

# The City Gazette



昭和十七年十一月十七日  
大日本比島軍政監部發行認可

PUBLISHED FORTNIGHTLY BY THE OFFICE OF THE MAYOR  
OF THE CITY OF MANILA

P2 A YEAR

(BACK ISSUES 20¢ A COPY)

10¢ THE COPY

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*Manila, Philippines*

# The City Gazette

OFFICIAL ORGAN OF THE CITY GOVERNMENT ISSUED TWICE A MONTH  
BY THE

## OFFICE OF THE CITY MAYOR

*To stimulate and develop a new spirit among the officials and employees of the city government; to disseminate information concerning its multifarious activities; and to secure coördination, system and harmony in the administration of the public affairs of the City.*

P2 A YEAR

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## *City Sketch Book*

### *8. Let Us All Be United*



**F**IRMLY resolved as we are and have always been to attain our independence, we would be unworthy indeed of our race and that liberty which our martyrs and heroes have sanctified with their blood if we did not exert our utmost to surmount every obstacle placed in our path to freedom and nationhood. But first of all let us be united. We have a common cause, a common destiny. Let us all cooperate with our true liberators to the limit of our capacity and ability. Let the misguided remnants of the USAFFE who are still hiding in the mountains abandon any futile resistance which at best can only mean unnecessary sufferings and sacrifices of our people. To normal life let everybody return as the rest of us have done, certain that it is there, and not in the fastnesses of the mountains, where we all can best strive for the peace, happiness, and prosperity of our fatherland."—JORGE B. VARGAS

## NOMURA SATISFIED with P. I. COOPERATION

**A**DMIRAL Kitisaburo Nomura visited Manila early this month on an inspection tour of the Philippines. The following is the interview which he gave the local press:

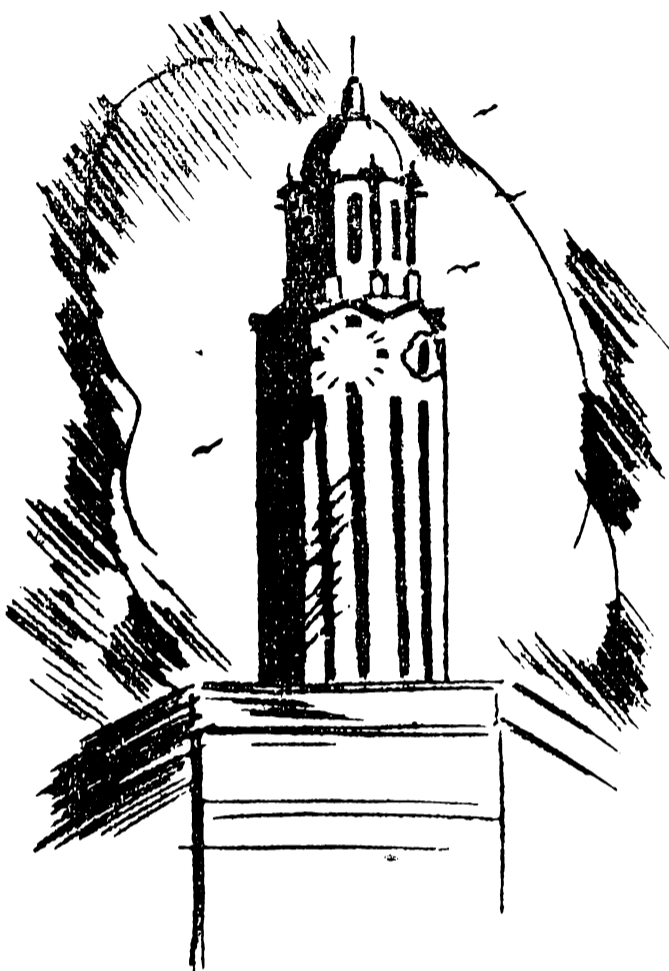
*Question:* What is your impression of Manila and of the Filipino people?

*Answer:* Since my arrival in the Philippines, I have spent my time visiting Corregidor and Cavite. What impressed me most deeply is that in spite of the recent hostilities I see a close and sincere coöperation between the Japanese and the Filipinos. This has impressed me a great deal. I have also another impression which I can express more tangibly. In my recent tour of Corregidor and Cavite, I was struck by the thought that in this age of scientific development and materialism, when the world is being divided into hemispheric regions, such as the Co-Prospcrity Sphere in Asia, the Pan-Americanism in the Americas and the hemispheric bloc in Europe, there cannot be and there is actually no permanence in any materialistic structure that threatens the peace of the world. Corregidor is a good example. There is no justification for its construction and maintenance, or for the building of naval and air bases which America tried to establish here to threaten the peace of the Orient. The hostilities have led us to the conclusion that there is no reason for such bases.

### *Pacific Peace*

*Question:* Can you give us an account of the events that led to your last conference with Secretary of State Cordell Hull?

*Answer:* The events leading to my last conference with Secretary Hull in Washington have been published in the newspapers and are known to all. It has been the consistent policy of the Japanese Government to render its utmost in setting problems in the Pacific in order that an agreement could be reached by both the United States and Japan. Moti-



vated by a sublime and sincere feeling, Japan was prepared to go a step farther in the interest of peace. We were ready to offer our good offices, together with the United States, to settle the problem in Europe. From the very outset, the Japanese Government was sincere in its negotiations with the United States. It was my task to carry out this policy of the Japanese Government and I did my best.

*Question:* What was the temper of the American people regarding a possible conflict with Japan as differentiated from the official government attitude?

*Answer:* This question is rather difficult to answer. Public opinion is hard to gauge accurately. I can only give you my personal view. At the beginning, the attitude of the American public was that the investments and the interests of the United States in China were negligible, and that they were not worth irritating Japan to the point of starting hostilities in order to protect these small interests. It was thought that it would be wise to recall the American gunboats and marines in China. This was the prevailing public opinion when I became Ambassador. Later on, however, public opinion shifted. The Americans took the stand that they were bound by sentiment to support the Chungking regime and that China being the underdog America should not betray her trust. They would rather go to war than depart from their traditional policy of friendship with Chungking. Consequently, propaganda to this effect was intensified, and various measures were taken such as the China relief funds raised by voluntary contributions. So by the end of my term, public opinion favored going to war with Japan in defense of China. I might add in this connection that the Chinese are born diplomats. They speak English even better than the Americans themselves. My Japanese Navy English was no match for theirs. The Japanese are good in fighting but not in propaganda. We give it to the Chinese who are past

masters in getting other people to fight for them by wagging their tongues.

### **Kurusu's Mission**

*Question:* The prevailing opinion here at the outbreak of hostilities was that Ambassador Kurusu's eleventh-hour trip to the United States was merely a smoke-screen to hide Japan's intention to strike without notice. Could you give us first hand information about the actual situation?

*Answer:* I wish to be emphatic that there was definitely no trace of insincerity on the part of Japan in sending Ambassador Kurusu to the United States. He was sent, after extended consultation with the Premier, to make a final attempt to settle the Pacific problem. Japan's stand from beginning to end was to settle the problem in the Pacific. As to the sincerity of Japan, there can be no doubt about it. I have been informed that the American government fully realizes at this time the sincerity of Mr. Kurusu's mission and that there is now no doubt about it.

*Question:* What is the attitude of the Japanese people toward Philippine independence?

*Answer:* I am not answering this question for the Japanese Government, but I wish to speak for myself as an individual. Philippine independence has always been supported by Japan even when your

country was still under American domination. We were really for your independence, but as long as the United States maintained naval and air bases in the Islands, which, with those in Guam, were a constant menace to Japan, the Japanese people had to watch developments carefully. Now you have been assured independence and we want to see you gain that independence. Premier Tozyo's pledge has the support of the entire Japanese nation. But we will be highly concerned if after independence you combine yourself with another foreign power to establish bases here that will menace or threaten Japan. We will not stand for it.

*Question:* Can you give us a comparison of the treatment of enemy nationals by Japan and that of the Japanese nationals by the United States?

*Answer:* I do not have sufficient data to make any comparison of the treatment of Japanese and American nationals interned in enemy countries. We of the diplomatic corps were under strict surveillance but were not interned. However, I learned from reports that the properties of Japanese nationals residing in the United States were confiscated and they themselves were bodily moved to far off places. Although admitting that these steps were against their constitution, the Americans attempted to justify these measures under the heading of national defense.

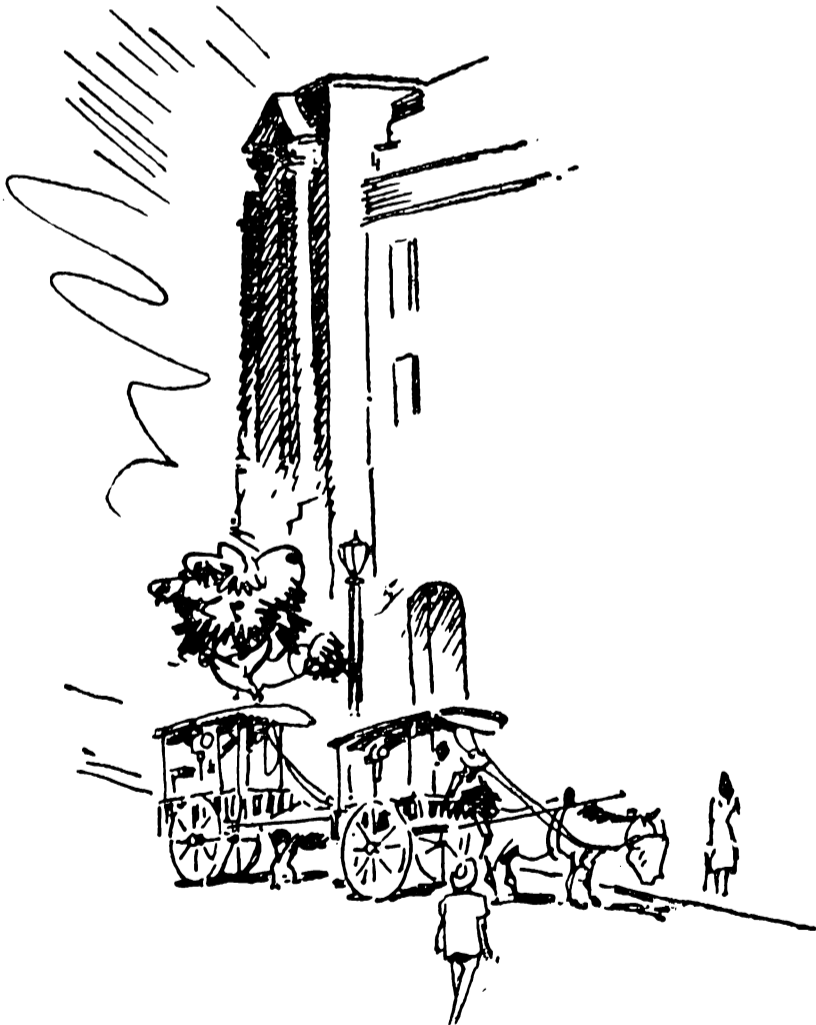
### **U. S. Ready for War**

*Question:* How did the United States provoke the war?

*Answer:* Washington authorities explained to me personally that public opinion and the attitude of the masses had reached such a point that statesmanship alone was not enough to curb the tide of anti-Japanese feeling. There can be no question that the American people were decided for war when they placed an embargo on gasoline, froze the assets of the Japanese nationals and applied other economic restrictions. It was clear in their minds what the consequences of such an unfriendly act would be. And when they handed to me their note of November 26, 1941, they had made up their minds for war. We have knowledge that the U. S. Army and Navy Departments had issued urgent orders to the various outposts to be ready for emergency. Secretary Hull called newspapermen to a conference to tell them of the gravity of the situation. Incidentally, an American newsman in reporting the conference to his editor declared Secretary Hull had delivered a "funeral speech."

*Question:* How long do you think the war will last?

*Answer:* We will fight even for 100 years or until they cry peace.



# LET US WIN OUR INDEPENDENCE!

By BENIGNO S. AQUINO  
Director-General, KALIBAPI

(Delivered at the town plaza of Dagupan, Pangasinan.)

I shall begin by expressing a conviction which I believe is also the conviction of the people inasmuch as it is the result of recently accomplished facts. When the Japanese Empire decided to risk its very existence in this great Pacific War, she proclaimed to the world in her Imperial Rescript that her purpose was to redeem

all Oriental nations which had been for some time subjugated and exploited by the Anglo-Saxon race and that her purpose in coming was not to do likewise but to elevate them to the category of free and independent nations. Hardly a year has passed since the outbreak of the War and the illustrious Premier of His Imperial Majesty has announced that within this year Burma shall become independent, and that the Philippines, too, shall receive its independence within the shortest time possible if we show tangible and definite proofs of loyalty, of cooperation, and of complete adherence to the fundamental policy of establishing a Sphere of Co-Prosperity in Greater East Asia. I told you that I was going to express a conviction and this is it: If we comply with the specified condition, the independence of our country shall be realized unquestionably and positively.

The declarations made by Premier Tozyo are not simple promises. They constitute by themselves an established, definite, and irrevocable policy, not only because they are premised on the example of Burma, but also because they carry the seal of prestige, of the pride, and of the sincerity of the Japanese government. I should like to illustrate my statement with the following example: Suppose that I have a daughter of marriageable age, and that a handsome young man of Pangasinan should wish to marry her. I see that the young fellow is worthy because he is honorable, intelligent, and in a position to shoulder the responsibilities of a family. I say to the young man, "I give you my consent. I shall allow my daughter to marry you. Moreover, I approve of this match with all my heart. The only condition I shall impose is that before your marriage you construct a house for yourselves in which you may live peacefully and happily—a home of your own, inasmuch as it is quite clear that you would like to be independent of your respective families." If this young man were ready and determined to marry my daughter within the shortest time possible, the early completion of the house would depend exclusively upon him; and if he finishes it

within a month, after that he shall be my daughter's husband; if he postpones its completion for a year, he shall not be her husband until after a year; and if he exerts extraordinary effort to finish the house in a week, he can rest assured that after a week he shall have my daughter as his lawful and wedded

wife. Ours is almost an identical case. All that Japan requires is that we repair as soon as possible this common home which has been spoiled by the war.

The oriental style of our

house is already deformed by the tastes and desires of the architects in charge of its construction. We are required to take notes of its defects. We should correct these defects first. Then furnish our house that we may live in it and preserve it for all time. If Japan requires this our duty is clear and unmistakable. The Philippines, not Japan, shall reap the reward because besides being the hereditary owners of this home we shall be the sole recipients of the resulting benefits of convenience, of tranquillity, and of security which it shall offer.

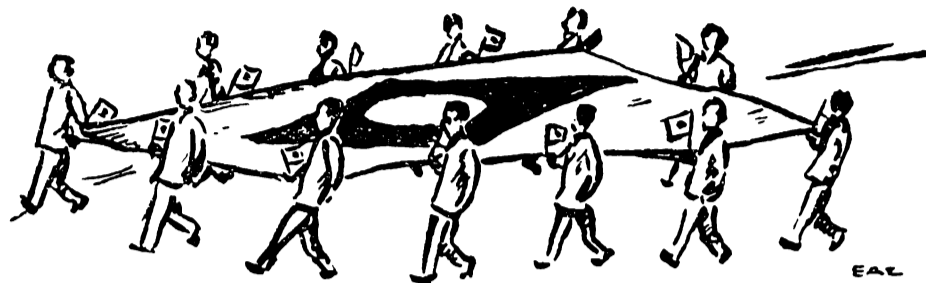
## Personal Comment

It is on this conviction that I wrote the following declaration as my personal comment on the cablegram which we received from Premier Tozyo.

"The solemn declaration of Premier Hideki Tozyo made in the Imperial Diet of Japan, which is a ratification of the promise of the Government of His Majesty the Emperor of granting the Philippines the honor of independence, deserves the most sincere gratitude of every Filipino. This promise, in the light of accomplished facts as we know them, cannot be regarded suspiciously as empty and meaningless, because it is supported by the example of Burma. According to the very words of the Illustrious Premier which are as follows:

"Under those circumstances and on condition that further tangible evidences of cooperation are actively demonstrated it is contemplated to put into effect the statement made previously on the question of Philippine Independence in the shortest possible time.'

"The early and definite realization of our ancestral aspirations now depends totally upon us, the Filipinos; that is to say, the attainment and realization of our freedom depends exclusively upon the degree of effort and decision of every Filipino for the fulfillment of the required condition. We must demonstrate active and tangible cooperation and the loyalty which is ex-



pected us, not only for the success of the Japanese Military Administration here, but also for the solution of the vital problem of the establishment of the Co-Prosperity Sphere in the Orient.

“This magnanimity of the Japanese Empire towards the Filipino people should be pondered upon conscientiously and fervently by each and every one of us. In the past, the liberty of subjugated peoples was attained only through bloodshed. With the liberation of Burma and the Philippines Japan eloquently demonstrates to the world, a new procedure in the granting of independence to subjugated peoples, inspired exclusively by the generosity of the ruling nation and by the cooperation, sincerity and gratitude of the dominated peoples.

“As Director-General of the KALIBAPI, I feel, now more than ever, highly resolved and determined to commune with the masses and to reach, if possible, even the remotest regions of the country, in order that I may carry out the mission entrusted to the KALIBAPI of informing and convincing the people of the real purpose of the government of His Imperial Majesty, and of the great responsibility which falls upon every Filipino in these decisive moments for the realization of the National Ideal.”

Therefore, if the Filipino people, following my example, wish to realize as soon as possible their marriage to their independence, which may be called the daughter of the Japanese Empire, they should proceed as early as possible with the reconstruction of the New Philippines cleansed of its defects and of the blotches acquired in the course of the Spanish and American regimes, and in which normal life has been resumed. You must understand that the realization of your national ideal rests entirely in your hands and depends absolutely on your firmness of will and your determination. If you fail this time, I shall blame no one but you because the fault shall be entirely yours.

### *Definition of Kalibapi*

**A**LLOW me at this juncture to tell you about the KALIBAPI. “What is the KALIBAPI?” I shall answer this question thus: You see upon this platform your provincial governor, Dr. Estrada; those who were elected representatives in the last elections—Bengson, for the first district; Perez, for the second; Beltran, for the third; Primicias, for the fourth; and Ramos, for the fifth; you have seen and heard two directors of the KALIBAPI who were, also, elected Assemblymen in the last elections—Director Laurel from a district in Batangas and Director Mendoza from a district in Manila. You, people of Pangasinan, know that Primicias fought against all the others in this

province because he represented a faction of the Nacionalista Party, and that political rivalry in the past was so rabid between him and Governor Estrada because of the elections for governor of the province that to put them together seemed impossible. Director Mendoza was a furious opponent; he was one of those who could not see anything constructive in the acts of the majority; and such were his convictions as an Opponent that he was regarded as “the backbone of the Opposition” against the Nacionalista Party. Why are these men here now, united and together, some advocating our cause actively and others giving our acts their sanction and approval, and all working for the early consummation and success of this national movement? It is because all of them are imbued with the spirit of the KALIBAPI.

