	Sugar	Value
1859 British brig Pet	271)	
)	= 8473.5/
British barque Camilla	314)	
1860 Dutch barque Billiton	565)	
)	
Bremen barque Madras	352)	
)	= 19085.6/
British barque Alice	638)	
1861 American ship M. Wave	956)	
)	despatched in 1860
)	Put back & reloaded
American barque Bertha	810)	in 1861
)	
British barque Ju verna	351)	
)	
Dutch barque Telegraph	509)	
)	= 47350.11/
Dutch barque Julia	445)	
)	
Hambro barque Palma	381)	
)	
American barque Rosette	270)	

This number of shipments, though not in itself very large, is a decided advance on the state of matters in 1855 when scarcely 750 tons of sugar were shipped from this port (all to Manila) while in 1858 the export to Manila was still only 1290 tons. In 1859, including 585 to Australia and 4542 to Manila, it had reached 5427 tons. The total annual shipments, from 1856 to 1860 and first six months of 1861, stand as follows: —

1856	850 tons	
1857	1800 tons	
1858	1290 tons	
1859	5427 tons	
1860	7048 tons	
1861	3904 tons	six months

A consideration of the great tradal importance of reaching the consuming markets by the most direct course, the avoidance of the transshipments, double freights, brokerage and other charges which had hitherto been incurred in conveying sugar and other products coast-wise to Manila, for subsequent shipment to foreign markets, would suffice to show the advantages, both to producer and consumer, derivable from direct operations from the place of production. In a previous report of 1857 before communication with foreign markets had taken place, I alluded by anticipation to the interest with which the effect of the action of the direct foreign trade might in future be noted, and though that action is now quite in its earliest stage, I may venture to point out some of the more obviously favorable alterations which it has produced, which may be roughly summed up as: **Stimulus given to production, Introduction of machinery, Improve-**

ment of quality of Sugar, Simplification of business transactions, Rise in the value of land and animals, and in wages, Increase of imports, and more extended knowledge of the port and Navigation.

Stimulus given to production. The important rise which took place in the value of Sugars of all descriptions from 1854 had, it should be mentioned, a stimulating effect on Cultivation in all cane-growing countries including the Philippines, but, locally speaking, the high prices which were naturally enabled to be given for direct shipments per "Pet" and "Camilla," as compared with that planters had been accustomed to receive for the Manila Markets, had, I believe, a marked effect in this direction, increased more palpably still by the animation given to the market by purchases for the subsequent direct shipments of 1860 and 1861. Planters and intermediate dealers saw the advantage relative facility and security of having a market for their produce within a convenient distance and the benefit of a substitution of prompt cash transactions in place of the delay and risk of forwarding consignments to Manila, and though the occasionally very high rates which were last year, from time to time, paid at Manila induced some speculators to continue shipments to that market, and the owners of coasting craft naturally continued to employ their vessels in conveying their produce to the capital, the general tendency, both in this province and the adjacent ones of Isla de Negros and Antique, is to avail of the advantage of prompt sale, remunerative price and proximity afforded by the Iloilo market. This is clearly confirmed

by the Custom House statement of relative exports to Manila and Australia,

which have been as follows:

	in 1859 to Manila 4842 tons; to Australia 585 tons
	in 1860 to Manila 4548 tons; to Australia 2570 tons
6 mos.	in 1861 to Manila 1138 tons; to Australia 2766 tons

The total export of sugar this year, 1861, which was expected to be about 130000 piculs or about 8000 tons, will, in consequence of the heavy rains of May and June last (which destroyed a large quantity of young cane that growers had ventured to plant so late as March and April), probably not be more than 5000 tons. The Crop now growing is the largest ever known in this quarter. It has hitherto received no damage from the weather, and June being now over, is considered by planters to be "safe." The total export from this port next year, including arrivals from Antique and Negros, should, if the demand is active at Iloilo amount to fully 180,000 to 200,000 piculs or about 11,000 to 12,500 tons - a great increase as compared with any of the figures hitherto noted - with 1855, for instance, when only 750 tons were exported - say an increase of 10 to 11,000 tons in seven years. Probably no sugar district with similar means can show the same rapid increase.