You all know, as I do, of our custom of helping a neighbor move his house from one place to another. This readiness to join our efforts to those of others to lighten the weight upon the shoulders of all, this innate interest to consolidate personal effort with the collective effort, in order that the common burden may be lighter, all this is KALIBAPI. When the inhabitants in a barrio for example, the old and the young, men and women, the intelligent as well as the illiterate—make an earnest effort to extinguish the fire which has been discovered in a nipa hut in order that the rest of the hovels may not be burned, thus to conserve this small community whose formation has been accomplished at the cost of years of patience and labor, that act is also KALIBAPI. When the people of a village set up a determined defense against robbers or “tulisanes” who wish to sack their village or harm their women, that gesture is also KALIBAPI. To summarize, KALIBAPI means the destruction of all partisan or individualistic sentiment in order that all citizens consecrate themselves exclusively to the welfare of the nation; KALIBAPI signifies a spontaneous decision to contribute individual effort to collective effort for the early and sure realization of a given proposition; KALIBAPI signifies determination, abnegation, sacrifice when the salvation of the interests or of the prestige of the community is at stake. This is the way I should like to see my fellow-countrymen act: they should be imbued with the spirit of sacrifice and with the readiness to give up personal and individual interest for the cause of the supreme interest of the nation; and when that spirit prevails among us you can rest assured that the New Philippines shall be organized and shall be a worthy member of the coalition of Oriental nations which are resolved to consolidate their forces to form a sphere of common prosperity.

That is why the KALIBAPI has been organized in order that we may have a New Philippines, an Oriental Philippines, a Philippines reoriented, a Philippines which is not halfbred, because it is autochthonous, a

Philippines for the Filipinos. It is necessary for you to know in this solemn moment that the Director-General of the KALIBAPI, its Directors, your governor, your municipal mayors, and all those who compose the KALIBAPI, are serving only their country when they affiliate themselves with this national movement. I wish to efface from the minds of my fellow-countrymen the belief that when we organized the KALIBAPI to promote national unity we became agents of Japan. The KALIBAPI is not a society of Japan nor for Japan; the KALIBAPI was organized for the exclusive benefit of the Filipino people.

"How is it possible for this organization to be exclusively for the Filipino people? How is it exclusively for the Philippines?" This is my answer: The KALIBAPI was organized to form a New Philippines. Before the formation of this Association we had so many defects and vices. To regenerate the country physically and spiritually would profit only her and her inhabitants. Unless she is revitalized and re-oriented she will not be worthy of membership in the Co-Prosperity Sphere. Only after she has been properly reformed will she be worthy and prepared; and only then will Japan, in some respects be profited by the realization of her fundamental program of hemispheric homogeneity.

Fellow-countrymen, this is a vast assemblage in which representatives of the whole province of Pangasinan are present. You know that, formerly, it would have been impossible to gather anywhere in the Philippines without Japanese soldiers on guard. However, in this plaza and around it there are no Japanese soldiers. There are no guards because the KALIBAPI enjoys the confidence of the Military Administration, because the KALIBAPI is intrinsically the mouthpiece of the government and at the same time the means by which the people may come closer to the government. Thus our campaign consists in explaining and clarifying to the masses the purpose and policies of the government, and in listening to the grievances, suggestions, and needs of the people in order to transmit them to the Executive Commission and to the Japanese Military Administration. Formerly, the people were afraid to speak. No one should be afraid, all should speak the truth with absolute frankness, so that if there be any evils they may be remedied. It is true that we have to work for those who are charged with the responsibility of governing the people. But if anyone in authority abuses his powers and goes beyond the limits authorized by law or takes advantage of his authority to cause injustice or evil, come to us and we promise you that that man shall be punished to the full extent of the law. The KALIBAPI has been organized to work for the interests of the people. It was found necessary to establish a medium, a link between the people and their government, for the mutual understanding of both parties; and to fill that gap, the

KALIBAPI was created. Those who love peace and order, those who feel the necessity of complete understanding of the government by the people, and vice versa, may place their confidence on the KALIBAPI.

### *We Serve the Philippines*

THERE are still a great many who from the first day of our service have branded us as traitors because we cooperated immediately with the Japanese Military Administration. To them, then, we and perhaps now all the municipal mayors, all the provincial governors, all the members of the Executive Commission—Vargas, Laurel, Alas, Sison, Alunan, Recto, Paredes, and the great number of government officials and employees were and are still traitors; and this is so, because according to our detractors we have turned our backs on America. These poor ignorant fellows deserve our pity. What does it matter if we turn our back on America if by doing so we turn our faces to the Philippines? They should not ignore the fact that between America and Japan there exists a nation, the Philippines, which we all wish to serve first; a nation which has been involved in this war between Japan and America only because of America's fault. Is it not a fact that by not being pro-American one does not necessarily become pro-Japanese, because between America and Japan there is a more sacred nation to all Filipinos and that is their country, the Philippines?

Is it not true that America is the vanquished nation and Japan the victors? In the past, did we not cooperate with America, did we not serve her, because she was the victorious nation and because she was the only nation that could grant us our independence? In 1898 we did not serve Spain because she was vanquished, we served America. In this present War, America is the defeated nation and Japan is the victorious power. What is wrong in keeping to the norm of conduct which we adopted in 1898? At the present moment, no nation on earth other than the Japanese Empire can grant us our freedom. America can no longer grant us this freedom because she has been driven away from the Philippines. But even if America could give us our independence still I would say with Director Laurel that the independence granted by America would not be as stable as that which Japan can give us, inasmuch as, Japan lies nearer our country and can, therefore, protect us against any foreign invasion.

It seems to me that there are still amongst us people who are of the opinion that to cooperate with Japan is a condemnable act. I should like to tell my fellow-countrymen, and I want to say it with the greatest pride, that I consider it an honor to be able to serve the Japanese Empire. And if to serve the Empire of Nippon is to be pro-Japanese, fellow-countrymen, I want to make the solemn declaration that I am pro-Japanese; and I am so because Japan



is the only Oriental nation that has been able to humiliate and expel from the Orient all the Occidental colonizing powers which for centuries exploited and oppressed us. In 1896 the Filipino people arose in bloody revolution against Spain to drive her away from our country and to establish an independent nation; in 1898 we rose in arms again, this time against America because of our firm determination to liberate ourselves from the Occidental yoke and to govern and administer our own interests. Therefore, what difference is there between what we did in '96 and '98 and what Japan has done for the Orient in recent months? We never wanted the domination of the whites, and Japan has driven the Anglo-Saxon powers from the Orient. We desired to have our independence, and Japan now grants it to us. What more can be asked of Japan? I am pro-Japanese because Japan is the Empire destined by God to grant independence to my country. Look at the pages of Philippine history: we rose in bloody revolt against Spain, nevertheless, after our triumph we fell beneath the domination of America. After 40 years, which we spent campaigning for independence, America fixed the date for the granting of our freedom as the year 1946. Before this date the War in the Pacific came and as America has been vanquished by Japan, it is quite impossible for America to keep her promise. In spite of the fact that we fought against Japan, Nippon, the victor nation now tells us, "We do not only promise you your independence; we also place in your hands the entire responsibility so that you may have it when you want it. Our only condition is that you construct as soon as possible a solid, massive home for your independence in order that when freedom comes you may be able to preserve it for all the centuries to come." Is it not providential that after 400 years of existence beneath the yoke of Occidental nations an Oriental people, our own kith and kin, should come to liberate us from our long years of slavery?

### *Men of Stamina*

I HAVE been told that there are still some guerrillas in Pangasinan. One of the purposes of my present trip here is to speak to the guerrillas. I should like to talk to them because I want them to know the truth. I have been told that a great many guerrillas have already surrendered and not only have they given themselves up but have surrendered their arms. I should like to extend to them my most sincere congratulations, because the guerrillero who surrenders shows, beyond shadow of doubt, a great love of country. That is why if the words of your governor are not sufficient, I have come here to tell you that every guerrillero who surrenders will be treated with clemency. I promise that the guerrillero who surrenders in good faith shall not be maltreated; on the contrary, he will be given his immediate freedom.

I want to tell the guerrillas that if there are guerrilleros here who wish to surrender, but who are afraid to do so for fear of being punished, I hereby offer myself in their place so that I may suffer the penalty, if there be any. I should like to tell them too, that I would feel very happy to have the real guerrilleros as members of the KALIBAPI because this Association needs men of conviction, men of determination. The real guerrillero is a soldier of his country and the KALIBAPI needs men who are determined and ready to shed their blood for our country.

But it is one thing to be a guerrillero and it is another to be a "tulisan", as it is one thing to be a guerrillero of the Philippines and another to be a guerrillero of America. Those guerrilleros who are still in the mountains, as they are remnants of the USAFFE, if they do not surrender in time shall be treated as they deserve to be treated, with severity, because USAFFE means United States Armed Forces in the Far East; and, therefore, they are guerrilleros of America and not of the Philippines. If they are guerrilleros of America it might be better for them to go to that country inasmuch as they show greater love for America than for their own country, the PHILIPPINES. I repeat that the war in our country has not been a conflict between the Philippines and Japan, it has been a war between America and Japan and that the Philippines was dragged into this holocaust only because at the outbreak of the war the American flag was still floating over our country. To make this point clear, that we were not actually at war, it is necessary to state here that the Philippine Scouts, the Constabulary, the Philippine Army, and all Filipino trainees became soldiers of America when they were incorporated into the USAFFE. To substantiate this point, ask them if the salaries which they received even before the outbreak of the war had not come from America. Thus, it is quite plain that the continuation here by the guerrilleros of the fight in defense of America after the surrender of the American forces is absurd and can only bring great harm to our people. I know, too, that these people enlisted in the USAFFE not because they loved America but because of their great affection for the Philippines. The Filipino soldier in the USAFFE fought side by side with America because of the American promise to grant us our independence in 1946; and he fought for the retention of American sovereignty here in order that America might be able to comply with her pledged word. Now that America has fled from the Philippines and, consequently, cannot in any way comply with her promise; and now that the victorious nation with admirable nobility, altruism, and magnanimity offers us the opportunity of realizing our perennial dream of liberty, that is to say, she is granting us what America cannot give us, I believe that the moment has already arrived for all

Filipinos, including all the guerrilleros, to come to the fold of the KALIBAPI and to show that they are real sons of the Philippines.

In concluding if you really wish for the independence of your country, help the KALIBAPI, help your governor, help your municipal mayors. Strive to make peace and tranquillity return to our towns,

try as soon as possible to cultivate your open fields, make an earnest effort to have your schools opened, to have your roads repaired, to have your bridges reconstructed, and in that manner you will enjoy your existence as never before, because thus, and thus alone, will you be invigorated with the life-giving sun of liberty.



# FOR A UNITED PHILIPPINES

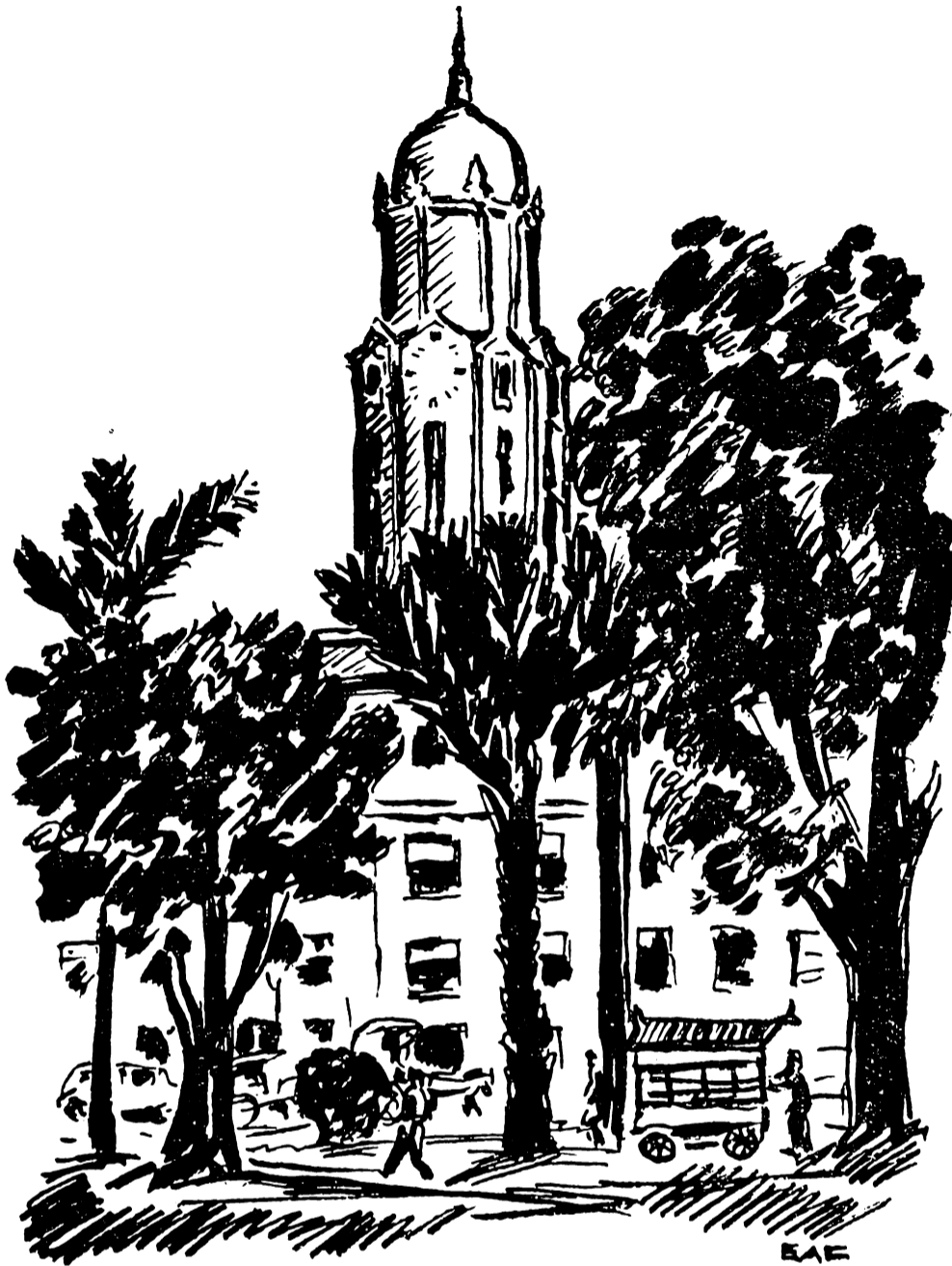
By MAYOR GUINTO on Tuesday, March 9, 1943

FELLOW CITIZENS OF  
MANILA:

**T**HIS is a mass rally for the Kalibapi, the new association for service to the Fatherland. We all know that this was organized basically for national service after liquidating all our political parties with a view to unifying all Filipinos. The unification of all Filipinos is something which should make us rejoice. It is something that we should all welcome because in the end we shall be its rich beneficiaries. Thus shall we attain complete identification with one another and achieve our greatest aspiration, that of national independence.

Our experience in the past was full of political and personal conflicts. These conflicts, if they should be of any service or use to us today, should serve as impressive reminders of the injuries, of the harm that we do to ourselves and to the cause of our people when we have no unity. In our personal and political conflicts we respected practically no authority; we were lacking in discipline. And because of this lack of respect for proper authorities and because of this indiscipline we were witness to the harmful effects consequent to our defects in our individual and national character. Instead of basing our actions on good principles, instead of resorting to ethical means in the attainment of our common objectives, we used the most questionable methods, especially with respect to destroying the character and honor of our fellow countryman who might be holding opinions or political principles contrary to our own, resulting in great harm not only to our individual selves but to our own country and race.

Here are our leaders of the Kalibapi together with its leading directors. You have heard what



they had to say regarding this national association for service to the Fatherland. I am sure that you have been greatly enlightened and inspired by their explanation of the principles and objectives of the Kalibapi. I am positive that they have planted in you ideas that will wake you up to a new consciousness of duty to our country and of the bright future that faces us if we are to give ourselves completely and wholly to its service. I do not doubt it in the least that all of us here are capable of making our contribution to the end that the Kalibapi may the better push towards its objectives with increasing power and usefulness. As for myself I would like to say a word regarding peace and order in our

Metropolis. I am convinced that we can maintain peace and order in our Metropolis fully and completely if we all join the Kalibapi and expedite the organization of our neighborhood associations. The Kalibapi and the neighborhood associations are two powerful instruments intended to unite us all. These two great organizations will help solidify our unity and hasten the achievement of our national independence.

## *Peace in Manila*

**I**T is no exaggeration to say that peace in the City of Manila is now completely established to an extent that we never knew before. Still we need to spread and enlarge its influence further so as to put an end to all the anti-social tendencies still manifest in some of our fellow citizens in the form of robberies, petty thieveries and similar indications of lack of proper respect for other people's rights and property—a fact which constitutes a great blemish on the record

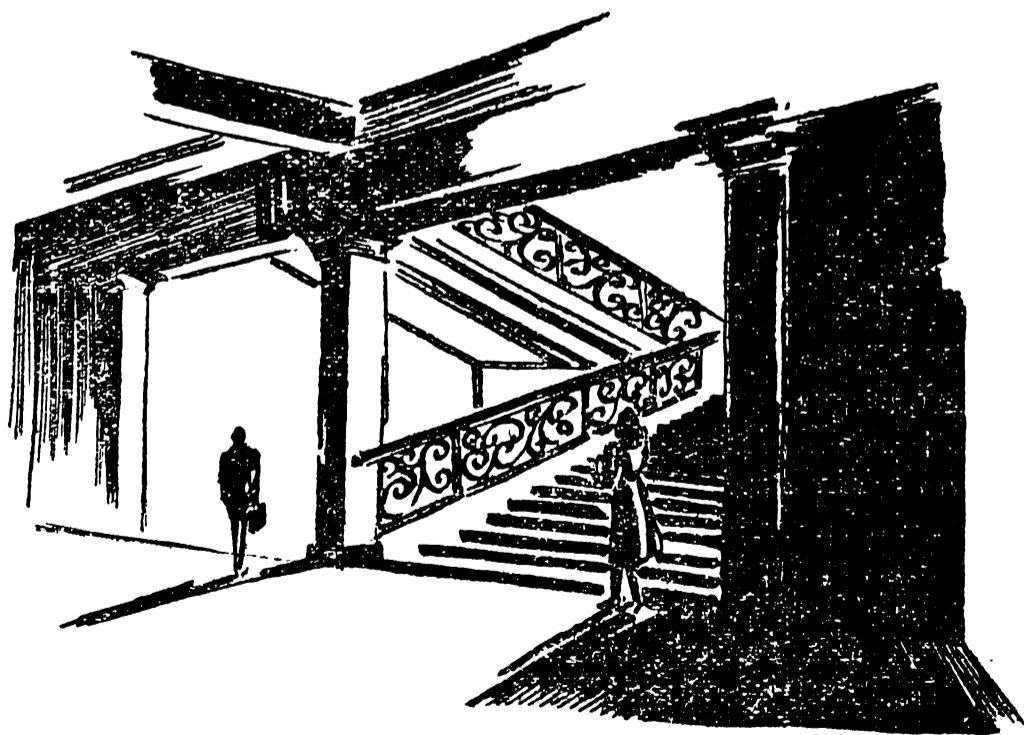
of our city and people. We must do everything to rid the record of our city of this blemish. The basic responsibility for this must lie with every one of us. It is our duty to stand up to the obligation of this responsibility if we are to enjoy complete peace and order and if we are to have a government that can be expected to serve us all to the satisfaction of all. Every so often you hear talk of "guerrillas" whose activities are supposed to have extended among the citizens of Manila. All this talk is of course very silly and absurd. But it does not mean that we should dismiss it with a simple shrug of the shoulders because such talk is most injurious not only to those who in ignorance or innocence try to spread them but to the community at large. It is not our duty to fight Japan. We are not at war with Japan. We have no cause to fight Japan. It is the United States and Japan who are at war. In that war at the beginning, the Filipinos were compelled, against all the dictates of reason, patriotism and humanity, to fight a friendly neighbor who is champion of Oriental rights as against western oppression and exploitation. Thousands of the flower of our youth, under a discriminatory American leadership, were sacrificed in the field in defense of a sovereignty that was meant to preserve the cruel domination of Anglo-American imperialism in this part of the world. Japan has gone out of her way to forgive them for that part which they played in the early days of the war. This is something unheard of in all the annals of nations that have been at war. For the Filipinos to continue to wish to fight such a generous conqueror is utmost folly. I am sure that all our countrymen, properly

enlightened on the circumstances of the present situation, realize the absurdity of the idea that we are capable of, or that we have justification for keeping up a fight that is not of our making and in which we have absolutely no interest at all. And so I believe that the citizens of this City when accordingly informed will make themselves no party to all this foolish talk of "guerrillas" and the patriotism which is supposed to animate them when they disturb peace and order and cause suffering in the life of our peaceful inhabitants.

### *Japan Is Our Leader*

In addition to peace and order I should like to touch a little on loyalty in our present relations with the Japanese Empire. I think all our citizens in Manila and without know that we who constitute the leadership in the government and outside are fully coöperating in all good faith and confidence in Japan in the belief and hope that by this coöperation alone may we pay our debt of gratitude to that country and obtain our independence and honorably maintain our part as member of this community of nations in East Asia in which we recognize Japan as the leader and as our elder brother.

For thus only may we hope to enter into our heritage as a worthy member of the East Asia Co-Prosperty Sphere. If and when this happens, as we are convinced that this will happen, our position as an independent nation under the leadership of Japan will remain stable and enduring for all the succeeding generations to serve and respect and to find as the ample basis for the fulfillment of our happiness as a nation and as race.



dahil sa makapangyarihang atas ng panibagong alitun-/tunin sa pagsulat.”<sup>16</sup>

and then proceeds to annotate his copy with very elaborate and pertinent textual criticism. We might say in this connection that, in the absence of the original manuscript, any edition of the same work, even if published by the author himself, cannot be considered as absolutely critical unless it can be guaranteed that such a printed edition has been personally edited and proof-read by him, or that the copy is absolutely free from “errors, inaccuracies, and alterations, whether owing to blunders of copyists or compositors, to the carelessness of the author, to ignorance, or to the prejudices of successive editors.” In the absence of such guaranty, the validity of corrections in any later editions can not have more weight than the internal evidence derived from a contextual analysis of the lines and stanzas, unless such corrections were based on a careful textual comparison with either the original manuscript or an edition revised by the poet himself.

As to the critical essay of Mr. Santos Cristobal, it can be safely said that with the exception of a few lexical points, all his observations are logical. But since his Spanish translation has been of such transcendental influence on the reconstruction of a critical Tagalog edition of *Plorante*, a clarification of a few relevant points seems necessary. The Spanish translation of Mr. Santos Cristobal and its English translation by Prof. George St. Clair<sup>17</sup> are here considered where both agree on lexical interpretations which may give rise to doubt as to the real meaning of the original text. The observations that follow are based on textual sequence as the reading of the whole poem progresses.<sup>18</sup>

#### 1. The title page—

It will be noted that most of the editions examined agree on the wording of the title page, where there is an apparent syntactical error in the phrase “. . . nag-sasabi nang manga nangyayari nang unang panahon . . .” Mr. Cruz in his own rendering of *Plorante* has changed the past progressive “nangyayari . . .” to the simple past tense “. . . nangyari . . .” Mr. Santos Cristobal, however, has chosen to avoid this issue by translating the explanatory title as follows:

“En el Reino de Albania, deducida de la historia,/  
o crónica pintoresca de las gestas del/  
antiguo Imperio Heleno y versi-/ficada por un amante  
de/ la Poesia Tagala.”

The persistence of this apparent syntactical error even in the editions of 1853 and 1861 tempts one to speculate as to whether Balagtas deliberately so constructed his title page as to agree with his purpose of making the reader see conditions existing in our own country at the time when he was writing *Plorante*.

## Why *Plorante*?

Throughout this study and in the edition of the poem which it precedes, *Plorante* is used advisedly. In this vital point, this edition agrees with the edition of 1870 (and, possibly, with that of 1853), but differs from all the other editions so far known *de visu*. Preference for *Plorante* is based on both the circumstantial and the internal evidences which clearly indicate that this form of the name is more correct than the traditionally and widely accepted *Florante*. The edition of 1870 used *Plorante* consistently not only on its title page and main text but also in its footnotes. This consistency could not have been a mere “blunder, carelessness, or ignorance” on the part of the editor and the printer; nor could it be attributed to their desire to spell the name of the hero in such a way as to make its pronunciation more suited to the peculiarities of the Tagalog organs of speech; for, throughout the same edition the letter *F* is preserved in all the Spanish words in which the sound is used, namely: in *Adolfo*, *Fama*, *Febo*, *filosofía*, *firma*, *Flérida*, *Floresca*, and *Furias*. Evidently, there must be a more fundamental basis for the use of the form *Plorante*.

This observation supersedes the statements previously made in the first printing of this study in 1941, wherein the use of *P* instead of *F* in *Florante* in the edition of 1870 was considered as “a minor point . . . , a gross typographical inconsistency, inexcusable inasmuch as the letter *F* has been consistently retained in the other loan-words containing the sound throughout the entire poem . . .”

It is significant in this connection to note the external fact that the copy of the 1870 edition used in the present study is the same specimen which contains Rizal’s manuscript corrections of its punctuation and of the spelling of some Tagalog particles and derivatives and of a few proper names, and in which the name *Plorante* is preserved throughout the entire work.

But more incontrovertible than these circumstantial evidences is the fact that Baltazar himself has furnished his own explanation of the meaning of the name, through the mouth of his hero, in the following stanzas:

*Stanza 179:*

“Nariringig ko pa halos hanggang ngayon  
malayaw na tawag nang ama kong poon,  
niyaong ako’y batang kinakandong-kandong  
taguring ‘Ploranteng bulaklak kong bugtong.’

*Stanza 180:*

“Ito ang ngalan ko mulang pagkabata,  
nagisnan sa ama’t inang naganduka,  
pamagat na ambil sa lumuha-luha  
at kayakap-yakap nang madlang dalita.”

There are those who argue that the last line in stanza 179 justifies the use of the name *Florante* as a derivative of the Spanish word *florar* (‘to flower’). But the use of the word *bulaklak* (‘flower’) imme-

diately after it would result in an unacceptable redundancy. On the other hand, *Plorante*, a derivative of the word *plorar* (the antiquated form of the Spanish *llorar*, and more directly derived from the Latin *ploro*, *plorare*), is so clearly explained in stanza 180 as the equivalent of the name *ambil sa lumuha-luha*.

A line-for-line translation of the two stanzas herein quoted runs thus:

*Stanza 179:*

"Up to this moment I seem to hear  
the endearing name my lordly father gave me;  
when as a child I often sat on his knees,  
he used to call me 'Plorante, my only-begotten  
flower.'

*Stanza 180:*

"Since my childhood, this is the name  
by which my guiding parents have called me;  
it is a nickname which means 'one who has often  
wept,  
and who is destined to suffer intensely'".

Here, then, the question of choice between *Plorante* and *Florante* is no longer involved. No matter how prominently and persistently the form *Florante* may have appeared in the numerous editings and reprintings of this great poem and in all the biographical and textual criticisms so far published of Balagtas and his works, such a deviation from the correct form of the name may now be conceded only as an unjustifiable perpetuation of a popular error.

2. "Yaong Celiang laging pinanganganiban . . ."  
(Kay Celya, Stanza 2, Line 1)

Mr. Santos Cristobal translates this line thus:

"Aquello, Celia, que solia infundirme . . ."

which Prof. St. Clair adopts and in turn translates thus:

"That, Celia, which e'er made me fear . . ."

These two translations materially change the meaning of the line. The comma after "Aquello" and "That" of the Spanish and English translations, respectively, and after "Celia," clearly give a vocative sense to the line. The translators may have interpreted this not from the sense of the stanza but from the fact that the whole dedication is addressed to Celia.

But the line is not vocative; otherwise, it should have read:

"Yaon, Seliang . . ." or "Yaon, Selia, na . . ."  
instead of "Yaong Seliang laging . . ." with the ligature "-ng" which is improper in a vocative construction of this sort. In addition to this lexical consideration, the meaning of the line can be more clearly understood from the context of the whole stanza:

"Yaong Seliang laging pinanganganibang  
baka makalimot sa pag-iibigan,  
ang ikinalubog niyaring kapalaran  
sa lubhang malalim na karalitaan."

Literally this means:

"That Celia (or she is that Celia), who, (I) often fear, might forget our mutual love, is the cause of my fate's being plunged into the very depth of misery."

The translations themselves can hardly support their own vocative forms, if the whole stanza is read; thus, in Spanish, we have:

"Aquello, Celia, que solía infundirme pavor  
que a amor pusieras en olvido,  
abismó a este infortunado  
en la honda breña del dolor."

and the English translation of this:

"That, Celia, which e'er made me fear  
Lest my true love you would forget,  
Now in the wide and deep sea drear  
Of pain, my soul keeps buried yet."

"Aquello," and "That" in the translations refer to something indefinite. The original line, however, clearly points at, or refers to, Celia, as the cause of all the sufferings of the poet.

This is more evident when one reads the preceding stanza.

3. "Tapat na pagsuyong lalagi sa dibdib . . ."  
(Kay Celia, Stanza 4, Line 3)

The particle of relation "-ng" between "pagsuyo" and the modifying phrase ". . . lalagi sa dibdib," as contained in the 1870 and other editions is indispensable, not only for euphony but for clarity of meaning, and should not be eliminated as it is in the 1906 edition. Mr. Santos Cristobal is the first to call attention to this difference, considering "pagsuyong" with the ligature "-ng" as the correct form, and giving as his reason the fact that it means "adoring" which emphasizes "pag-ibig" (love in the preceding verse) and not "adoring" in its abstract sense, which would be indicated by "pagsuyo" without the ligature. This reasoning, quite plausible in the final analysis, hardly justifies the use of the particle "-ng" which is never used except as a connecting medium between two words or a word and a phrase immediately preceding and following it. The more acceptable reason for the necessity of "-ng" in this case is, therefore, that which follows the phonetic and lexical peculiarities of Philippine languages,—especially of the Tagalog,—of requiring ligature (in this case, "-ng") between words of substance, or between a word of substance and a phrase or clause that modifies it.

4. "Sa larawang guhit ñg sa sintang pincel  
kusang ilinimbag sa puso't panindim,  
nag-iisang sanlang naiwan sa akin  
at dí mananakaw magpahanggang libíng."

(Kay Celia, Stanza 6)

18. Pinagdaanang Buhay/ ni/ Florante at ni Laura/ sa kahariang Albania/ Kinuha sa madlang cuadro historico o pinturang nagsasabi sa mga nangyayari ng unang panahon sa imperio ng Grecia/ at tinula nang isang matuwain sa versong tagalog// Maynila, Imprenta, Libreria at Papeleria/ ni/ J. Martinez/ 1919.
19. Pinagdaanang Buhay/ ni/ Florante at ni Laura/ sa kahariang Albania/ Kinuha sa madlang cuadro historico o pinturang nagsasabi sa mga nangyayari ng unang panahon sa imperio ng Grecia/ at tinula nang isang matuwain sa versong tagalog// Maynila, Imprenta, Libreria y Papeleria/ de/ P. Sayo, Vda. de Soriano/ 1919.
20. (Mahalagang tula)/ Pinagdaanang Buhay/ ni Florante at Laura/ sa/ kaharian ng Albania.// Ed. by Felix de Leon]// Panibagong limbag/ Diciembre 1921// Manila/ Limbagan "La Pilarica."/ 1921.
21. Pinagdaanang Buhay/ ni/ Florante at ni Laura/ sa kahariang Albania/ Kinuha sa madlang cuadro historico o pinturang nagsasabi sa mga nangya-/ yari nang unang panahon sa Imperio ng Grecia/ at tinula ng isang matuwain sa versong tagalog// Maynila, Bahay Palimbagan ni P. Sayo Balo ni Soriano/ n. d.  
[Printed about 1923]
22. Pinagdaanang Buhay/ ni Florante at ni Laura/ sa kahariang Albania/ Kinuha sa madlang cuadro historico ó/ pinturang nagsasabi sa mga nangya-/ yari nang unang panahon sa Imperio ng Grecia/ at tinula ng isang matuwain sa versong tagalog// Maynila/ Bahay Palimbagan ni P. Sayo Balo ni Soriano./ 1926.
23. Pinagdaanang Buhay/ ni/ Florante at ni Laura/ sa kahariang Albania Kinuha sa madlang cuadro historico o pinturang nagsasabi sa mangã nangya-/ yari ng unang panahon sa imperio/ nang Grecia/ at tinula nang isang matuwain sa versong tagalog// Maynila: Imprenta, Libreria at Papeleria/ ni/ J. Martinez/ n. d.  
[Printed about 1927]
24. Pinagdaanang Buhay/ ni/ Florante at ni Laura/ sa kahariang Albania/ Kinuha sa madlang cuadro historico/ o pinturang nagsasabi sa mga nang-/ yayari nang unang panahon sa imperio ng Grecia/ at tinula ng isang matuwain sa bersong tagalog// Maynila, Limbagan at Aklatan/ ni/ P. Sayo Balo ni Soriano/ n. d.  
[Printed about 1927]
25. Florante at Laura/ ni/ Francisco Baltazar. (in *Alitaptap*, [a local weekly periodical], from January 1 to December 10, 1931)
26. Pinagdaanang Buhay/ ni/ Florante at Laura/ sa Kahariang Albania/ Kinuha sa madlang "Cuadro Historico" o Pinturang kinalalarawanan ng mga pangyayari nang unang panahon sa im-
- perio/ ng Gresia/ At sinulat ng kinikilalang Dakilang Ama/ ng Tulang Tagalog na si/ Francisco Baltazar// Sadyang isinaayos alinsunod sa kasalukuyang pagsulat/ sa mga salitang Tagalog./ Sa tulong ni/ Teodoro E. Gener// Maynila/ Limbagan nina/ Ilagan at Sañga/ 1933.
27. Pinagdaanang Buhay/ ni/ Florante at Laura/ Sa Kahariang Albania/ Kinuha sa madlang "Cuadro Historico" o Pinturang kinalalarawanan ng mga pangyayari nang unang panahon sa imperio/ ng Gresia/ At sinulat ng kinikilalang Dakilang Ama/ ng Tulang Tagalog na si/ Francisco Baltazar// Sadyang isinaayos alinsunod sa kasalukuyang pagsulat/ sa mga salitang Tagalog./ Sa tulong ni/ Teodoro E. Gener// Maynila/ Limbagan nina Ilagan at Sanga/ 1933.  
[This edition differs from the preceding entry not only in the composition of the title page but also in the change in font in some parts of the text. It also contains a four-page supplement consisting of a poem entitled "Ang mga Kapilyuhan ni Balagtas" by F. T. Collantes, and a brief outline of Balagtas' biography]
28. Pinagdaanang Buhay/ ni/ Florante at Laura/ sa Kahariang Albania/ Kinuha sa madlang cuadro Historico o Pinturang kinalalarawanan ng mga pangyayari nang unang panahon sa Imperio ng Grecia/ At isinulat ng kinikilalang Dakilang Ama/ ng Tulang Tagalog na si/ Francisco Baltazar// Sadyang isinaayos sa tunay na "Ortografia" ng wikang/ Tagalog ng ilang pantas at dalubhasang/ manunulat.// Maynila/ Limbagan nina/ Ilagan at Sanga/ n. d.  
[Certain typographical changes in the title page and in the text, and the omission of the poem of Collantes at the end, differentiate this edition from those of the preceding two entries. The printing date is probably 1934, if not 1933]
29. Pinagdaanang Buhay/ ni/ Florante at ni Laura/ sa Kahariang Albania/ Kinuha sa madlang cuadro historico/ o pinturang nagsasabi sa mga nang-/ yayari nang unang panahon sa imperio ng Grecia/ at tinula ng isang matuwain sa Bersong Tagalog// Maynila, Limbagan at Aklatan/ ni/ P. Sayo Balo ni Soriano/ [1937]
30. Pinagdaanang Buhay/ ni/ Florante at ni Laura/ sa kahariang Albania/ Kinuha sa madlang cuadro historico/ o pinturang nagsasabi sa manga/ nangyayari ng unang panahon sa imperio/ nang Grecia/ at tinula nang isang matuwain sa/ versong tagalog// Maynila: Imprenta, Libreria at Papeleria/ ni/ J. Martinez/ 1937.
31. Pinagdaanang Buhay/ ni/ Florante at Laura/ sa kahariang Albania/ Tula ni/ Francisco Baltazar/ Kinuha sa madlang "Cuadro Historico/ o pinturang kinalalarawanan ng/ mga pangyayari

nang unang/ Panahon sa Imperio ng/ Grecia// Inayos sa bagong pagkakapalimbag/ ni/ Emiliano Rionda// Maynila/ Mga Aklatan ni Juliana Martinez/ 1938.

32. Pinagdaanang Buhay] nila/ Florante at Laura/ sa kahariang Albania/ tula ni/ Francisco Baltazar/ Kinuha sa madlang "Cuadro Historico/ o pinturang kinalalarawanan ng/ mga pangyayari nang unang/ Panahon sa Imperio ng/ Grecia// Inayos sa bagong pagkakapalimbag/ ni/ Emiliano Rionda// Maynila,/ Aklatan ni Gng. Juliana Martinez/ n. d.

[This edition appeared in 1940. It contains a brief biographical sketch of Balagtas between the title page and the half-title page]

33. Pinagdaanang Buhay/ nina/ Florante at Laura/ sa kahariang Albania/ Tula ni Francisco Baltazar/ Kinuha sa madlang "Cuadro Historico"/ o pinturang kinalalarawanan ng mga/ pangyayari nang unang Panahon/ sa Imperio ng Grecia// Inayos sa bagong pagkakapalimbag/ ni/ Emiliano Rionda// Maynila,/ Aklatan ni Juliana Martinez/ 1941.

34. Pinagdaanang Buhay/ niná/ Florante at Laura/ sa kahariang Albanya/ Tula ni/ Francisco Baltazar/ Kinuha sa madlang "Cuadro Histórico"/ o pinturang kinálarawanan ng/ mga pangyayari nang unang/ panahón sa Imperyo ng/ Gresya// Iniyos sa bagong pagsulat/ alinsunod sa mga tuntuning lagdá/ ng Surián ng Wikang Pambansá// (in [Julian Cruz Balmaseda]: *Si Balagtás at ang "Florante"*/ Iपालimbág ni Ginang Juliana Martinez,/ nang alinsunod sa mga tuntuning lagdá ng/ Palátitikan ng Surián ng Wikang/ Pambansá/ Nilagyán ng mga Tulong sa Pag-aaral/ ni Ginang Luz B. Guzman . . // Unang pagkakalimbag// Maynilà,/ Aklatan ni/ Juliana Martinez/ 1941.