While the confidence given by the prospect of a permanent market at Yloilo has induced already established planters to extend their Crops to the utmost, many new estates have been opened, particularly at Negros, by parties, both mestizo and Europeans, who have been attracted by the promising future of the

sugar planting interest. The liberal distribution of funds to some extent in aid of both old and new plantations, and the opportune supply of iron mills and sugar boiling Pans on Credit, against the yield of the different estates, with the additional security of mortgages, has naturally also had a beneficial influence.

Introduction of Machinery. In my report of April 1857 when alluding to the defective nature of the process employed in crushing the cane and boiling, I added that at that time there was not a single iron mill on the island - all being of wooden construction, with dentated wooden cylinders requiring the passage of the cane three separate times to deprive it of its juice, leaving some 30 per cent unextracted, and which, though only working with one buffalo, require three laborers to keep the apparatus in action. There are now in this province, three effective iron cattle mills; one driven by steam has been put up at considerable expense by the Spanish firm at the sugar district of Barotac, and seven iron cattle mills are on their way for different plantations - principally for natives. The improvement in this respect is still more noticeable at the adjacent province of Negros, most of the sugar of which is shipped at Yloilo, and from which the distance is only about five to six hours

sail. At Negros, where only one existed in 1857, thirteen iron cattle-mills are now in action, nearly all obtained from Yloilo, from consignments made by the British firms from Manila to this place, and by the end of this year the number of iron mills in operation at Yloilo and Negros will be more than thirty in all — a notable improvement on the state of matters three years ago, when Yloilo had no appliances but the rude wooden mills above referred to, while at Negros the only iron mill then in use had been but recently introduced. A considerable number of expensive European sugar pans have also been taken by various sugar planters in both provinces, and for Antique — in which latter province there is as yet only one iron mill, though the crop of cane has increased very much and will next year probably be 40,000 piculs, against about 3000 in 1856. These valuable product must be done away with. It is likely that some considerable amount of foreign capital will be invested in the improvement of sugar manufacture in this quarter are long, and a promising feature is the probable permanent residence of a competent engineer in this district, employed in the erection and disposal of machinery in connection with a British firm of manufacturing engineers.

A considerable fall in the value of sugars of which there lately seemed to be symptoms in the European markets, — the tendency of which has for time been downwards — would of course check the impulse at present felt, but there is not much reason to anticipate that the value of an article of such general consumption can be permanently affected to a serious degree.

Transactions have been more simplified. The limited nature of the Crops of former years rendered it a matter of difficulty to secure any but trifling quantities from one person, and there being no stocks accumulated near at hand by brokers or speculators, it was necessary to employ brokers to ride to the different small plantations, from village to village, securing by small bargain-payments trifling parcels of sugar here and there which afterwards, in many instances, were disputed by different brokers, or disposed of to other parties by the original seller when prices rose to a tempting extent over those of the original contracts. At present, while contracts to some extent for large parcels can be made directly with planters, a class of mestizo brokers, now exists which, with or without the aid of short date advances, collects important quantities of sugar at Yloilo, or within short distances from the port, which are available for purchase or receipt when required; and contracts can be made with the larger sugar dealers to an extent which greatly facilitates operations for direct export. Corresponding ameliorations have been introduced in the other departments of buying and selling which need not be more specially pointed out.

A rise in the value of land and animals has been a natural consequence of the greater agricultural activity described above. The value of land compared with its average cost ten years ago has, in many instances, particularly in populous districts, more than doubled. There are still, however, many most extensive tracts of fertile soil, easily cleared and well

situated for shipments of produce, to be had, at Negros, Antique, and in the northern portions of this province; for an almost nominal price; and I know of no more encouraging field for planters and capitalists. When it is considered that, by the present processes in use, only about 40 percent of juice is produced from the cane and about 10 per cent of sugar, whereas by more efficient crushing and evaporation fully 70% can be obtained, with 16% to 20% Sugar, while the quantity of cane, which now averages in good lands 15 to 20 tons per acre, can, by improved cultivation, be readily brought up to 25 tons per acre, and that even under the present system, large profits in proportion to the capital employed are made — some idea may be formed of the advantages obtainable by a judicious expenditure of capital in improved machinery and cultivation. That so promising a field for investment has not hitherto attracted more attention among European Capitalists is mostly owing to the imperfect information which prevails as to these fertile regions, which have for so many years been kept in almost complete commercial seclusion. Labour, the want of which has always been represented as fatal to agricultural enterprises undertaken by Europeans in the Philippines, is to be had without serious difficulty, and on favorable terms. The slavery evil fortunately does not exist; the local government is now in every way disposed to favor the establishment of estates, whether native or foreign, and there is as much or more security for life and property as in any other colony whatsoever. There is in many places a want of efficient roads, but these are