35. Pinagdaanang Buhay/ ni/ Florante at ni Laura/ sa/ Kahariang Albania/ Kinuha sa madlang *cuadro histórico o pinturang/ nagsasabi sa manga nangyayari nang unang/ panahon sa Imperio nang Grecia, at/ tinula ngn isang matuwain sa versong tagalog/ na si/ Francisco Balagtas// Manila/ Philippine Writers' League/ 1941. [p. 41-98]*

[This is one of the most carelessly printed editions of *Plorante*]

In the preparation of the present edition of *Plorante*, eighteen of the earlier editions enumerated above have been examined and compared: Nos. 1, 2, 3, 5, 6, 11, 12, 14, 18, 19, 21, 23, 24, 25, 27, 29, 30 and 31. The critical textual studies of Hermenegildo Cruz<sup>8</sup> Epifanio de los Santos Cristobal,<sup>9</sup> Carlos Ronquillo,<sup>10</sup> and Mrs. Virginia Gamboa Mendoza,<sup>11</sup> have also been

compared. The present edition agrees with the textual changes found in the various editions examined or proposed in the textual criticisms compared, whenever such changes seem logical or in general mutual agreement. There are certain points, however, which these critical studies and textual changes have failed to touch or with which I feel quite justified to disagree; it is on these points that the remaining portion of the present study will largely dwell. One of these points refers to the adoption of the name *Plorante*, as used consistently in the 1870 edition.

### Two Manuscripts

THE comments of Mr. Santos Cristobal regarding the critical observations of Mr. Cruz in his *Kun Sino ang Kumatha nang "Florante,"*<sup>12</sup> need no further elucidation. Of the observations of Mrs. Gamboa-Mendoza, those which refer to identity of the manuscript copy of the edition of 1853 are worth noting here: her categorical conclusion to the effect that the Bantug manuscript and the manuscript copy of the 1853 edition used by Mr. Santos Cristobal in his translation of *Plorante* and in his critical essay, "Balagtas y su Florante,"<sup>13</sup> are not identical, seems far from being conclusive. She has certainly gone toward the right direction in her comparison of the typographical and palaeographical peculiarities of the two manuscript copies in question as to the vocalic use of the consonant (or semivowel) Y, y.<sup>14</sup> But why has she suddenly left this clue and picked up another trail which is subject to so much speculative arguing, when there remains so much of material evidence to carry her nearer to the truth by pursuing her first trail? The comparison of the manuscript in Tagalog with its translation into any language leaves much to be desired in point of factual evidence, for here the point involved is not word-for-word nor line-for-line identification but the intangible peculiarities of the psychology of language and of the still little-explored field of semantics, and the very slippery footholds of abstract ideas! A little more careful reading of Mr. Santos Cristobal's own footnotes on his MS copy as to the kind of paper and binding material used, and the examination of one or two very significant caligraphic earmarks at the beginning of every stanza in the extant manuscript copy could have saved her from contradicting herself.

Mr. Ronquillo's introductory and textual notes to his typewritten copy of the 1861 edition,<sup>15</sup> are invaluable in many respects. He too, however, has committed one significant self-contradiction when he says—

"Kailangan ngang kung ano ang akda ng dakilang/ Makata ay siyang papanatilihing buhay magpakailan man,/ walang munti mang pagbabago, sa maging labis man o/ kulang, kahi't mali mang nakikita. Ni isang titik, ni/ isang kuwit—maliban na nga lamang kung hindi maiwa-/san



words had already been adopted by common usage and considered legitimate properties of the Tagalog language.

To those who consider anachronism as a serious defect of *Plorante*, it may not be altogether inappropriate to give the answer that even in the more universally known *Lay of the Cid*, the disregard of historical facts, "whether from ignorance or choice," is tolerated and is considered as a feature to be desired rather than condemned. And if we accept the theory that "poetry submits all subjects to an imaginative process," the criticism of those who would like to see strict adherence to historical facts in a work not primarily intended for history but as a piece of art, may be easily disregarded.

To those who see a defect in the plot of *Plorante*, it may be well to point out that more than any other *awit*, this poem embodies the hellenic conception of dramatic unity of time, of place, and of action. It may be noted that not all the events narrated in the story happened in a single place. Yet the entire *awit* is presented in such a way that we see all that there is to be seen of the whole story, acted in one place,—the "gloomy, sombre forest." And in the actual narration, the lapse of time between the separation of *Plorante* from Laura and their reunion, is significantly brief compared with the duration of the entire life story of the hero which includes the narration of his early childhood.

### **Standards for Present Edition**

**I**N the preparation of the present edition of *Plorante at Laura*, the following requirements of a good edition, as set down by Professor André Morize,<sup>9</sup> have been constantly borne in mind:

- "1. A good edition should offer a correct text, that is to say, a text that reproduces as exactly as possible what the author wrote, free from all errors, inaccuracies, and alterations, whether owing to blunders of copyist, or compositors, to the carelessness of the author, to ignorance, or to the prejudices of successive editors.
- "2. It should show the evolution of the text from the rough drafts, through the various editings and reprintings, to the final form adopted by the author.
- "3. It should clear up all difficulties and obscurities of the text: vocabulary, syntax, allusions.
- "4. It should supply a literary and historical commentary such that the work, with its sources and its historical, philosophical, controversial, or artistic value, may be entirely comprehensible to the reader.
- "5. It should be easy to handle and convenient, arranged and printed in such a way as to afford instruction and pleasure, with notes that elucidate and do not submerge the text."

There are certain inherent difficulties, however, which, by their very nature, can not be solved within

the very limited time and space allowed for the present study. Of these difficulties, the disappearance of the manuscript and the first four printed editions of the poem, presents a problem of textual criticism that must remain unsolved, at least for the time being. For textual study, therefore, any editions printed before the death of Balagtas, should be useful as a starting point.

### **Early Editions**

Hermenegildo Cruz<sup>7</sup> is authority for the statement that *Plorante* was first printed by the Colegio de Santo Tomas press in 1838, and that at least three subsequent editions appeared after that year within the life time of Balagtas. Mr. Santos Cristobal accepted this date of the first edition as authentic, in spite of the absence of bibliographic and typographic evidences to support Mr. Cruz's statement. As to the second, third and fourth editions, specific indications of their imprints are so inaccessible even for bibliographic verification, that they have to be left out of the present study. Of the early editions which were published during the life time of Balagtas, therefore, only two are definitely known *de visu*: the edition of 1853, printed by the Imprenta de los Amigos del Pais, of which only a manuscript copy is now extant; and the edition of 1861, printed by the Imprenta de Ramirez y Giraudier, of which only a typewritten copy is now accessible.

For purposes of identification and citation of the various editions used in the present study, the following entries in our "Balagtasiana" bibliography are here given with identifying numbers to indicate their chronological order:

#### KNOWN TAGALOG EDITIONS OF BALAGTAS' *PLORANTE AT LAURA*, WITH SPECIFIC TITLES

1. Pinagdaanang/ Buhay/ Ny Florante at Ny Laura/ sa cahariang Alvania/ Quinuha sa madlang cuadro Historico/ o pinturang nagsasaby nang maña nang/ yayari nang unang panahon sa Ymperio/ nang Grecia at tinula nang ysang mato/ uain sa versong Tagalog// Reimpreso En Manila/ Ymprenta de los Amigos del Pais/ de 1853/
2. Pinagdaanang Buhay/ ni/ Florante at ni Laura/ sa/ Cahariang Albania/ Quinuha sa madláng "cuadro histórico" o pinturang/ nag sasabi sa mga nangyayari nang unang/ panahón sa Imperio nang Grecia, at tinula/ nang isang matouáin sa versong ta-/gálog// Reimpreso-Manila/ Imprenta de Ramirez y Giraudier/ 1861.
3. Pinagdaanang Buhay/ ni/ Florante at ni Laura,/ sa cahariang Albania./ Quinuha sa mad-lang cuadro historico ô pinturang nag-/ sasabi nang manga nangyayari nang unang panahon/ sa Imperio nang Grecia, at tinulà nang isang/ matouain sa versong tagalog// Binondo:/ Imprenta de M. Sanchez y Ca/1865.

4. Pinagdaanang Buhay/ ni/ Florante at ni Laura/ sa cahariang Albania./ Quinuha sa madlang cuadro histórico ó pinturang/ nagsasabi sa mga nangyayari ng unang panahon/sa Imperio ng Grecia, at tinula ng isang/ matuain sa versong tagalog.// Binondo/ Imp. de [M.] Pérez,/ 1865(?)
- [This entry is taken from the catalog of the "Colección de Corridos, presentada por el Excmo. Sr. D. V. Barrantes," which appears as an "Apéndice" to "Catálogo de la Exposición General de Filipinas en Madrid . . . 1887," (p. 723)]
5. Pinagdaanang Buhay/ ni/ Florante at ni Laura,/ sa cahariang Albania./ Quinuha sa madlang cuadro histórico ó pinturang nagsasabi sa maña nangyayari nang unang panahon/ sa Imperio nang Grecia, at tinula nang isang/ matouain sa versong tagalog.// Binondo:/ Imprenta de B. Gonzalez Moras./ 1870.
6. Pinagdaanang Buhay/ ni/ Florante at ni Laura,/ sa cahariang Albania./ Quinuha sa madlang cuadro histórico ó pinturang/ nagsasabi sa manga nangyayari nang unang panahon/ sa Imperio nang Grecia,/ at tinula nang isang matouain sa versong tagalog.// Binondo:/ Imprenta de M. Perez./ 1875.
7. Pinagdaanang Buhay/ ni/ Florante at ni Laura,/ sa cahariang Albania./ Quinuha sa madlang cuadro histórico ó pinturang nagsasabi sa maña nangyayari nang unang panahon sa Imperio nang Grecia,/ at tinula nang isang matouain sa versong tagalog.// Binondo:/ Imprenta de M. Perez./ 1875.
- [This edition differs from the preceding entry both in the composition of the title page and in the number of lines to a page in certain portions of the main text. There is also a difference in the spelling of certain words]
8. Pinagdaanang Buhay/ ni/ Florante at ni Laura/ sa cahariang Albania./ Quinathá sa madlang cuadro-histórico ó pinturang/ nagsasabi sa maña nangyari/ nang unang panahon sa imperio nang Grecia/ at tinula nang isang matouain sa versong tagalog.// Manila./ Imprenta de Don Esteban Balbás,/ 1889.
9. Pinagdaanang Buhay/ ni/ Florante at ni Laura/ sa cahariang Albania./ Quinatha sa madlang cuadro-histórico ó pinturang/ nagsasabi sa maña nangyari/ nang unang panahon sa imperio nang Grecia/ at tinula/ nang isang matouain sa versong tagalog.// Nueva Cáceres/ Libreria Mariana/ ni/ Mariano Perfecto/ Chofré y Comp./ 1893.
10. Pinagdaanang Buhay/ ni/ Florante at ni Laura/ sa cahariang Albania./ Quinathá sa madlang cuadro-histórico ó pinturang/ nagsasabi sa maña nangyayari ng unang panahon sa imperio nang Grecia/ at tinula/ nang isang matouain sa versong tagalog.// Manila./ Imprenta "Amigos del País"/ 1894.
11. Pinagdaanang Buhay/ ni/ Florante at ni Laura/ sa cahariang Albania./ Quinuha sa madlang cuadro histórico ó pinturang nagsasabi/ sa maña nangyayari ng unang panahon sa imperio nang Grecia/ At tinula nang isang matouain Modesto Reyes at Ca/ 1901.
12. Pinagdaanang Buhay/ ni/ Florante at ni Laura,/ sa cahariang Albania./ Quinuha sa madlang cuadro histórico ó pinturang nagsasabi sa maña nangyayari/ nang unang panahon sa imperio nang Grecia, at tinula nang isang matouain sa versong tagalog.// [No imprint]
- [From a comparison of its typography, this edition must have been printed by Fajardo y Cia., in 1904]
13. Pinagdaanang Buhay/ ni/ Florante at ni Laura/ sa cahariang Albania./ Quinatha sa madlang cuadro historico o pinturang/ nagsasabi sa maña nangyayari/ nang unang panahon sa imperio nang Grecia/ at tinula/ nang isang matuain sa versong tagalog.// Manila/ Imprenta [de M. Fernandez]/ Libreria Tagala/ 1904.
14. Pinagdaanang Buhay ni/ Florante at ni Laura/ sa kahariang Albania/ Kinuha sa madlang "cuadro histórico" ó pinturang nagsasabi/ sa mga nangyari nang unang panahon sa imperio nang Grecia,/ at tinula nang isang matuain sa bersong tagalog.// (in Hermenegildo Cruz: *Kun sino ang kumathâ ng "Florante"*/ Kasaysayan ng búhay ni/ Francisco Baltazar/ at pag-uulat nang kanyang karunungan kadakilaan.// . . . Unang pagka-limbag.// Maynila/ Libreria "Manila Filatélico"/ 1906/ p. 43-102)
15. Pinagdaanang Buhay/ ni/ Florante at ni Laura,/ sa cahariang Albania./ Quinuha sa madlang cuadro historico o pinturang/ nagsasabi sa maña nangyayari ng unang panahon/ sa imperio nang Grecia/ at tinula nang isang matouain sa versong tagalog.// Manila:/ Imprenta, Libreria y Papeleria/ de/ J. Martinez./ 1909.
16. Pinagdaanang Buhay/ ni/ Florante at ni Laura,/ sa cahariang Albania./ Quinuha sa madlang cuadro historico ó pinturang nagsasabi sa maña nangyayari ng unang panahon sa imperio nang Grecia/ at tinula nang isang matouain sa versong tagalog.// Maynila:/ Imprenta, Libreria at Papeleria/ ni/ J. Martinez/ 1913.
17. Pinagdaanang Buhay/ ni/ Florante at ni Laura/ sa cahariang Albania/ . . .// Manila,/ Imprenta, Libreria y Papeleria/ de/ P. Sayo, Vda. de Soriano/ 1915.
- [From H. O. Beyer Collection, MS Catalog, v. 4, no. 128]

# FRANCISCO BALAGTAS and his "PLORANTE at LAURA"

By GABRIEL A. BERNARDO  
*University of the Philippines*



ALTHOUGH considerable amount of analysis has already been made of Balagtas' *Plorante at Laura*, many points as to its place in Philippine literary history still remain unsettled. In the question of attribution, for instance, the late Epifanio de los Santos Cristobal and Hermenegildo Cruz who, according to Pardo de Tavera "form the pair of the only authentic biographers of Balagtas," seem to differ greatly in emphasis. Mr. Cruz attributes the origin of *Plorante's* story to the poet's own life experiences, especially his first amorous relations; while Mr. Santos Cristobal attributes the general excellence of the poem, including its plot, more to the creative genius and talent of its author than to his transient passions. How much of truth there is in these two attributions, or how far both biographers have discerned the depth of Balagtas' power, only a thorough critical analysis of the poet's life and his work can determine. It may be sufficient for the present, however, to remember that the best of literary types are products of writers who have actually thought, felt, and experienced, not only their individual lives but also that of the society to which they belong. *Plorante* evokes feelings as genuine among the masses now as at the time when Balagtas wrote it. As a critic has aptly said, "the causes, objects, and events in any literary creation may differ at different epochs or periods; but since feeling will exist without object or event, literary productions must of necessity deal with specific

experiences even if they were so adroitly subdued or hidden." Balagtas was a creative writer whose motives had been modified by his social status, his class—i. e., the class to which he was emotionally and intellectually attached, from whose viewpoint he saw the world around him. It will be commonplace to explain here that his *Plorante* conceals realities, although to the eyes of the censors who authorized its publication, it contained only the most abstract metaphysical concepts.

Side by side with the unfortunate events of his life, between 1812 when he declared literary independence from his teacher in poetic forms, and 1838 when his *Plorante* first appeared in print, significant historical events were happening in Spain and in the Philippines. But while the spirit of liberalism gained ground not only in Spain but in other countries of western Europe, the idea of freedom, although allowed to dawn little by little on the Philippines, was finally suppressed by the reactionary elements in Spain, thus leaving, in addition to former chaos, the disturbing spirit of dissatisfaction, in the hearts of the Filipinos. And Balagtas, whose eager, suffering mind was sensitive to all that passed before his penetrating vision, proved himself the spokesman of his time. It may be added, however, that the political dissatisfaction of the people reflected in the denouncing lines of *Plorante* was characteristic not only of Balagtas' time; such dissatisfaction was more or less characteristic

of what the Filipinos had been feeling since the time of the arrival here of the Spaniards when the fatal stroke was dealt which sent Magellan to his grave. The same lines in *Plorante* were prophetic of the events which culminated in the death of Rizal and in the deafening cry for freedom at Balintawak.

### Critical Confusion

**P**LORANTE at *Laura* as a poetic form has been carelessly misplaced in Tagalog literary history. There is a general acceptance of the fact that in form this masterpiece belongs to that type of Tagalog poetry which in other countries is known by the generic term "metrical romance." In the Philippines, however, this form of Tagalog poetry divides itself into two distinct types: the *awit* and the *corrido*. It is in the proper identification of these two types that confusion has existed for so long. From Toribio Minguella, down through Barrantes, Pardo de Tavera, Retana, and Maximo M. Kalaw, to present day critics and commentators, this confusion has persisted. Retana in his *Aparato*<sup>1</sup> . . . did not even mention the term *awit* but put his entries for this form of Tagalog poetry under the heading "corridos," "Buhay nang," etc., and "Salita at Buhay," etc., without making any formal differentiation as to its metrical composition or other distinguishing features. Barrantes and Pardo de Tavera were no better than Retana in this respect. Pardo de Tavera even advanced the idea that the term "corrido" was a corruption of the Spanish term "occurrido," while Retana said that it was an adulteration or contraction of that word, although the dictionary<sup>2</sup> of the Real Academia of Spain tells us that *corrido* is a perfectly legitimate Spanish word, when it defines *Corrido de la Costa* as "Romance o jácara que se suele acompañar con la guitarra al son del fandango." Dr. Dean S. Fansler has helped to correct this confusion in his monograph on Philippine Metrical Romances<sup>3</sup> by saying that "in Tagalog the term *corrido*, if strictly used, is applied only to poems in octosyllabic lines; those in Alexandrines (twelve-syllable lines) having on the title-page *Buhay nang*, etc. ('Life of,' etc.) or *Salita at Buhay* ('Story and Life,' etc.). The general Tagalog word for 'poem' or 'song' is *awit*. The other dialects make no such formal distinction between the *corrido* and the *Buhay*."