becoming general in all districts where cultivation is being extended, and at Negros in most cases, planters are almost independent of them, the majority of their estates being situated on rivers communicating with the sea and navigable for lighters and flats drawing from five to six feet. Land in the neighborhood of the towns of Jaro, Molo, and Yloilo, is not to be had under \$200 to \$300 per cavan of a 4 acres. At Negros excellent land in the vicinity of towns (pueblos) is to be had at \$2 to \$4 per acre, and the same in many districts applied to the province of Yloilo, as before stated, unclaimed land, in excellent situations, but more distant from the centres of population, is to be had, in both provinces, for the asking. The value of buffaloes, which are the animals more used in cane and rice planting, has also more than doubled during the last two years. Good animals are worth \$20, \$25 and \$30. Rent of land has also risen in proportion. I have before me an instance of land rented for the last six years at \$171 per annum, now relet for \$500 per annum. I may here add that another favorable symptom of the generally prosperous condition of the province is the number of new houses which strike the attention in all the towns in this district.

Rise of Wages. This additional test of material prosperity and activity is not wanting. Labourers' wages at Yloilo have, for instance, risen from 12 1/2 cents to 15 3/8 and 18 3/4 (1 1/4 to 1 1/2 real) per day. Those in the country vary from 6 1/2 to 12 1/2 per day, with or without food; but the general tendency is upwards. Formerly in many places in the country the general wage was 25 cts. per

week, with one meal per diem. Experienced hands about the fields and boiling houses get 18 3/4 and sometimes 25 cts. per day, with the addition of their food. At Negros, field hands now get 62 1/2 cents per week, with food in addition. But on all plantations of any extension there are, besides day labourers, a number of families, or tenants, called "acsas," who are supplied by the owner with animals and implements and take the whole cultivation of the cane under their charge until it is brought to the mill, receiving a proportionate share of the profits. The expenses of manufacture are borne by the proprietor. Different agreements are sometimes made with the "acsas," but at Negros generally an approximative price is fixed beforehand, or at time of manufacture, for the sugar, say, for instance, \$2 per picul — of which sum they get one half, and the proprietor reserves the remainder and such additional sum (often considerable) as the sugar may net when sold to the local buyer, or broker, or conveyed for sale to Yloilo. On estates where iron mills have been introduced a deduction of 9 to 12% is generally made from the tenants' share of profits, by way of compensation to the owner. It is the intention of one or two planters to endeavor to introduce a system of buying the cane from the tenants at so much per ton, supplying them with instruments and methods for producing a much greater quantity per acre than they do at present and which quantity it would be to the interest of latter to augment as much as possible, to the ultimate benefit of both parties. This plan would seem to be, while advantageous to the native cultivators, less

onerous for the proprietor, who makes the sugar, for, in cases where the latter by the application of much more expensive machinery than is at present used, obtained a sugar worth three times as much as under the old system, it is fair that a greater proportionate benefit should accrue to the proprietor than to the native "acsa" who merely brings to the estate his own personal labour. The margin that exists for additional profit by improved cultivation and manufacture is, as already mentioned, very great. The present system of ploughing is a merely scratching of the surface of the soil, and even this imperfectly done. Improvement in this respect alone would effect a most important change. Weeding, cleaning and draining are very little attended to, especially on the estates of natives and mestizos. The canes are planted at a distance of barely three feet between the rows, and grow up deprived of light and air. These disadvantages, and the generally inefficient modes of crushing and manufacture, show how much remains to be done by capitalists and intelligent agriculturists. I have referred more particularly to the production of sugar, as this is, at present the principal — in fact the only — product of which direct shipments have been made, the Australian market not requiring either Sapanwood or Hemp, which are the only two other articles available for export on a large scale, and which must wait the commencement of direct exports to Europe and America. There are other products, however, which are capable of great development, such as Coffee and Cotton, and (if the present unfortunate monopoly were abandoned), Tobacco. This last article is still unavail-