Dr. Fansler's distinctions are quite correct as far as they go. However, he does not discuss *awit* as a specific term commonly applied by the Tagalog to metrical romances in Alexandrines. The late Epifanio de los Santos Cristobal gave a more specific classification when he said that "The two great divisions of Filipino poetry are clearly marked in the Filipino bibliography. The *awit*, or chivalric-heroic poems, are written in Filipino dodecasyllabic verse or in Spanish double verses of six, and the *corridos*, legendary and religious poems, in Filipino octosyllabic verse" . . .<sup>4</sup> The distinction expressed by these specific terms with reference to syllabic construction

is, however, not very clear to a number of students of Tagalog metrical forms. A more popular usage, quite generally accepted both by literary and lay readers of Tagalog poetry, has established the terms *awit* and *corrido*, not so much for their difference in metre as for the differences in air or music to which each is often set and in the amount of time the reader takes in singing or reciting it. The *awit* is set to music in *andante* or slow, time; the *corrido*, to music in *allegro*, or hurried, time.

Considering the fact that the line in the *awit* is longer by four syllables than the line in the *corrido*, it would seem natural to expect that the musical tempo should be inversely proportional to the length of the line in each. But such is not the case in Tagalog metrical romances, nor is it the case in other languages.<sup>5</sup>

This peculiarity may be explained by the reader's mental attitude when he undertakes to read each of these two forms of metrical romances. Observation, corroborated by students of Tagalog poetry, has revealed the fact that the *awit* is read mainly for the quality of its thought and for its beauty and sweetness of expression; the *corrido*, mainly for the plot of the story it tells. The direct ratio of the length of the lines over the time of the music for each form is thus quite evident.

From the preceding classification of Tagalog metrical romances, *Plorante* falls under the specific class *awit*. Only the keen artistic sense of Balagtas could have inspired him to write this poem in the twelve-syllable form. Only the greatness of his message could have impelled him to be so careful as to select the form which makes hasty reading quite impossible. With the nature of *Plorante's* theme, Balagtas could not have possibly thought of writing it in the *corrido* form. The true artist in him reveals through his choice of form a thorough knowledge of the human heart and a noble philosophy of life which he wanted his readers to study and thoroughly understand. The plot of *Plorante* is merely a vehicle for the conveyance of a great message.

### Literary Strictures

**O**NE critic has pointed out that *Plorante* is replete with "neologism:" from the title-page to the last stanza of this poem, according to him, loan words are used for which pure Tagalog words might have been substituted. Another critic sees anachronism, though "reduced to its minimum," in the poem: there is apparent disregard of facts of natural and political history. Still another critic sees defects in the plot, and avers that *Plorante* is like other *corridos* (*sic!*) in this respect.

Much can be said in answer to the first criticism. But for the present, a statement of two facts will be sufficient: first, that the law of linguistic development sanctions the use of loan-words by any language that wishes to enrich itself; second, that while Balagtas used words that are not pure Tagalog, those

# The NEW ORDER and the FILIPINO WOMAN

By FEDERICO MANGAHAS

IT is not very clear to me why I am asked to explain the meaning of the New Order to the women of the Philippines. This is not to say that I am complaining. It is merely to provide against any possible protest on the part of the women on my apparent presumption to explain something to them with respect to a subject that is not my special field and in respect of an audience on whom I claim no special authority.

But at any rate I do feel I have something to say about the New Order and I don't mind annoying the women with a little intellectual exercise. The latter is a familiar exercise, even if the former does seem a bit precipitate for most people who couldn't before endure the very thought of rubbing elbows with the lower orders in a street car.

## *Visionary*

As a writer of considerable notoriety, I had indulged not infrequently long before December 8, 1941, in elaborating on a coming social order and on that account I had often been considered suspect, especially by businessmen and the politicians whom they maintained in authority. And what was the reason? Well, in the matter of workers, I liked them to get decent wages, to work in healthy surroundings, to be provided with decent housing, to be allowed opportunities for recreation and rejuvenation—all as proper incentives for work. In the matter of businessmen, themselves, I liked them to be less greedy, less suspicious of human nature especially among the lower classes, less unctuous and less ostentatious about their conscience charities, and less conspicuous in their consumption of ill-gotten gains and glory. In the matter of women, I liked them to be more charitable, to be less ambitious for the front page, to be less articulate about their rights and more conscientious about their obligations. In the matter of politicians, I like them to have less brass, to be less afraid of intelligence, to make fewer promises, to bargain less, to plan more, and to push towards objectives not because their names are blazoned thereabouts but because the coming children of nameless men and women will enjoy better opportunities for fulfilling their talents. In the matter of culture, I liked intellectual leaders to go into



the past not for corpses and carcasses, but for the imperishable substance of traditions which constitutes the nourishing blood of a living civilization; I liked them to live with the present on the basis of a dynamic past; I liked them to see the future as a challenge to their capacity to contribute to the structure and architecture of an order worthy of man and his increasing stature.

## *Shift in Emphasis*

CAN the woman take in all these? I shall not make any claim for their loves. I shall be content to speculate on the basis of certain changes wrought in their outlook and behaviour since the outbreak of the Greater East Asia War and the subsequent oc-

cupation of the Philippines by the Imperial Japanese Forces. The Japanese occupation of the Philippines which ushered in the New Order has definitely meant a number of things to the Filipinos, especially to the women. These things are what I would like to consider the meaning of the New Order to the women of this country.

To be sure, the new order has radically shifted the emphasis from frivolity to work. There are still women who may be sufficiently well-provided to dismiss the inconveniences of the present situation with a careless shrug and keep on playing panguinge with the neighbors, giving sumptuous parties, or spending sixty per cent of their time with the beautician. They are the exceptions rather than the rule. The most light-minded women, since the war, have learned to work, have learned to be ashamed of social uselessness, have taken up occupations not necessarily to stretch a penny but to contribute to the common store of service to their fellow citizens stricken by the war in one way or another. I daresay they are happier for the change.

It may not have completely penetrated into the heads of all the women but the new order rendered certain established ideas definitely absurd not to say ridiculous. It is not likely today that a bureau director would compel his subordinates under pain of demotion or dismissal to allow part of their salaries as contributions to a common fund to pay for tickets to elect his daughter in a school or newspaper beauty contest. And it would be really absurd for any

young Filipino woman to allow herself to thus become an instrument of official oppression just to gratify a father's vanity or her penchant for exhibition. It is simply no longer a part of the New Order.

### *Myth of Deification*

It used to be the pride of the Filipino woman to believe in the myth of deification for herself in private and public life. She liked to think of being on a pedestal as an object of stupid worship. Well, the New Order has somehow forced that nonsense out of her, or should, if it has not yet done so. The Filipino woman must work—as she has no doubt done so even before—and must be a suitable comrade to a man, rather than a capricious, corrupting mistress, in the construction of a New Philippines. The Filipino woman can remain a queen not by insisting on a pedestal but by sharing equally the burden and responsibility of her man not only for survival but for fulfillment of their community's common aspiration towards material self-sufficiency and moral self-respect.

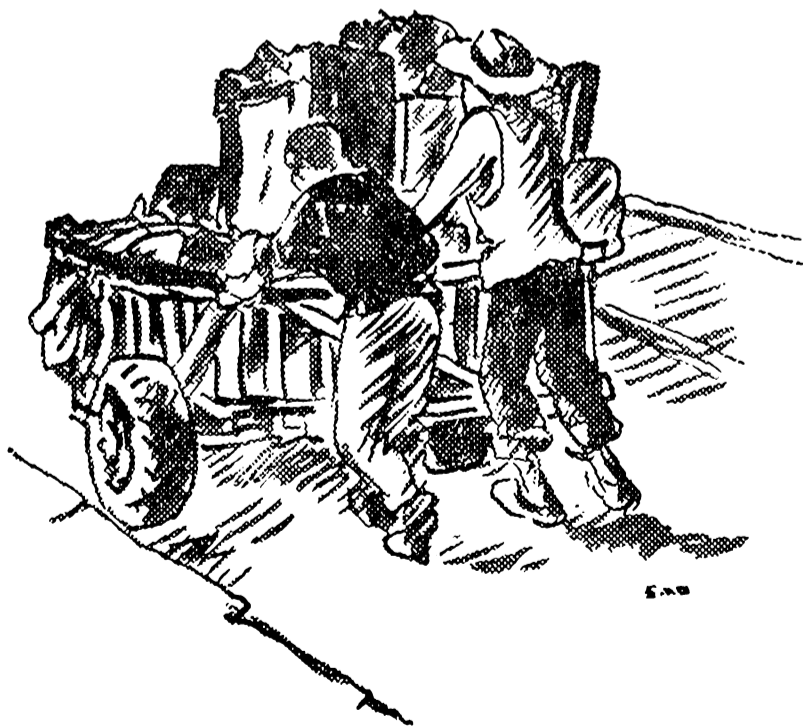
In the campaign for equal political rights with men under an older regime, there was altogether too loud a clamor for her rights, along with the enjoyment of older privileges exclusive to the women by virtue of their sex. They wanted the vote and yet expected precedence in every sphere of life—a seat in a street car ahead of any man however old or decrepit—special tolerance and indulgence in an even contest however inferior she might be in ability, intelligence and enterprise to men competitors. She takes all these things for granted as hers by the order of nature or of God. She did not consider it honorable and necessary to work for them, let alone to be grateful for them, in order to deserve them. She liked the folklore of chivalry because it operated so much to her advantage. Now the new order revised

all that and at times with little or no ceremony. And it is to the good. The Filipino woman, if she is to continue being entitled to respect, must learn to work and to be grateful.

### *Liquidation and Recovery*

In the days when it was easy to amass a fortune by official graft or by business and industrial exploitation, and flaunt the latest word in motor cars as symbol of material power and social success, certain of our women so favored were persuaded that no other scheme of life was tenable, no other order in which self-respect is the consequence of honest enterprise, ability and decent labor. All their arts of coquetry were concentrated on how to inspire their men to get rich quick by hook or by crook. As they flourished, we were beginning to see a new race of selfish, parasitic, expensive women and corrupt, ruthless, exploitative men as rulers of our society. The New Order is bound to liquidate them if we are to recover the pristine character of our race and build a nation worthy to survive and to take its place among the free nations of the world.

**O**UR women in the checkered history of our nation have known work, comradeship, gratitude, sacrifice, creativeness, self-respect. We can have all these again and in greater measure according as we allow the new order to recreate us along the sane and healthy outlines of our people's character when life was harsh to us and we were not afraid to take its severe teaching. Let us hope that the severe realities of the New Order as it is being established among us will succeed to inspire us with the uncompromising but enduring message. Thus only may we look forward to achieving a social order of peace, truth and beauty. So much depends on the Filipino woman.



# WHAT WAS THE REASON for the Greater East Asia War?



**I**N East Asia which should be the most tranquil region of the globe, in East Asia where the people are most peace-loving, a war of continental proportion has been in progress since 1937. This conflict is what is known as the "China Incident". And before this China Incident had time to subside, on December 8, 1941 the Greater East Asia War broke out, to envelope the whole of East Asia in a great conflagration. Every where over this wide area we have witnessed bombs raining from the skies, heard the thudding of heavy guns shake the earth, and seen monster-like mechanisms of war thundering over the once peaceful lands. In all this there has been an incessant shedding of Asian blood.

The question is, Why did such a misfortune come about? Why was it necessary for Japan to rise, stake her very destiny, and declare war not only against one, but against two enormous countries that have boasted as being the most powerful in the world. It is one of the boldest moves ever made in history, and it seemed an almost disastrous step on the part of Japan. Already, she had been engaged for over four years in a war against the China controlled by Chiang-kai-Shek. Her determination to further take up the challenge against such colossal nations as Great Britain and the United States must have astounded the world.

People of other countries had some idea that Japan was a strong nation nevertheless, they saw it only as a small island country of Asia. Furthermore, she had been fighting in China for almost 5 years, they believed her to be in great difficulty. They imagined that her arms and ammunition were almost exhausted and her food supply reduced to a precarious level. Her whole economic setup appeared to be on the verge of complete collapse. Moreover, it is not to be forgotten that she had for quite some time been subject to economic blockade by Great Britain and the United States, and she could not possibly have had the time nor the resources to replenish her economic strength, or so they thought. They analyzed that under such circumstances it would be about all she could do to continue her war on the continent. To even think of undertaking a war against the enormous nations of Great Britain and the United States seemed like committing national suicide.

But Japan did rise up against the two countries simultaneously. Why did she do this, a thing that seemed almost like madness? It was because she considered the fate of the peoples of East Asia. It was not for her interests alone. It was for that of the one billion East Asian people.

## *Champion of the Oppressed*

**N**EVERTHELESS, utilizing the Chiang régime to the utmost, the Anglo-Americans next decided their countries under political and economic control by the powerful nations of the West, particularly Great Britain and the United States. And who, besides Japan, was capable of redeeming them? In all Asia, what country was powerful enough to stand up against the dominators? By all lines of reasoning here was no way out unless Japan undertook to oust the aggressors, if the Asian peoples were not to be permanently enslaved. It is true that there had been persistent if feeble cries of self-determination among a few of the countries, for all practical purposes they were too debilitated by Western thought to really and truly realize their precarious condition. It was necessary to awaken them to the reality of their slow but surely impending doom. Japan decided to resurrect Asia by crushing the forces of oppression, to re-invigorate Asia by building it on the foundations of a permanent and stable new order.

Such a goal, and such a program was naturally bound to be anathema to the powers that claimed to have "discovered" and opened up the backward countries of the East. These outsiders were chiefly Great Britain and the United States. They objected, and contrived to obstruct Japan's great mission. Their

national policies not only featured ways and means of defeating Japan's purpose of liberation, but they included the ultimate subjugation of Japan herself. Their international conspiracy was at one time augmented by Holland and France.

The Anglo-Americans had further ideas. Asia is an enormous continent and there was China, a giant of a country with a population of more than 400,000,000 enjoying, dubiously it is true, the status of a sovereign nation. There were 3 independent countries in all of Asia, Japan, Thailand, and China. Thailand, however, was at that time so completely under British influence that she was practically a British colony. There remained only Japan and China. To the Anglo-Americans China was tremendously large and offered great possibilities to be utilized for their own purposes. They knew that if China worked with Japan they could not carry out their plans for imperialism. It was for this reason that they used every possible means to influence and manipulate China to be a part of their nefarious plans. They proposed to use China as a cat's paw. They worked to involve her in a conflict with Japan and thereby weaken Japan. China, their tool, began a thorough-going preparation and campaign to oppose Japan. It is obvious that Japan could not idly watch the threatening moves with folded arms. She took up the sword to forestall China. With the outbreak of the China Incident, the Anglo-Americans realized their immense chances for a successful intrigue. They made every effort both from within and without to prolong the conflict indefinitely by aiding Chungking.

In time, however, there arose a Chinese leader, truly Oriental in spirit. He is Wang Ching Wei. Wang broke away from Chiang-kai-Shek and established a new Chinese government in the former capital of Nanking. He is now the acknowledged leader of the New China and is working hand in hand with Japan in the establishment of the New Order in Asia. As

to the renegade Chiang-kai-Shek régime, it is now in the throes of dissolution and faces inevitable defeat.

### *Japan Intervenes*

**N**EVERTHELESS, utilizing the Chiang régime to the utmost, the Anglo-Americans next decided to stop Japan by a move of encirclement, by linking Chunking with the colonial outposts of France and Holland. France, was subsequently defeated by Germany in Europe so finally the partnership in the encirclement conspiracy became the ABCD powers, with A as America, B as Britain, C as China, and D as Dutch. The loop of the noose was now stretched from the Eleutians at the north, down across Hawaii and Midway and Guam and the Philippines, through to Australia, the Dutch East Indies, the Malay Peninsula and on to India.

They then took turns to map out their strategy of strangling Japan by calling a series of conferences, holding them first in Singapore, then in Manila, and so on. If they succeeded in their plans, they calculated that Japan would not only be reduced to impotence but the subject peoples of Asia could be exploited at their will. With Japan out of the way they could again get together to divide up Asia as they did Africa and as they once started to do with Asia before Japan rose to power.

Knowing the tragic consequences of an armed conflict, Japan endeavored to avoid it and tried to reason with them. This effort was demonstrated by the sending of Ambassadors Nomura and Kuruusu to Washington to somehow make a peaceful settlement. It was useless. On November 26 of the year 1941, in a final answer to Japan's suggestions, the United States handed to the Japanese envoys a counterproposal which was a veritable ultimatum. Japan was told to accept it, or else!

How many of the Filipinos know what that ultimatum was?





## Textual Comparisons

For any textual comparison for this particular stanza of the different editions of *Plorante* it would be necessary to point out certain characteristics of Tagalog poetry and of the Tagalog language, in order to clear up doubtful points with regard to the rhyme scheme of the lines here quoted. In Tagalog poetry, the perfect rhyme does not exist,<sup>20</sup> and rhyme (*tula*), as generally understood in this language, is what corresponds to the assonant or vowel rhyme in English, French, and Spanish. Gummere says that "assonance deals generally with the vowels alone...—the interior or middle sound (vowel) of a syllable."<sup>21</sup> Isable Butler states, however, that "a common assonance had the same vowel in the last accented syllable of each line in a given stanza, although the consonants following vowels need not be the same, as in rhyme."<sup>22</sup>

The text here given contains the loan-word *pincel*, at the end of the first line, and the words *panimdim*, *akin*, and *libing* at the end of the second, third and fourth lines, respectively. According to Gummere and Butler, the existence of the vowel *é* in *pinsel* would be a violation of the rule of assonance, since each of the other three words has *i* in its last accented syllable. However, if we consider that in Tagalog (as in other Philippine languages) the clear Spanish *e*-sound does not exist, and that the original *pēpēt ě* of the Indonesian group finally became *i*, with a sound intermediate between *e* (as in every) and *i* (as in ill) taking the place of either sound, when either occurs in writing in the final or penultimate syllable,<sup>23</sup> then it can be clearly seen that the first line of the stanza here quoted is in perfect assonance with the other three lines. All the last syllables of the stanza may be pronounced with the intermediate sound between *e* and *i*.

In the last line of the same stanza, *na* is used in the 1906 edition of Mr. Cruz. Mr. Santos Cristobal, however, says that *at* is the correct word, appearing in his edition of 1853, as well as in the editions of 1875-A, 1875-B, 1894 and 1901. According to him, *at* "is a copulative very much in vogue at the time of Balagtas," and in this particular instance, "gives, moreover, the emphasis required by the thought of the author and by the sense of the stanza."<sup>24</sup> He is correct, as far as he goes. The use of *at* instead of *na*, however, is governed by more steadfast rules than those of vogue and emphasis. If we examine the last two lines, we shall see that *na* is a particle of relation which stands between the modified and the modifier. In this particular case, the *na* becomes a ligature *-ng* and attaches itself to the noun modified (*sanla*) and the phrases which modify it,—*naiwan sa akin* and *dímananakaw* . . . The particle of relation, *na*, in the last line, is, therefore superfluous, and is out of place, since the ligature *-ng* is already used, which for euphony, is more appropriate than *na* which should

stand between *sanla* and the modifiers beginning with *naiwan*. *At* is more appropriate, because it connects two phrases which do not modify each other but are both modifiers of the noun *sanla*.