able for general shipment, being yet under Government "Taboo" (so to call it), and latterly more completely and strictly so than before. In my report of April 1857, I mentioned that in 1847 a system of purchases of Tobacco by the Governors of the island, on Government account, at fixed rates, had been established, leaving private traders still at liberty to buy also, and deliver it, at fixed prices, at the Govt. stores at Manila. I also remarked that in 1853 purchases by the Governors of the various provinces of the island were discontinued and the Govt. manufacturers and stores at Manila supplied with Bisayas tobacco, still at fixed prices, from the quantity obtained by private buyers in these provinces. It was added that the quantity yielded had been gradually increasing, though the maximum rates which the local traders, restricted to fixed prices on a delivery at Manila, could generally afford to pay the native growers were not high enough to bring about a rapid extension of quantity or improvement in quality, though in some instances, to the prejudice of the native grower, large profits were made by the provincial buyer. Last year the Government, after some months previous notice to the traders who had capital invested in this article, prohibited all purchases of tobacco by private individuals and again established agents of its own to buy and classify all the tobacco yield in this province and the Bisaya islands in general, appointing the respective Governors sole "Collectors" of the article. Some augmentation of price, (more nominal than real owing to the uncertain and arbitrary mode of classification) and certain privileges and immunities was conceded to growers,

under the supposition that a great stimulus would thus be given to production. The result of the measure, however, has been almost complete failure. The Yloilo crop, which in previous years had reached 30,000 ggs., dwindled in 1860 to 1044 ggs., of which only 4 bales were of 1st quality 44 of 2nd, 789 of 3rd and 2647 of the 4th, or most inferior class. A similar falling off has occurred at Capiz, Antique and the other tobacco-producing provinces of Bisayas. Some part of this diminution is attributable to the failure of seed imported from Cagayan, but the general result has been to indispose the natives so much against this revival, in a new and stricter form, of the old system of "Colecciones" that, (particularly while other products remunerate their labour better than tobacco at fixed prices) very little has been done towards the new crop for this year, which should be ready very shortly, but which will, it is supposed, yield even less than last year. There have been instances of seed being thrown into the river rather than made use of, and of some quantity of the leaf being destroyed by natives dissatisfied with its classification. What is rejected by the Govt. classifiers is not allowed to be sold for export.

It may be added that few more marked instances be adduced of the "suppressive" effect of checking free liberty to buy and sell — all the more regrettable in the case of an article of such universal consumption, produced in a region where soil, climate and the previous habits of the natives all conspire to make this the most important item of export of these islands and a source of much wealth to both natives and Europeans. Equally

deplorable are the restrictions which prohibit the local manufacture of Cigars for export, and the special regulations which, with the object of securing all the superior tobacco for the Factories, discourage and limit the manufacture of cigars of good quality for local consumption, while, with a singular inconsistency, none of Govt. are supplied from Mánila. By foreign vessels arriving here cigars have eagerly been demanded for Australia, but beyond insignificant number allowed to each man of the crew for consumption during the voyage, the regulations prohibit any shipment whatsoever – a prohibition which has been strictly enforced. It is so clearly demonstrable and has been so often shown that liberty to sell on the spot for foreign markets with the imposition of even a heavy port duty would yield a better revenue to government than that obtained by the present cumbrous and inefficient system – so plainly evident that quantity and quality would be much increased and improved by the stimulus of higher prices than those which the natives now obtain, that it would seem that an alternation in the direction of free production, and export must be near at hand, especially after the practical demonstration afforded by the experience of this and last year's "collection." It should be remarked that in the Northern part of Luzon (principally in Cagayan) from when the Factories derive the chief supply of Tobacco, the results of "colecciones" have not been notably unfavorable as in this direction because at Cagayan the cultivation of Tobacco is obligatory, and the natives having been habituated for a long series of years to the system there prevalent – which dis-

courages the production of other crops – are almost entirely dependent on the tobacco plant for their subsistence. Here in the Bisayan islands, the position and feelings of the natives are entirely different in this respect.

Of the other products alluded to as producible in future in large quantities, the principal are **Coffee and Cotton**.