The sense in which a loan-word is used in any piece of literature is an important factor in determining the real meaning which the writer wishes to give to it. The exact meaning which the writer gives to a word, in turn, has a direct bearing on the faithfulness of translation of any piece of literature into another language. In the stanza which we have here for discussion (To Celia, Stanza 6), appears the loan-word *pincel*, which, Mr. Santos Cristobal says, is accepted, both in current and classical Tagalog, for *pen* (*pluma*) or *chisel* (*cinzel*). To prove that *pincel* has the sense of *pen*, he quotes the "ascetic Florentino Ramirez" as saying:

" . . . naquiquita mo na ang huling daan nang ualáng uastóng *pincél* na aquing ipinag-guhit . . ." (you already see the last stroke of the brush with which I draw . . .)

and then explains that the *brush* is "the pen with which he (Ramirez) wrote his famous *Mga sariling uicang mag-isa*, p. 140."<sup>25</sup> Here, *pincel* (brush) is used figuratively, which is done not only in Tagalog but in almost every language which uses figures of speech. So we have no quarrel to make with Mr. Santos Cristobal on this account.

But when he says that *pincel* as *cinzel* (chisel) is current and even classical, in Tagalog, and then quotes the first two lines of Stanza 6, with the explanation that "here *pincel* is the *cinzel* (chisel) of the engraver", he is not only distorting facts of the Tagalog language, but is also sowing the seed of confusion in an otherwise clear meaning of the famous lines of Balagtas.

So sufficient had the testimony seemed to those who are unfamiliar with the Tagalog language, that Professor St. Clair and those who helped him in his English verse translation of *Plorante at Laura*, accepted Mr. Santos Cristobal's views, without giving as much as a glance at the original language in which the poem is written.

The Spanish translation of Stanza 6 by Mr. Santos Cristobal, is as follows:

- (a) "Imagen trazada por el *pincel* amante,  
grabada en el corazón y en el entendimiento,  
prenda única confiada a mi custodia,  
y que no será robada ni en la sepultura."

Literally translating this into English, we have:

- (b) "A picture, sketched (drawn, traced) by a lover's brush,  
engraved into the heart and into the mind,  
unique token, confided to my care,  
and which can not be stolen, even from the grave."

Compare this to Prof. St. Clair's rhymed translation:

- (c) "An image cut by chisel dear,  
And graven deep upon my heart;  
The only gift now left to me here,  
Nor in the grave from it I'll part."

Note the inconsistency in (a) of *pincel amante* (lover's brush), line 1, with *grabada en el corazón* (engraved into the heart), line 2. If Mr. Santos Cristobal thinks that *pincel* is used in Tagalog for *cincel* (chisel), why has he not translated it *cincel* instead of preserving its form (*pincel*) as in the original? It would have been more in accordance with his theory and in harmony with his *grabada* (engraved) of the second line. Professor St. Clair saw the inconsistency of *pincel* (brush) with *grabada* (engraved) and tried to rectify Mr. Santos Cristobal's error by using the word *chisel* in his translation.

Professor St. Clair could have started in the right direction had he disregarded the latter's suggestion that *pincel* is *chisel* instead of "an artist's brush." At least, had he resorted to the original stanza, he would have had a clearer understanding of the poet's real meaning, and would have been able to render a closer translation. As it is, his English translation, based on Mr. Cristobal's Spanish version, changes the meaning of the stanza entirely. See translation (b) of the stanza cited above.<sup>26</sup>

5. "Parang nariringig ang lagi mong wika:  
'Tatlong araw na dí nagtatanaw táma'  
at sinásagot ko ñg sábing may tuwa:  
'sa isa katao'y marami ang handa.'"  
(Kay Celia, Stanza 12)

*Para*, in the first line, is not the Spanish preposition *para* (for), but is the modification of the adjective *parejo*, *-ja*, (equal, similar, even). In the sense of "like, similar," the word suffers further modification in meaning when it is used in Tagalog to mean "as, it seems as" etc. Modern Tagalog writers would suggest the use of some native word, like *Wari*, *gaya*.<sup>27</sup> But if such masters of Tagalog poetry like Pinpin,<sup>28</sup> Fr. Pedro Herrera<sup>29</sup> and P. de la Merced,<sup>30</sup> considered *para*, in the sense used by Balagtas, quite appropriate, there is hardly any need of using the Tagalog equivalent in the poem written at the time when the use of *para* and other loan-words was considered perfectly natural and legitimate.

The edition of 1906<sup>31</sup> has *wikang* instead of *wika*. The latter form is used in all the editions<sup>32</sup> of Mr. Santos Cristobal as well as in our edition of 1850. He considers *wika* as the correct form, "for the simple reason that the rhyme of the stanza is in vowels and

not in consonants. The rhyme of the stanza is in *wiká, tamá, tuwá, handá*." While apparently the addition of the particle *-ng* to *wika* would not affect the assonance of these four words, in reality it does, for the *-ng* sound opens the preceding vowel, making it continuous. To make the *a* a continuous sound by adding *-ng* is to make it dissonant with the final *á*'s in the words *tamá, tuwá, and handá*, which all bear the glottal check (*hamseh*). Moreover, the ligature *-ng* is uncalled for, inasmuch as the word to which it is attached does not have the character of a noun modified, but simply introduces a direct quotation. If, in the latter case, the ligature were really necessary, then the word *tuwá* (third line) should have the form *tuwang*, which it does not have, even in the edition of 1906.<sup>33</sup>

### On Textual Changes

A FEW remarks on the textual changes adopted in the present edition should suffice for a conclusion to this brief study:

The abbreviated forms of *nang* and *manga* and the use of *i* and *o* or *u* for consonants (or semi-vowels) *y* and *w*, respectively, or vice versa, have been eliminated.

Typographical accentuation has been considered unnecessary, even for semantic differentiation, since meanings and pronunciations of words and phrases, whether typographically accented or not, are more easily and correctly mastered through a regular exercise in contextual interpretation.

Spanish loan-words which have not been completely assimilated into Tagalog have been restored in their original form, in order to facilitate the determination and study of such loan-words so skillfully used by Balagtas throughout the *Plorante*.

Other changes have been based on the requirements of correct metre; e.g.: the change from *Bay* to *Bai*, etc.

Finally, it should be noted here that the present edition cannot be anything more than a preliminary step toward the reconstruction of a more critical edition of *Plorante at Laura*. Many textual differences in the various editions examined have to be more closely analyzed; many controversial points have to be settled in a more objective manner. If the present edition, therefore, can serve for nothing else than to arouse interest and critical comments from more competent authorities, the efforts spent on the present study will have been more than fully compensated.



# WOMEN AND PEACE

By FELICIA LABAYEN GAMBOA

ALMOST a year has passed since the United States Armed Forces in the Philippines surrendered to the Imperial Japanese Army, nevertheless, in remote localities bands of armed men still roam the countryside in the guise of patriotic guerrillas. They rob civilians, burn lonely farms and warehouses and kill their own countrymen. People call them disbanded soldiers, their predatory excursions suggest another name. However, I shall not dispute the point. It remains that while Manilans enjoy a normal life people in isolated places still suffer from these marauders. Nevertheless, the latter have been promised complete amnesty by the military administration if they give themselves up. The Kalibapi has undertaken to spread Japan's word but it's the Filipino woman who can best influence her man to return to ways of peace and order.

On December 8, 1941 Japan declared war on the United States and that same day Nipponese bombers dropped their loads on military objectives in the Philippines. Office workers, laborers and students, men from every walk of life, enlisted for service at the front. They were fired with the love of country, they fought for the safety of their families and the speedy resumption of their old mode of life. They thought that the Japanese Army would ravage their homes, take their all and leave them destitute and hungry. So they put up a stiff fight. For three long months they bore gnawing hunger, ceaseless shelling and bombing. Besides America had promised us independence in four years. We thought that if America were defeated we would forfeit our freedom. We were ignorant of Japan's similar intentions.

Our forces were defeated by an army of superior number and equipment. The surrender was negotiated so quickly that our men had no time to reflect on their possible fate. The decision of their leaders was made known to them at ten in the morning and by noon they came face to face with the spearhead of the Imperial Army. Rigid discipline was enforced by the Japanese guards. This was necessary for an orderly round-up of the prisoners of war.



## *Profiteers and Racketeers*

The Filipino soldiers arrived at the concentration camp weak from starvation, fatigue and above all disease. They were treated fairly and with respect by their captors, who did not interfere with them and permitted them to receive donations of food, clothing and much needed medicine. It is to be deplored that at this point it was the Filipinos themselves who failed their suffering countrymen. The prices of malaria and dysentery cures and vitamin compounds soared sky high. Druggists knew that there were no consumers of quinine, atabrin, plasmochin and the like other than the interned soldiers, yet they took advantage of the great demand to profiteer. Wives who had had to support themselves as best they could, now found their resources taxed to the

utmost. So much so that many a bewildered prisoner was heard to ask "Are these the people for whom so many of my comrades sacrificed their lives?" Many internees died the first days, and for lack of medical supplies the death rate increased.

Another evil were the racketeers who preyed on anxious relatives promising to intercede for their loved ones for monetary consideration. Fortunately, they found few victims. The Filipinos are fully aware of the fairness of the military administration and know that privileges are not to be bought.

There was a good side to all this. The devotion of the Filipino woman was brought to the fore. With individuals and with social welfare groups she worked for the relief of her fallen champions. The sincere fellowship of Japan was, also, made evident. As much as they could without being false to their duty, Japanese officers helped the prisoners communicate with their families.

## *Filipino Prisoners Released*

The days dragged slowly by. Suddenly the unexpected happened. Contrary to all provisions of international law, His Imperial Majesty the Emperor of Japan granted the release of all Filipino prisoners of war. The sick were sent home first.

The ex-soldier was happy to find his family as he had left them. True they were in financial difficulties, but this was a minor consideration forgotten in the joy of reunion. Contrary to his fears at the outbreak of the war, the Japanese Military Administration was doing its best for the welfare of the people. The unemployment problem was under study, labor was protected, commodities were being distributed at controlled prices, and public health was attended to as was every other need of the people.

At first the released war prisoner was slightly apprehensive of his position in the New Philippines. His anxiety was soon allayed. The military administration had promised him complete amnesty and was better than its word. Every chance for rehabilitation was given him. Free hospitalization and medicine were offered at government clinics. Offices were told to give preference to released prisoners of war in making up their personnel.

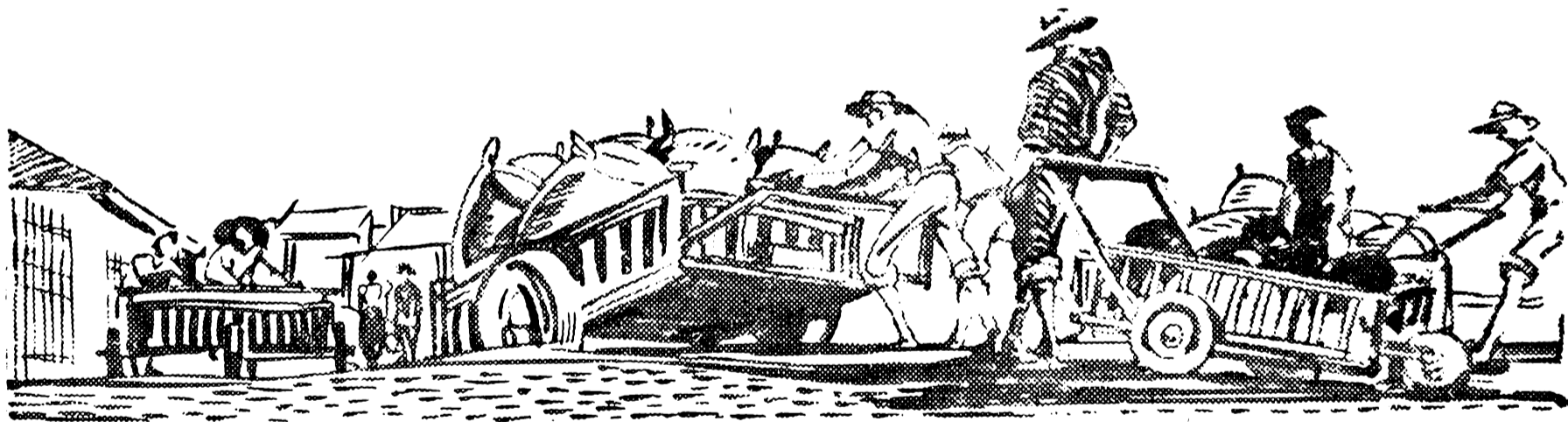
### ***Ex-Soldiers for Reconstruction***

The Philippines is an agricultural country. And while there were many town men in the USAFFE the majority of the soldiers were farmers. The latter and even a large number of those who had held office positions wished to return to the cultivation of the

soil. They had been through a nerve-racking ordeal and longed for peace and quiet. They had been hungry and were determined to make the Philippines self-sufficient. Japan had been more than generous to them and they wished to thank her. She asked nought for herself, but that they cooperate in the reconstruction of their Fatherland.

Now, some of these men, who feel that they have been given a new lease on life, are frustrated in their desire to start anew. They are permitted by the military authorities to return to their homes, but dare not venture into unsafe regions. They cannot work in an atmosphere of insecurity. Therefore, as long as we are disunited we cannot hope for economic stability. Bandits, who claim to be fighting for the freedom of the Islands, interfere with those who would work towards this end.

The Kalibapi carries the message of pardon and friendship offered by the Japanese Army to the farthest provinces, but they cannot reach the hearts of all these misguided elements. It is the mothers, sisters, wives and daughters, who must convince them of the wisdom of surrender. They must bring these men back to ways of peace and order, for thus only shall we arrive at the enjoyment of a prosperous and independent Philippines.



# JAPAN: An Interpretation

By LAFCADIO HEARN

## 7. *Developments of Sintō*

THE teaching of Herbert Spencer that the greater gods of a people—those figuring in popular imagination as creators, or as particularly directing certain elemental forces—represent a later development of ancestor-worship, is generally accepted to-day. Ancestral ghosts, considered as more or less alike in the time when primitive society had not yet developed class distinctions of any important character, subsequently become differentiated, as the society itself differentiates, into greater and lesser. Eventually the worship of some one ancestral spirit, or group of spirits, overshadows that of all the rest; and a supreme deity, or group of supreme deities, becomes evolved. But the differentiations of the ancestor-cult must be understood to proceed in a great variety of directions. Particular ancestors of families engaged in hereditary occupations may develop into tutelary deities presiding over those occupations—patron gods of crafts and guilds. Out of other ancestral cults, through various processes of mental association, may be evolved the worship of deities of strength, of health, of long life, of particular products, of particular localities. When more light shall have been thrown upon the question of Japanese origins, it will probably be found that many of the lesser tutelary or patron gods now worshipped in the country were originally the gods of Chinese or Korean craftsmen; but I think that Japanese mythology, as a whole, will prove to offer few important exceptions to the evolutionary law. Indeed, Sintō presents us with a mythological hierarchy of which the development can be satisfactorily explained by that law alone.

Besides the Uzigami, there are myriads of superior and of inferior deities. There are the primal deities, of whom only the names are mentioned,—apparitions of the period of chaos; and there are the gods of creation, who gave shape to the land. There are the gods of earth and sky, and the gods of the sun and moon. Also there are gods, beyond counting, supposed to preside over all things good or evil in human life,—birth and marriage and



death, riches and poverty, strength and disease. . . . It can scarcely be supposed that all this mythology was developed out of the old ancestor-cult in Japan itself: more probably its evolution began on the Asiatic continent. But the evolution of the national cult—that form of Sintō which became the state religion—seems to have been Japanese, in the strict meaning of the word. This cult is the worship of the god from whom the emperors claim descent,—the worship of the “imperial ancestors.” It appears that the early emperors of Japan—the “heavenly sovereigns,” as they are called in the old records—were not emperors at all in the true meaning of the term, and did not even exercise universal authority. They were only the chiefs

of the most powerful clan, or Uzi, and their special ancestor-cult had probably in that time no dominant influence. But eventually, when the chiefs of this great clan really became supreme rulers of the land, their clan-cult spread everywhere, and overshadowed, without abolishing, all the other cults. Then arose the national mythology.

### *Three Stages of Sinto*

WE therefore see that the course of Japanese ancestor-worship, like that of Aryan ancestor-worship, exhibits those three successive stages of development before mentioned. It may be assumed that on coming from the continent to their present island-home, the race brought with them a rude form of ancestor-worship, consisting of little more than rites and sacrifices performed at the graves of the dead. When the land had been portioned out among the various clans, each of which had its own ancestor-cult, all the people of the district belonging to any particular clan would eventually adopt the religion of the clan ancestor; and thus arose the thousand cults of the Uzigami. Still later, the special cult of the most powerful clan developed into a national religion,—the worship of the goddess of the sun, from whom the supreme ruler claimed descent. Then, under Chinese influence, the domestic form of ancestor-worship was established in lieu of the primitive family-cult: thereafter offerings and pray-

ers were made regularly in the home, where the ancestral tablets represented the tombs of the family dead. But offerings were still made, on special occasions, at the graves; and the three Sintō forms of the cult, together with later forms of Buddhist introduction, continued to exist; and they rule the life of the nation to-day.

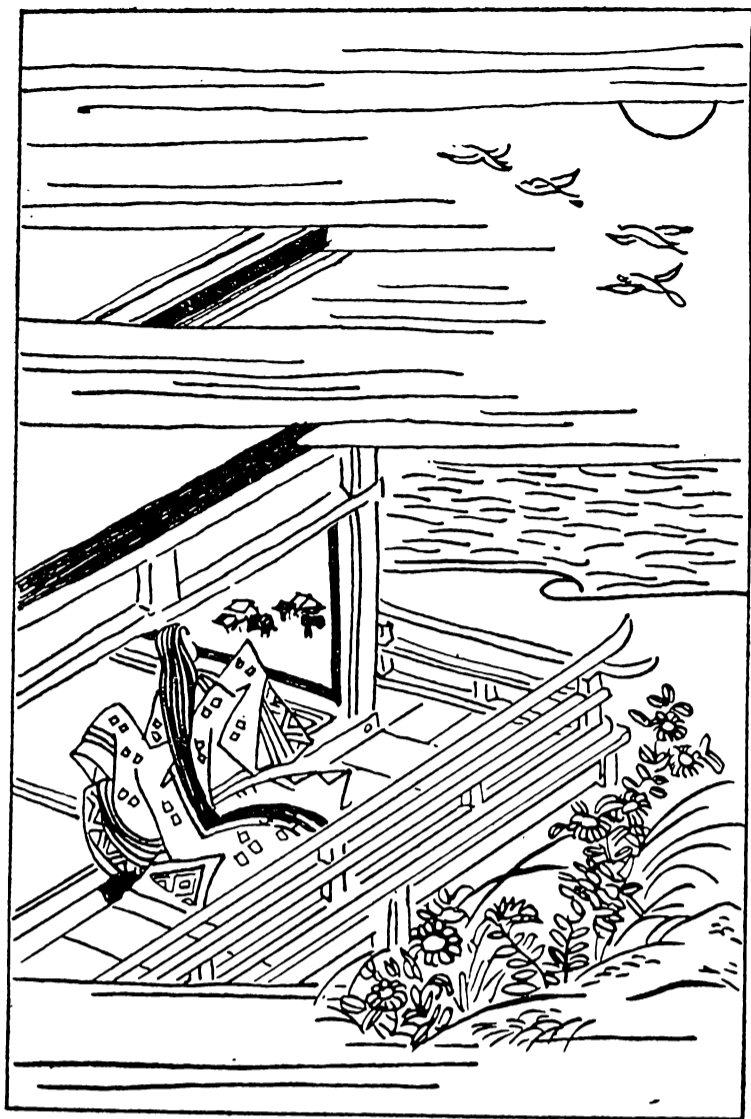
### One Sinto Legend

IT was the cult of the supreme ruler that first gave to the people a written account of traditional beliefs. The mythology of the reigning house furnished the scriptures of Sintō, and established ideas linking together all the existing forms of ancestor-worship. All Sintō traditions were by these writings blended into one mythological history,—explained upon the basis of one legend. The whole mythology is contained in two books, of which English translations have been made. The oldest is entitled *Ko-zi-ki*, or "*Records of Ancient Matters*"; and it is supposed to have been compiled in the year 712 A. D. The other and much larger work is called *Nihongi*, "*Chronicles of Nihon [Japan]*," and dates from about 720 A. D. Both works profess to be histories; but a large portion of them is mythological, and either begins with a story of creation. They were compiled, mostly, from oral tradition we are told, by imperial order. It is said that a yet earlier work, dating from the seventh century, may have been drawn upon; but this has been lost. No great antiquity can, therefore, be claimed for the texts as they stand; but they contain traditions which must be very much older,—possibly thousands of years older. The *Ko-zi-ki* is said to have been written from the dictation of an old man of marvellous memory; and the Sintō theologian Hirata would have us believe that traditions thus preserved are especially trustworthy. "It is probable," he wrote, "that those ancient traditions, preserved for us by exercise of memory, have for that very reason come down to us in greater detail than if they had been recorded in documents. Besides, men must have had much stronger memories in the days before they acquired the habit of trusting to written characters for facts which they wished to remember,—as is shown at the present time in the case of the illiterate, who have to depend on memory alone." We must smile at Hirata's good faith in the changelessness of oral tradition; but I believe that folk-lorists would discover in the character of the older myths, intrinsic evidence of immense antiquity. Chinese influence is discernible in both works; yet certain parts have a particular quality not to be found, I imagine, in anything Chinese,—a primeval artlessness, a weirdness, and a strangeness having nothing in common with other mythical literature. For example, we have, in the story of Izanagi, the world-maker, visiting the shades to recall his dead spouse, a myth that seems to be purely Japanese. The archaic naïveté of the recital must impress anybody who studies the literal translation. I shall present only the substance of the legend, which has been recorded in a number of different versions: <sup>1</sup>—

### Story of Izanagi

WHEN the time came for the Fire-god, Kagu-Tuzi, to be born, his mother, Izanami-no-Mikoto, was burnt, and suffered change, and departed. Then Izanagi-no-Mikoto was wroth and said, "Oh! that I should have given my loved younger sister in exchange for a single child!" He crawled at her head and he crawled at her feet, weeping and lamenting; and the tears which he shed fell down and became a deity. . . . Thereafter Izanagi-no-Mikoto went after Izanami-no-Mikoto into the Land of Yomi, the world of the dead. Then Izanami-no-Mikoto, appearing still as she was when alive, lifted the curtain of the palace (of the dead), and came forth to meet him; and they talked together. And Izanagi-no-Mikoto said to her: "I have come because I sorrowed for thee, my lovely younger sister. O my lovely younger sister, the lands that I and thou were making together are not yet finished; therefore come back!" Then Izanami-no-Mikoto made answer, saying, "My august lord and husband, lamentable it is that thou didst not come sooner,—for now I have eaten of the cooking-range of Yomi. Nevertheless, as I am thus delightfully honoured by thine entry here, my lovely elder brother, I wish to return with thee to the living world. Now I go to discuss the matter with the gods of Yomi. Wait thou here, and look not upon me." So having spoken, she went back; and Izanagi waited for her. But she tarried so long within that he became impatient. Then, taking the wooden comb that he wore in the left bunch of his hair, he broke off a tooth from one end of the comb and lighted it, and went in to look for Izanami-no-Mikoto. But he saw her lying swollen and festering among worms; and eight kinds of Thunder-Gods sat upon her. . . . And Izanagi, being overawed by that sight, would have fled away; but Izanami rose up, crying: "Thou hast put me to shame! Why didst thou not observe that which I charged thee? . . . Thou hast seen my nakedness; now I will see thine!" And she bade the Ugly Females of Yomi to follow after him, and slay him; and the eight Thunders also pursued him, and Izanami herself pursued him. . . . Then Izanagi-no-Mikoto drew his sword, and flourished it behind him as he ran. But they followed close upon him. He took off his black headdress and flung it down; and it became changed into grapes; and while the Ugly Ones were eating the grapes, he gained upon them. But they followed quickly; and he then took his comb and cast it down, and it became changed into bamboo sprouts; and while the Ugly Ones were devouring the sprouts, he fled on until he reached the mouth of Yomi. Then taking a rock which it would have required the strength of a thousand men to lift, he blocked therewith the entrance as Izanami came up. And standing behind the rock, he began to pronounce the words of divorce. Then, from the other side of the rock, Izanami cried out to him, "My dear lord and master, if thou dost so, in one day will I strangle to death a thousand

<sup>1</sup> See for these different versions Aston's translation of the *Nihongi*, Vol. I.



of thy people!" And Izanagi-no-Mikoto answered her, saying, "My beloved younger sister, if thou dost so, I will cause in one day to be born fifteen hundred. . . ." But the deity Kukuri-himé-no-Kami then came, and spake to Izanami some word which she seemed to approve, and thereafter she vanished away. . . .

**T**HE strange mingling of pathos with nightmare-terror in this myth, of which I have not ventured to present all the startling naïveté, sufficiently proves its primitive character. It is a dream that some one really dreamed,—one of those bad dreams in which the figure of a person beloved becomes horribly transformed; and it has a particular interest as expressing that fear of death and of the dead informing all primitive ancestor-worship. The whole pathos and weirdness of the myth, the vague monstrosity of the fancies, the formal use of terms of endearment in the moment of uttermost loathing and fear,—all impress one as unmistakably Japanese. Several other myths scarcely less remarkable are to be found in the *Ko-zi-ki* and *Nihongi*; but they are mingled with legends of so light and graceful a kind that it is scarcely possible to believe these latter to have been imagined by the same race. The story of the magical jewels and the visit to the sea-god's palace, for example, in the second book of the *Nihongi*, sounds oddly like an Indian fairy-tale; and it is not unlikely that the *Ko-zi-ki* and *Nihongi* both contain myths derived from various alien sources. At all events their mythical chapters present us with some curious problems which yet remain unsolved. Otherwise the books are dull reading, in spite of the light which they

shed upon ancient customs and beliefs; and, generally speaking, Japanese mythology is unattractive. But to dwell here upon the mythology, at any length, is unnecessary; for its relation to Sintō can be summed up in the space of a single brief paragraph:

### *The Creation*

**I**N the beginning neither force nor form was manifest; and the world was a shapeless mass that floated like a jelly-fish upon water. Then, in some way—we are not told how—earth and heaven became separated; dim gods appeared and disappeared; and at last there came into existence a male and a female deity, who gave birth and shape to things. By this pair, Izanagi and Izanami, were produced the islands of Japan, and the generations of the gods, and the deities of the Sun and Moon. The descendants of these creating deities, and of the gods whom they brought into being, were the eight thousand (or eighty thousand) myriads of gods worshipped by Sintō. Some went to dwell in the blue Plain of High Heaven; others remained on earth and became the ancestors of the Japanese race.

Such is the mythology of the *Ko-zi-ki* and the *Nihongi*, stated in the briefest possible way. At first it appears that there were two classes of gods recognized: Celestial and Terrestrial; and the old Sintō rituals (*norito*) maintain this distinction. But it is a curious fact that the celestial gods of this mythology do not represent celestial forces; and that the gods who are really identified with celestial phenomena are classed as terrestrial gods,—having been born or "produced" upon earth. The Sun and Moon, for example, are said to have been born in Japan,—though afterwards placed in heaven; the Sun-goddess, Amaterasu-no-oho-Kami, having been produced from the left eye of Izanagi, and the Moon-god, Tuki-yomi-no-Mikoto, having been produced from the right eye of Izanagi when, after his visit to the under-world, he washed himself at the mouth of a river in the island of Tukusi. The Sintō scholars of the eighteenth and nineteenth centuries established some order in this chaos of fancies by denying all distinction between the Celestial and Terrestrial gods, except as regarded the accident of birth. They also denied the old distinction between the so-called Age of the Gods (*Kami-yo*), and the subsequent period of the Emperors. It was true, they said, that the early rulers of Japan were gods; but so were also the later rulers. The whole Imperial line, the "Sun's Succession," represented one unbroken descent from the Goddess of the Sun. Hirata wrote: "There exists no hard and fast line between the Age of the Gods and the present age; and there exists no justification whatever for drawing one, as the *Nihongi* does." Of course this position involved the doctrine of a divine descent for the whole race,—inasmuch as, according to the old mythology, the first Japanese were all descendants of gods,—and that doctrine Hirata boldly accepted. All the Japanese, he averred, were of divine origin, and for that reason superior to the people of all other

countries. He even held that their divine descent could be proved without difficulty. These are his words: "The descendants of the gods who accompanied Ninigi-no-Mikoto [*grandson of the Sun-goddess, and supposed founder of the Imperial house,*]—as well as the offspring of the successive Mikados, who entered the ranks of the subjects of the Mikados, with the names of Taira, Minamoto, and so forth,—have gradually increased and multiplied. Although numbers of Japanese cannot state with certainty from what gods they are descended, all of them have tribal names (*kabané*), which were originally bestowed on them by the Mikados; and those who make it their province to study genealogies can tell from a man's ordinary surname, who his remotest ancestor must have been." All the Japanese were gods in this sense; and their country was properly called the Land of the Gods,—*Sinkoku* or *Kami-no-kuni*. Are we to understand Hirata literally? I think so—but we must remember that there existed in feudal times large classes of people, outside of the classes officially recognized as forming the nation, who were not counted as Japanese, nor even as human beings: these were pariahs, and reckoned as little better than animals. Hirata probably referred to the four great classes only—samurai, farmers, artisans, and merchants. But even in that case what are we to think of his ascription of divinity to the race, in view of the moral and physical feebleness of human nature? The moral side of the question is answered by the Sintō theory of evil deities, "gods of crookedness," who were alleged to have "originated from the impurities contracted by Izanagi during his visit to the under-world." As for the physical weakness of men, that is explained by a legend of Ninigi-no-Mikoto, divine founder of the imperial house. The Goddess of Long Life, Ihanaga-himé (Rock-long-princess), was sent to him for wife; but he rejected her because of her ugliness; and that unwise proceeding brought about "the present shortness of the lives of men." Most mythologies ascribe vast duration to the lives of early patriarchs or rulers: the farther we go back into mythological history, the longer-lived are the sovereigns. To this general rule Japanese mythology presents no exception. The son of Ninigi-no-Mikoto is said to have lived five hundred and eighty years at his palace of Takatiho; but that, remarks Hirata, "was a short life compared with the lives of those who lived before him." Thereafter men's bodies declined in force; life gradually became shorter and shorter; yet in spite of all degeneration the Japanese still show traces of their divine origin. After death they enter into a higher divine condition, without, however, abandoning this world. . . . Such were Hirata's views. Accepting the Sintō theory of origins, this ascription of divinity to human nature proves less inconsistent than it appears at first sight; and the modern Sintōist may discover a germ of scientific truth in the doctrine which traces back the beginnings of life to the Sun.

## Hierarchy of Sinto Mythology

MORE than any other Japanese writer, Hirata has enabled us to understand the hierarchy of Sintō mythology,—corresponding closely, as we might have expected, to the ancient ordination of Japanese society. In the lowermost ranks are the spirits of common people, worshipped only at the household shrine or at graves. Above these are the gentile gods or Uzigami,—ghosts of old rulers now worshipped as tutelary gods. All Uzigami, Hirata tells us, are under the control of the Great God of Izumo,—O-kuni-nusi-no-Mikoto,—and, "acting as his agents, they rule the fortunes of human beings before their birth, during their life, and after their death." This means that the ordinary ghosts obey, in the world invisible, the commands of the clan-gods or tutelary deities; that the conditions of communal worship during life continue after death. The following extract from Hirata will be found of interest,—not only as showing the supposed relation of the individual to the Uzigami, but also as suggesting how the act of abandoning one's birthplace was formerly judged by common opinion:

"When a person removes his residence, his original Uzigami has to make arrangements with the Uzigami of the place whither he transfer his abode. On such occasions it is proper to take leave of the old god, and to pay a visit to the temple of the new god as soon as possible after coming within his jurisdiction. The apparent reasons which a man imagines to have induced him to change his abode may be many; *but the real reasons cannot be otherwise than that either he has offended his Uzigami, and is therefore expelled, or that the Uzigami of another place has negotiated his transfer. . . .*"<sup>1</sup>

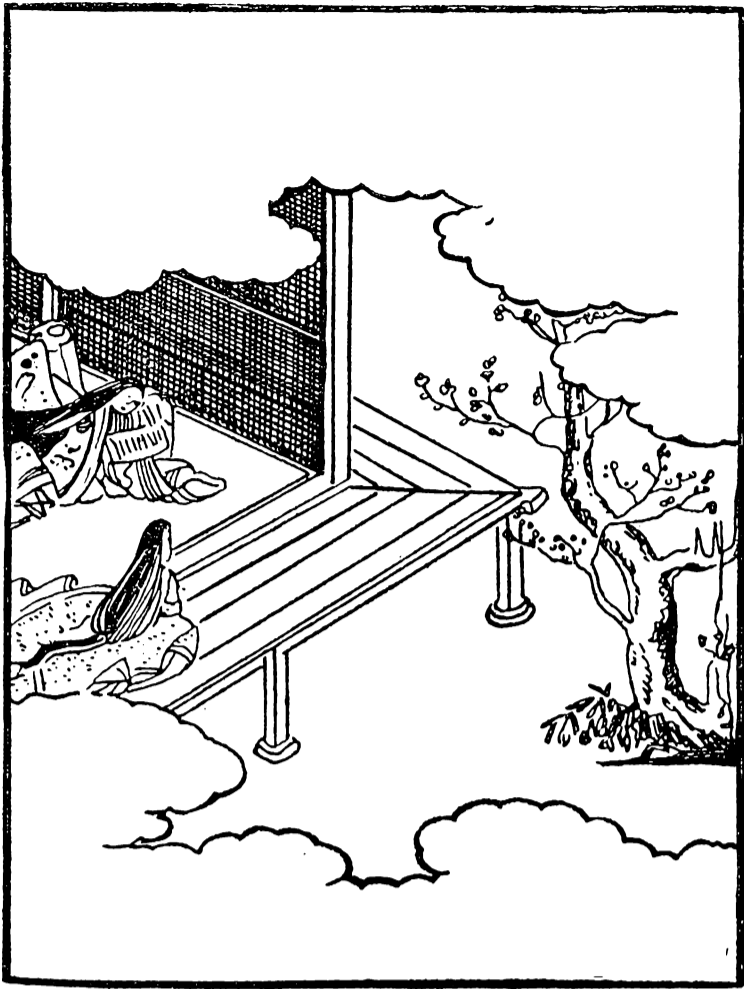
It would thus appear that every person was supposed to be the subject, servant, or retainer of some Uzigami, both during life and after death.

There were, of course, various grades of these clan-gods, just as there were various grades of living rulers, lords of the soil. Above ordinary Uzigami ranked the deities worshipped in the chief Sintō temples of the various provinces, which temples were termed *Iti-no-miya*, or temples of the first grade. These deities appear to have been in many cases spirits of princes or greater daimyō, formerly ruling extensive districts; but all were not of this category. Among them were deities of elements or elemental forces,—Wind, Fire, and Sea,—deities also of longevity, of destiny, and of harvests,—clan-gods, perhaps, originally, though their real history had been long forgotten. But above all other Sintō divinities ranked the gods of the Imperial Cult,—the supposed ancestors of the Mikados.

Of the higher forms of Sintō worship, that of the imperial ancestors proper is the most important, being the State cult; but it is not the oldest. There are

<sup>1</sup> Translated by Satow. The italics are mine.





two supreme cults: that of the Sun-goddess, represented by the famous shrines of Isé; and the Izumo cult, represented by the great temple of Kitzuki. This Izumo temple is the centre of the more ancient cult. It is dedicated to Oho-kuninusi-no-Kami, first ruler of the Province of the Gods, and offspring of the brother of the Sun-goddess. Dispossessed of his realm in favour of the founder of the imperial dynasty, Oho-kuni-nusi-no-Kami became the ruler of the Unseen World,—that is to say the World of Ghosts. Unto his shadowy dominion the spirits of all men proceed after death; and he rules over all of the Uzigami. We may therefore term him the Emperor of the Dead. "You cannot hope," Hirata says, "to live more than a hundred years, under the most favourable circumstances; but as you will go to the Unseen Realm of Oho-kuni-nusi-no-Kami after death, and be subject to him, learn betimes to bow down before him." . . . That weird fancy expressed in the wonderful fragment by Coleridge, "The Wanderings of Cain," would therefore seem to have actually formed an article of ancient Sintō faith: "*The Lord is God of the living only: the dead have another God.*" . . .

### **The Mikado**

**T**HE God of the Living in Old Japan was, of course, the Mikado,—the deity incarnate, *Arahitogami*,—and his palace was the national sanctuary, the Holy of Holies. Within the precincts of that palace was the *Kasiko-Dokoro* ("Place of Awe"), the private shrine of the Imperial Ancestors, where only the court could worship,—the public form of the same cult being maintained at Isé. But the Imperial House worshipped also by deputy (and still so worships) both at Kitzuki and Isé, and likewise at various other great sanctuaries. Formerly a great number of tem-

ples were maintained, or partly maintained, from the imperial revenues. All Sintō temples of importance used to be classed as greater and lesser shrines. There were 304 of the first rank, and 2828 of the second rank. But multitudes of temples were not included in this official classification, and depended upon local support. The recorded total of Sintō shrines to-day is upwards of 195,000.

We have thus—without counting the great Izumo cult of Oho-kuni-nusi-no-Kami—four classes of ancestor-worship: the domestic religion, the religion of the Uzigami, the worship at the chief shrines [*Iti-no-miya*] of the several provinces, and the national cult at Isé. All these cults are now linked together by tradition; and the devout Sintōist worships the divinities of all, collectively, in his daily morning prayer. Occasionally he visits the chief shrine of his province; and he makes a pilgrimage to Isé if he can. Every Japanese is expected to visit the shrines of Isé once in his lifetime, or to send thither a deputy. Inhabitants of remote districts are not all able, of course, to make the pilgrimage; but there is no village which does not, at certain intervals, send pilgrims either to Kituki or to Isé on behalf of the community,—the expense of such representation being defrayed by local subscription. And, furthermore, every Japanese can worship the supreme divinities of Sintō in his own house, where upon a "god-shelf" (*Kamidana*) are tablets inscribed with the assurance of their divine protection,—holy charms obtained from the priests of Isé or of Kituki. In the case of the Isé cult, such tablets are commonly made from the wood of the holy shrines themselves, which, according to primal custom, must be rebuilt every twenty years,—the timber of the demolished structures being then cut into tablets for distribution throughout the country.