Coffee grows freely, both in this island and at Negros, and attains maturity in a shorter period than in most tropical climates – particularly so in the rich soil of Negros and the more elevated districts in this province, where, when once taken up by capitalists, its production must become rapid and should be particularly remunerative – more steadily so perhaps than sugar. The principal experiments in Coffee are being made at Camando, Calinog and Cabatuan. In some places the seed has been obtained and some through the priests of the pueblos, and the Governor of the province has distributed some quantity also, but importations of seed on a much more extensive scale are wanted. The cotton plant grows vigorously in almost all the districts of Panay and Negros, and of various qualities – some of remarkably good staple – but is not yet produced in sufficient quantity for export. About 300 tons of this article are annually brought from the province of Batangas, near Manila, and used here in the native looms. It is likely that Agriculturists will now give much more attention to this, one of the most promising products of the island, to the culture of which recent events in America give an increased interest.

In **Timber** not more than one cargo has hitherto been exported to China,

owing in great measure to the unsettled state of matters in that quarter, but at present there is every prospect of shipments being made during the course of the year. Cargoes consisting of 20,000 cubic feet of Molave, Dungon, Ypil, Banaba and other excellent woods, mostly 18 to 24 in. square and 30 to 34 feet in length, are offered at from 31 to 37 cents per English cubic foot.

Paddy and Rice have been abundant during the past two years, both in this island and at Negros — fact which has

contributed to the general prosperity they have experience. During this year the price of Paddy has ruled from 62 1/2 to 87 1/2 cents per cavan of about 100 pounds.

From imperfect official returns the following are given as the principal exports coastwise from the port of Yloilo to Manila and other provinces. I enumerate the articles in order that the general class of products may be seen, say during 1860—

Hemp	1,090 pcls.	\$ 4,027.50
Sugar	72,779 pcls.	180,381.50
Sapanwood	27,989 pcls.	25,277.40
Sinamay fabrics of pineapple leaf fibers	160,383 pcls.	252,310.00
Cotton goods (native)	24,650 pcls.	17,250.00
Leaf Tobacco	1,044 qls.	4,025.00
Coconut Oil	178 jars	529.00
Bamboo mats	847	199.20
Horns — buffalo	8 pcls.	24.00
Biche de mer	70 pcls.	420.00
Rattans	115,000 pcls.	172.00
Vegetable pitch	1,000 cakes	100.00
Cocoa	25 cavans	1,200.00
Cedar, molave, narra, & other timber for furniture, etc.	1,481 pcs.	1,292.00
Boat oars, native made	200	25.00
Coconuts	5,000	35.25
Hides	796 pcls.	3,296.50
Pigs	1,051	4,843.90
Horses	6	120.00
Flour	4 barrels	80.00
Firewood	88,500 pcls.	228.91
Lard	69 jars	274.50
Earthenware jars and pots	300	1.50
Beans	1,846 cvs.	4,617.50
Bold dust	30 ounces	480.00
Canes for walking sticks	300	27.50
Cowries	800 cav.	200.00
Sweetmeats	70 jars	207.50
Wheat	336 1/2 cav.	1,714.00
	Mexican Dollars	\$ 516,607.22

As the goods pay no duties coastwise, no supervision is exercised and quantities are declared very much in the rough and very imperfectly. The article "Sinamay", or native textures of the fibre of the pine-apple leaf, especially so. The value of exports from this peculiar source of industry may be taken in reality at nearly a million dollars, including those to the neighbouring islands. The total value of exports from the various ports of Panay to all parts must be considerably over two millions of dollars.

The number of square-rigged vessels of 70 to 200 tons belonging to and owned at the ports of the province of Yloilo is now 20, besides great number of vessels of small burthen of from 20 to 50 tons.

Increased Imports. In Imports the difficulty of giving a correct notice of quantities and value of goods imported by way of Manila is increased, as the Custom House returns are taken, further than noted of packages. It may be generally observed that they continue on an important and increasing scale, both on Chinese and mestizo account, and also from first hands — i.e., direct from the foreign houses at Manila. Consignments from these latter greatly depend on the state of stocks and demand at that market. When the former are large and the demand dull, a much larger proportion of goods is directed to Yloilo, as was the case to a notable extent in 1858; but when the reverse is the case, the Yloilo market is supplied in larger proportion through mestizos and Chinese importation. I calculate the value of goods, chiefly piece goods, imported into the island of Panay at between two

millions to two and a half millions of dollars per annum, of which about one and a half millions are introduced through Yloilo. The Yloilo market is resorted to by purchasers from Negros and Antique, to which provinces consignments are made by Yloilo traders and goods sent to be sold at the different towns by native salesmen employed by the native and Chinese dealers of this province.

No direct importations have as yet taken place at Yloilo from Europe or China, though several have been sent from England, for this market by way of Manila. It is presumable — is in fact evident — that with the important and increasing export and import trade noticed above, direct imports from Europe will take place in a reasonable time, probably on Manila account, when the consuming capacity of the chief market of the most populous province in the Philippines becomes sufficiently shown to manufacturers and shippers in England. A first essay by direct vessel on a moderate scale, will not, it is to be anticipated, be much longer delayed. A satisfactory feature in imports is the steady introduction of machinery alluded to above, which should form a considerable basis for direct shipments.

Cotton Twist for weaving continues to be an article of increasing import, both of German and British make. The prohibitive duty of 40 to 50% still continues in the Manila Tariff on black, white, blue, and rose colored twists — a prohibition which, with regard to white, is evaded by the importation of yellow, of light die, which (together with other colors but the above named) is free, and which easily brought to a white color

by washing — a curious illustration of the efficacy — except for harm — of protective duties of this nature. A great deal of raw white (Tysan and Tsatlee) silk continues to be imported from China, by way of Manila and is rapidly used in the weaving of the large quantities of native goods annually produced in this populous district. The consumption of this and colored silks, may be about thirty piculs per month, with an average value of \$700 per picul.

The number of foreign houses at Yloilo has received no addition — in fact there is as yet no foreign commercial agency except that connected with the Vice Consulate, which is in charge of business transactions for the majority of the foreign firms at Manila. So promising a field for mercantile operations in this quarter being now prepared by the remarkable advance of these provinces in productive and consuming power, it is to be hoped and presumed that other foreign agencies or branches of firms in connection with Manila and Europe will be established before very long, and communicate to this market the additional impulse and activity which it now awaits. The foreign element in the population here is still very scantily represented, consisting of one American and two British subjects only. At Negros there are two French and one Prussian planter. Neither at Antique nor Capiz are there any foreigners whatever.

A more extended knowledge of the port and navigation has naturally been one of the further beneficial effects of its having been opened to foreign direct trade. The navigation in connection with

it has been practically shown to be devoid of danger. Several very favourable reports of masters of ships, which I beg to forward herewith, have been published regarding it, and no difficulty is now experienced in chartering vessels for Yloilo on equal terms with any other port in the East. The applications and intimations from shipowners and others to obtain information as to shipments here show that its tradal capacities are attracting attention, and the approaching large increase of the Sugar Crop will gradually allow these to be acted upon, and, by facilitating the future establishment of other agencies and firms, give the market, both for exports and imports, a status in accordance with its great natural advantages.

I am able to report little or no progress on the part of the Government in respect to local improvement of the port. The lights ordered for Point Bundolan and the "Seven Sins" Rocks have not yet been erected. Those which were forwarded from Manila were found to be not adopted for the purpose, and no further steps have been taken in the matter, Buoys have not yet been placed on the Otong (sic) and Iguana banks, where they would be of much use. The dredging of the mouth of the river, for a very short distance, which, if accomplished would enable vessels of almost any tonnage to load altogether in the river, instead of having, in the case of large ships, to complete their cargoes in the outer harbour, has not been commenced. At present vessels of about 300 tons, drawing fourteen to fifteen feet, load inside the river, at jetties communicating with the warehouses. It is to be hoped that the

growing importance of the amount of ocean-going shipping will induce at some future time the clearance of the mud accumulated at the mouth of the river (the expense of which operation would be by no means great), so as to allow the very important advantage of loading vessels of much larger burthen direct from the stores, to be secured. Great natural facilities exist at Yloilo for heaving down ships and dry-docks might be formed here with great ease and advantage. The American ship "Mountain Wave," has lately been hove down, caulked, and recoppered in the river.

Of the steam gunboats which are replacing through the Archipelago the heavy sailing boats (faluas) previously employed, Yloilo has been supplied with two. These have in some measure promoted correspondence and communication with the neighbouring islands and provinces, and occasionally with Manila, and are likely to prove much more effectual in repressing piracy than the former gunboats. Recently they have had several encounters with the pirates of the Sooloo sea, in the immediate neighbourhood of Yloilo, and have brought in five pirate "pancas" and other smaller boats, making away with between 250 to 300 of these habitual depredators of the Philippine coasts. It is presumable that this lesson will be productive of good effect for the future. These pirates arrive annually in this neighborhood from the Sooloo sea — particularly from the island of Tawi-Tawi — reaching Panay and Negros about May, and continuing their depredations until the change of the monsoon enable them to return, about October

and November. The number of captives yearly taken from the coast of Panay, Negros and other islands is considerable, and after occurrence of captures of trading boats in this vicinity, communication by small craft is suspended for a week or two, the natives, who are not allowed to possess firearms, being unwilling to expose themselves to the chance of being carried off. A number of the captives retaken by the gunboats, in the actions alluded to and brought in here, were very severely wounded by the pirates on the latter finding escape impracticable.

Though communication with the neighbouring islands has been facilitated by the steam gunboats, a more rapid means of intercourse with Manila is still a very great desideratum. At times intervals of more than a month elapse without news from the Capital, which is the centre of all advices bearing in tradal interests and gives the standard of value for all the products of the Archipelago. This slowness of intercourse acts most prejudicially in every way. A steamer built at Manila is said to be about to be started by a company at Manila to run between that port, Iloilo, and Zebu, and the establishment of a line of this nature would be very advantageous. It is stated that the first trip will be made in September next. It has also been announced by the Manila press that the Government will afford at least a monthly communication by steam with the more important provinces — an operation to which the number of Steamers arriving from Spain seems to give confirmation. The offers of subsidy made by Government some time ago for the establishment of mer-

chant steamers to take the mail to all the provinces were, as you will have noticed, not accepted, owing to the number of conditions with which the contracts were hampered; but they showed that the government were alive to the rapidly growing tradal importance of the provinces and the consequent necessity of establishing prompt and regular communications.

The opening to foreign trade of the port of Zebu and the establishment there of a Government Intendency, with considerable power of direct action over the whole Bisaya group, will have been noticed by you with interest. The local action of this semi-independent authority should be beneficial, if well directed, and the effect of the direct foreign trade should be as advantageously felt at Zebu and its neighbourhood as has been the case at Yloilo. Zebu, as you are aware, affords great facilities for the supply of cargoes of sugar, hemp and other valuable products, obtained — besides what the island itself furnishes — from the East coast of Negros, from Leyte, from the populous island of Bohol, and from that of Samar. It also has the great advantage of possessing the intensive and valuable coal mines which are now, at length, being brought into use.

The formation of the new Government for the extensive island of Mindanao (the future importance of which would be difficult to over-estimate) and the possessions thereto contiguous — divided into six districts, named respectively, Zamboanga, North, East, Central, Davao, and Basilan — is also an important step. The establishment of the

seat of this new Government at Cotabato, in the great river of Mindanao which runs through a populous, fertile, and cultivated region, seems to be a judicious selection of locality, and calculated to develop the resources of an island of such great natural productive power. I have been informed that a few Spanish traders have already proceeded to Cotabato from Zamboanga. The development of trade in Mindanao which this, and the other measures to the same end, tends to promote, will naturally react beneficially on that of Yloilo and surrounding islands, from which the Mindanao districts are separated by so unimportant a distance and the traffic between which and the latter has always been more or less important and active. The reduction of duties on foreign goods imported direct at Zamboanga, though not large enough to be likely to have much effect at present, owing to the peculiar circumstances, of the locality, is another, though tardy, indication of a more liberal commercial policy, and of the more earnest attention which is at length being directed towards these most important possessions.

I have the honor to be

Sir,

Your most obedient Humble Servant

N. Loney

P.S. With reference to the preceeding observation regarding the desirability of suppressing the present monopoly of rum, in order to enable planters to obtain more completely, the advantages derivable from a better system of refining which liberty to manufacture, sell, and export rum would give them, I would add that by a recent Royal order, since published, bearing date 18th June 1861, it is to be suppressed, from 1st January 1862, with the proviso, however, that the net sum derived from it by Government (which did not exceed a total of \$76,000) be made-up, in a more direct form by the respective provinces where the Government rum has hitherto been sold. Planters are consequently taking steps for providing themselves with stills from Europe, from whence some have already been ordered. It is understood to be in contemplation also to abolish the monopoly

of the native wine obtained from the cocoa and "nipa" palms.

Another Royal order, of date 11 June 1861, again raises the prices to be given by Government to growers of Tobacco, and increased the percentages given to the collectors and the functionaries employed in its collection and classification. It also adds licenses for buying and making Tobacco and Cigars in those provinces, where they are not supplied from the Government factories must be waited for until the establishment of the projected "industrial tax." It would seem evident, from many indications, that the freedom of this very important article is now a question of more or less time — the principle of the great desirability of placing it in the same unrestricted position as in Cuba being admitted both here and at Madrid.

BOOK REVIEW

Southeast Asia And The Germans

Horst Erdmann Verlag
Tubingen-Basle, 1977, 313 pp.

Southeast Asia, a region some ten to thirteen thousand kilometers from Germany, used to be indeed a far-away place to the Germans. Names like Siam, Burma, Malaya, Java, Singapore, and the Philippines sounded strange to the people of Germany.

However, with the coming of faster means of transportation and communication and the rapid growth of trade, tourism, and economic cooperation, greater interest in Southeast Asia has developed in Germany and an increasing number of Germans have been coming to the region in recent years.

But the Germans are not entirely newcomers in Southeast Asia. Although Germany — unlike Great Britain, Holland, Spain, and Portugal — did not have national or colonial interests in this part of the world, many Germans made notable contributions to the economic, social, and cultural life of the countries in Southeast Asia in the past. Most of

these people were scientists, explorers, traders, and missionaries. At first they came motivated only by adventure or curiosity, but later by enthusiasm and deep affection.

Southeast Asia And the Germans is a documentation of the experiences and contributions of those German pioneers. The occasion which gave rise to the publication of the book was the holding some time ago of the "Southeast Asia Cultural Week" in the university town of Tubingen, West Germany. Twenty-five articles make up the volume.

The articles are on varied subjects, covering the region from Burma to the Philippines and spanning a period of four hundred years.

With Engelbert Kaempler, the reader takes a glimpse of the Siamese Royal Court in the late 17th century. Fedor Jagor, the historian-ethnologist who is familiar to Filipino students of history for his work on the Philippines, des-

cribes Singapore of 120 years ago. Adolf Bastian does the same for Burma in a piece entitled, "The Court of Mandalay and I," while Tommy Rosiny describes the Ma Hla Shve dances.

Also in Burma, a German by the name of Dietrich Brandish did commendable work in forestry. In Thailand, Germans built the first railway line. In Malaysia they were in industry, linguistics, and literature. In Indonesia, German-Indonesian encounters date back as early as the beginning of the 16th century and the first German to marry in Southeast Asia was probably Andries Parijs of Berlin who married a girl from Bali in 1617. Among the Germans who made a name in Indonesia was Franz Wilhelm Junghuhn who explored the volcanoes of Java and Sumatra.

In the Philippines, the first botanist was not a Spaniard but a German, Georg Joseph Kamel, who was born in Moravia. He came to the Philippines as a Jesuit priest in 1688 and became an apothecary and pharmacist in the Jesuit college in

Manila. He was the first to make botanical studies of the Philippines and today his original drawings and descriptions of Philippine flora (and also fauna) are still found at the British Museum in London and the Jesuit College in Louvain, Belgium.

There is a chapter on other Germans who came to the Philippines and made their mark on Philippine history and culture. A separate chapter deals on Jose Rizal in Germany. As may be recalled, the Filipino national hero had many friends in Germany among whom were Ferdinand Blumentritt, Adolf Meyer, Louis de Wecker, Pastor Ullmer, and Fréderich Ratzel.

The book is a revelation. It shows how nationals of a great country had played important roles in the development of other countries without their country having any political interest in these places. It also portrays interesting vignettes of history and culture in the countries of Southeast Asia. — dps.

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The order in which the articles appear in this journal does not indicate relative merit.

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