### **The Guild-Cult**

**A**NOTHER development of ancestor-worship—the cult of gods presiding over crafts and callings—deserves special study. Unfortunately we are as yet little informed upon the subject. Anciently this worship must have been more definitely ordered and maintained than it is now. Occupations were hereditary; artizans were grouped into guilds—perhaps we might even say castes;—and each guild or caste then probably had its patron-deity. In some cases the craft-gods may have been ancestors of Japanese craftsmen; in other cases they were perhaps of Korean or Chinese origin,—ancestral gods of immigrant artizans, who brought their cults with them to Japan. Not much is known about them. But it is tolerably safe to assume that most, if not all of the guilds, were at one time religiously organized, and that apprentices were adopted not only in a craft, but into a cult. There were corporations of weavers, potters, carpenters, arrow-makers, bow-makers, smiths, boat-builders, and other trades-men; and the past religious organization of these is suggested by the fact that certain occupations assume a religious character

even to-day. For example, the carpenter still builds according to Sintō tradition: he dons a priestly costume at a certain stage of the work, performs rites, and chants invocations, and places the new house under the protection of the gods. But the occupation of the swordsmith was in old days the most sacred of crafts: he worked in priestly garb, and practised Sintō rites of purification while engaged in the making of a good blade. Before his smithy was then suspended the sacred rope of rice-straw (*simé-nawa*), which is the oldest symbol of Sintō: none even of his family might enter there, or speak to him; and he ate only of food cooked with holy fire.

### *Worship of Great Men*

**T**HE 195,000 shrines of Sintō represent, however, more than clan-cults or guild-cults or national-cults. . . . Many are dedicated to different spirits of the same god; for Sintō holds that the spirit of either a man or a god may divide itself into several spirits, each with a different character. Such separated spirits are called *waka-mi-tama* ("august-divided-spirits"). Thus the spirit of the Goddess of Food, *Toyo-uké-Hime*, separated itself into the God of Trees, *Kukunoti-no-Kami*, and into the Goddess of Grasses, *Kayanu-himé-no-Mikoto*. Gods and men were supposed to have also a Rough Spirit and a Gentle Spirit; and *Hirata* remarks that the Rough Spirit of *O-kuni-nusi-no-Kami* was worshipped at one temple, and his Gentle Spirit at another.<sup>1</sup> . . . Also we have to remember that great numbers of *Uzigi* temples are dedicated to the same divinity. These duplications or multiplications are again offset by the fact that in some of the principal temples a multitude of different deities are enshrined. Thus the number of Sintō temples in actual existence affords no indication whatever of the actual number of gods worshipped, nor of the variety of their cults. Almost every deity mentioned in the *Koziki* or *Nihongi* has a shrine somewhere; and hundreds of others—including many later apotheoses—have their temples. Numbers of temples have been dedicated, for example, to historical personages,—to spirits of great ministers, captains, rulers, scholars, heroes, and statemen. The famous minister of the Empress *Jingō*, *Take-no-uti-no-Sukuné*,—who served under six successive sovereigns, and lived to the age of three hundred years,—is now invoked in many a temple as a giver of long life and great wisdom. The spirit of *Sugiwara-no-Mitizan*, once minister to the Emperor *Daigo*, is worshipped as the god of calligraphy, under the name of *Tenzin*, or *Tenmangu*: children everywhere offer to him the first examples of their handwriting, and deposit in receptacles, placed before his shrine, their worn-out writing-brushes. The *Soga* brothers, victims and heroes of a famous twelfth-century tragedy, have become gods to whom people pray for the maintenance of fraternal harmony. *Katō Kiyomasa*, the determined enemy of Jesuit Christianity, and *Hidéyosi's* greatest captain, has been apotheosized both by Buddhism and by Sintō. *Iyéyasu* is worshipped

under the appellation of *Tosyōqū*. In fact most of the great men of Japanese history have had temples erected to them; and the spirits of the daimyō were, in former years, regularly worshipped by the subjects of their descendants and successors.

### *Propitiatory Temples*

**B**ESIDES temples to deities presiding over industries and agriculture,—or deities especially invoked by the peasants, such as the goddess of silkworms, the goddess of rice, the gods of wind and weather,—there are to be found in almost every part of the country what I may call propitiatory temples. These latter Sintō shrines have been erected by way of compensation to spirits of persons who suffered great injustice or misfortune. In these cases the worship assumes a very curious character, the worshipper always appealing for protection against the same kind of calamity or trouble as that from which the apotheosized person suffered during life. In *Izumo*, for example, I found a temple dedicated to the spirit of a woman, once a prince's favourite. She had been driven to suicide by the intrigues of peolous rivals. The story is that she had very beautiful hair; but it was not quite black, and her enemies used to reproach her with its color. Now mothers having children with brownish hair pray to her that the brown may be changed to black; and offerings are made to her of tresses of hair and *Tōkyō* coloured prints, for it is still remembered that she was fond of such prints. In the same province there is a shrine erected to the spirit of a young wife, who pined away for grief at the absence of her lord. She used to climb a hill to watch for his return, and the shrine was built upon the place where she waited; and wives pray there to her for the safe return of absent husbands. . . . An almost similar kind of propitiatory worship is practised in cemeteries. Public pity seeks to apotheosize those urged to suicide by cruelty, or those executed for offences which, although legally criminal, were inspired by patriotic or other motives commanding sympathy. Before their graves offerings are laid and prayers are murmured. Spirits of unhappy lovers are commonly invoked by young people who suffer from the same cause. . . . And, among other forms of propitiatory worship I must mention the old custom of erecting small shrines to spirits of animals,—chiefly domestic animals,—either in recognition of dumb service rendered and ill-rewarded, or as a compensation for pain unjustly inflicted.

Yet another class of tutelar divinities remains to be noticed,—those who dwell within or about the houses of men. Some are mentioned in the old mythology, and are probably developments of Japanese ancestor-worship; some are of alien origin; some do not appear to have any temples; and some represent little more than what is called Animism. This class

<sup>1</sup> Even men had the Rough and the Gentle Spirit; but a god had three distinct spirits,—the Rough, the Gentle, and the Bestowing,—respectively termed *Arami-tama*, *Nigi-mi-tama*, and *Saki-mi-tama*.—[See *SATOW'S Revival of Pure Shintau*.]

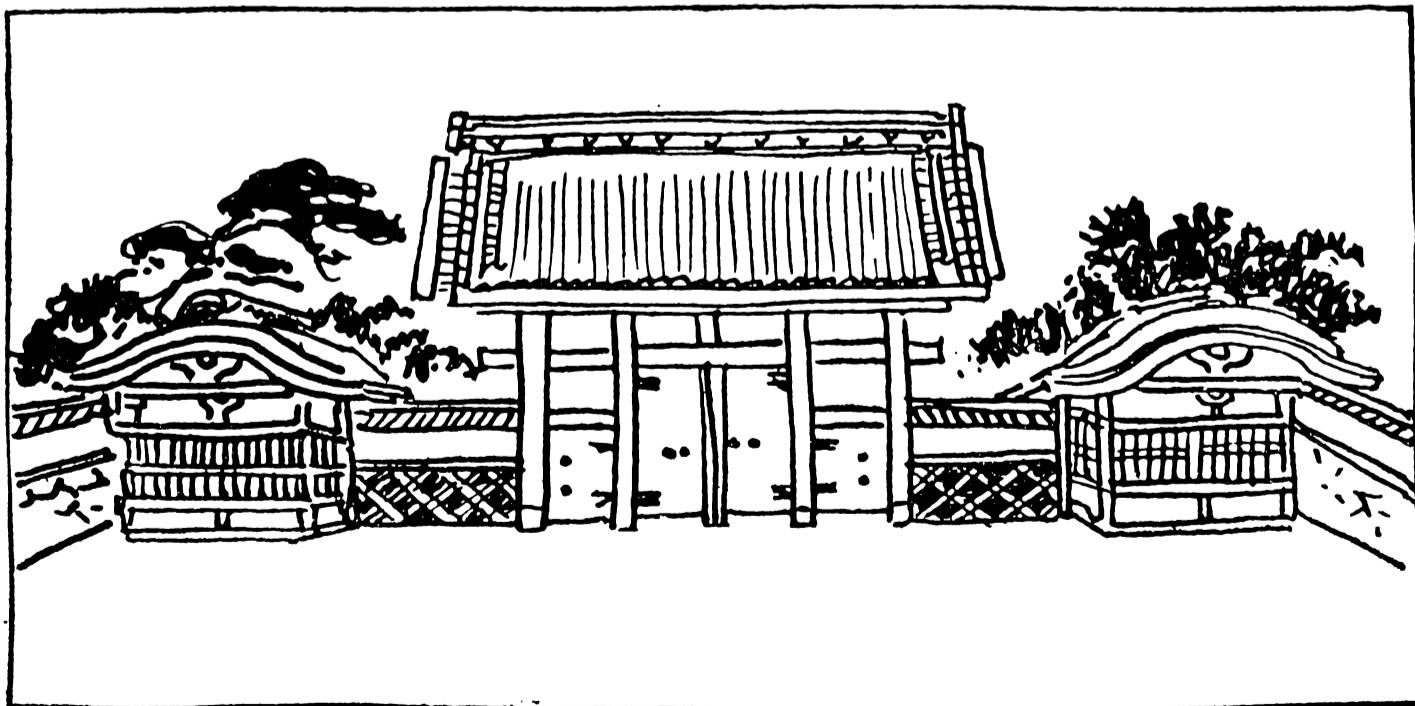
of divinities corresponds rather to the Roman *dii genitales* than to the Greek *daiyovese*. Suizin-Sama, the God of Wells; Kojin, the God of the Cooking-range (in almost every kitchen there is either a tiny shrine for him, or a written charm bearing his name); the gods of the Cauldron and Saucepan, Kudo-no-Kami and Kobé-no-Kami (anciently called Okituhiko and Okituhimé); the Master of Ponds, Iké-no-Nusi, supposed to make apparition in the form of a serpent; the Goddess of the Rice-pot, O-Kama-Sama; the Gods of the Latrina, who first taught men how to fertilize their fields (these are commonly represented by little figures of paper, having the forms of a man and a woman, but faceless); the Gods of Wood and Fire and Metal; the Gods likewise of Gardens, Fields, Scarecrows, Bridges, Hills, Woods, and Streams; and also the Spirits of Trees (for Japanese mythology has its dryads): most of these are undoubtedly of Sintō. On the other hand, we find the roads under the protection of Buddhist deities chiefly. I have not been able to learn anything regarding gods of boundaries,—*termes*, as the Latins called them; and one sees only images of the Buddhas at the limits of village territories. But in almost every garden, on the north side, there is a little Sintō shrine, facing what is called the *Ki-Mon*, or "Demon-Gate,"—that is to say, the direction from which, according to Chinese teaching, all evils come; and these little shrines, dedicated to various Sintō deities, are supposed to protect the home from evil spirits. The belief in the *Ki-Mon* is obviously a Chinese importation.

One may doubt, however, if Chinese influence alone developed the belief that every part of a house,—every beam of it,—and every domestic utensil has its invisible guardian. Considering this belief, it is not surprising that the building of a house—unless the house be in foreign style—is still a religious act,

and that the functions of a master-builder include those of a priest.

### *Sinto Animism*

THIS brings us to the subject of Animism. (I doubt whether any evolutionist of the contemporary school holds to the old-fashioned notion that animism preceded ancestor-worship,—a theory involving the assumption that belief in the spirits of inanimate objects was evolved before the idea of a human ghost had yet been developed.) In Japan it is now as difficult to draw the line between animistic beliefs and the lowest forms of Sintō, as to establish a demarcation between the vegetable and the animal worlds; but the earliest Sintō literature gives no evidence of such a developed animism as that now existing. Probably the development was gradual, and largely influenced by Chinese beliefs. Still, we read in the *Koziki* of "evil gods who glittered like fireflies or were disorderly as mayflies," and of "demons who made rocks, and stumps of trees, and the foam of the green waters to speak,"—showing that animistic or fetichistic notions were prevalent to some extent before the period of Chinese influence. And it is significant that where animism is associated with persistent worship (as in the matter of the reverence paid to strangely shaped stones or trees), the form of the worship is, in most cases, Sintō. Before such objects there is usually to be seen the model of a Sintō gateway,—*torii*. . . . With the development of animism, under Chinese and Korean influence, the man of Old Japan found himself truly in a world of spirits and demons. They spoke to him in the sound of tides and of cataracts, in the moaning of wind and the whispers of leafage, in the crying of birds, and the trilling of insects, in all the voices of nature. For him all visible motion—whether of waves or grasses or shifting mist or drifting cloud—was ghostly; and the never moving rocks—nay, the very stones by the way-side—were informed with viewless and awful being.



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# THE CITY OFFICES IN ACTION

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## OFFICE OF THE CITY ASSESSOR

**T**HE valuation of real estate for the purpose of taxation having been completed, the personnel, including an average of 45 relief workers a day, busied themselves in preparing the second half of the assessment work,—the tax rolls. A copy of the tax rolls which should be submitted to the City Treasurer on or before May 1st of every year serves as authority of this official to collect real estate taxes.

Unlike the valuation of real estate, the preparation of the tax rolls does not require the exercise of discretion. For this reason, and in view of the reduction of our personnel, we tried for the first time to entrust this work to employees on part time basis under, of course, the constant supervision of the regular employees. The work is voluminous and requires much attention to details. If the list is not prepared with the care and accuracy it demands, properties may be taxed twice or may escape taxation altogether. We are glad to be able to state that without exception the relief workers, knowing fully well the consequences of an error on their part and observing instruction to sacrifice speed for accuracy, have proceeded in a manner that leaves nothing to be desired.

The following data will give an idea of the volume of work performed during the month: 55,000 assessment cards were made and no less than 3,000 sheets of rolls each containing 60 lines were used.

JULIO FRANCIA  
*City Assessor*

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## OFFICE OF THE CITY FISCAL

**A** TOTAL of 2,622 criminal cases were investigated by the City Fiscal's Office from January 1 to February 28, at its main office, in Pasay, Tondo and Meisic. This makes an average of 57 cases daily. Of these, 507 were tried in the Courts of First Instance, and 1,100 criminal cases were tried in the Municipal Courts.

Other business transacted were:

- 3 civil cases filed.
- 2 civil cases represented by the City Fiscal.
- 6 contracts prepared.
- 9 opinions rendered in writing.

ALEJO MABANAG  
*City Fiscal*

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## OFFICE OF THE CITY HEALTH OFFICER

**T**HE highlight of the activities of the City Health Office for the month of February was the establishment of day nurseries and home nursing schools in the districts of Gagalangin, San Nicolas, Malate and Intramuros for the main purposes of taking care of children whose mothers are forced to work to make

out a living, of training actual and prospective mothers and amahs in the proper methods of caring for babies; and lastly, of improving the health of infants and babies through general physical care and hygiene such as rest, exercise and proper diet, and of giving adequate medical supervision for early discovery and correction of defects.

Each nursery has an initial capacity of 20 beds and is staffed by a physician, a nurse, a midwife, and two helpers. As an age requirement, only babies from 2 to 12 months old are admitted in these nurseries at present. Older children, however, will be admitted later. Although intended primarily to serve poor and indigent families, yet offsprings of middle-class mothers may also be admitted upon payment of a nominal sum of ₱0.50 a day to cover expenses for the subsistence of babies.

**T**HIS activity is not novel in the City of Manila. In the year 1920, Day Nurseries were first established in the districts of Singalong, Tondo, and Bilbao under the maintenance of the Insular Government for the benefit of poor working mothers who could not afford to work in factories, industrial establishments, etc. For two consecutive years, this activity went on smoothly until it failed, partly due to the insufficiency of personnel and partly, to the astounding discovery that mothers, conscious of the security of their infants in trained and reliable hands, became pampered and even gambled thus defeating the noble and humanitarian purposes for which the project was created by the government. In 1937, during the administration of the late Mayor Posadas, efforts were made to revive these nurseries but they were not realized due to lack of financial backing on the part of the City Government. With proper support from Mayor Guinto who is in full accord with this plan, the possibility of its success seems so certain that we expect to establish soon more of these nurseries not only in the City of Manila proper but in the incorporated suburbs as well.

As a corollary to this activity, kindergarten classes have also been opened in each of the 45 health centers of the City of Manila. This project would prove a blessing to many poor mothers who, instead of performing household duties or enjoying some wholesome recreation, have always to bear the nervous strain of looking after active children. But what is more important is its protection. The other benefit that may accrue from this activity is the promotion of the child's physical and mental health through regular health examinations and through early training for the proper development of the child's character and personality. The more favorable environment of the child in kindergarten schools also serves to mold him into a future asset rather than a liability to the community.

In these classes, stress will be given to develop in children love of their country and heroes, belief in the greatness of their race; and the cultivation of such traits as affection, gratitude, respect for God and authorities, natural simplicity, obedience, sympathy, generosity, sociability, habits of strenuous efforts, orderliness, good speech, manners, initiative, resourcefulness and independent thinking.

**B**ARELY two weeks in existence, these schools for pre-school children have shown some results, prognosticating a bright future for this project. The unusually big enrolment as reported by the health centers of the city clearly demonstrates the interest of the public along this line. With the cooperation of the public, much may be expected of this project in the form of more healthy children, who have received a good start for a happier and more valuable life to the country and to themselves.

The Office of the City Health Officer, under the administration of the city, has also opened a children's hospital in the Balagtas Elementary School building. This project has answered the long-felt need of the public for more charity beds in the different hospitals of the city and is at the time calculated to help reduce our high death rate among young children.

Considering the rise in the number of jobless families and low-salaried employees during these days when foodstuffs and medicines are highly priced, one can easily visualize the manifold benefits that the needy public will derive from this humanitarian activity.

This hospital will function with an initial capacity of 100 beds, with a prospect of increasing them depending upon necessities and the financial capacity of the city government.

As this hospital is intended for the poor who can not employ private physicians, there is no pay ward. A physician with many years of excellent training here and abroad has been chosen to head this institution. Other well chosen physicians, nurses and midwives will make up the rest of the staff. This hospital, scheduled for official inauguration within the next few days, is one additional testimony of the efforts of the City Administration to help the masses to the limit of its resources, and to return to the people in the form of service every peso and centavo it collects from them in taxes.

**T**HE following are the points on which the winners in the monthly Clean-City drive are chosen:

	Value of items	Ratings
I. Sanitation of buildings and premises <sup>1</sup> .....	300	.....
A. Private .....	180	.....
(Inspect at least 25 representative samples one-half of which are from slum districts)		
B. Public (Inspect all) <sup>2</sup> .....	120	.....
1. Public buildings .....	20	.....

	Value of items	Ratings
2. Public grounds and streets (including private streets) .....	50	.....
3. Control of stray animals and other nuisances, odors, smoke, etc. ....	30	.....
4. Theaters .....	20	.....
II. Sanitation of food .....	200	.....
A. Provision with food-handlers' certificates .....	40	.....
B. Sanitation of food-handling establishments <sup>2</sup> .....	160	.....
1. Hotels .....	10	.....
2. Restaurants and catterias .....	40	.....
3. Refreshment parlors..	20	.....
4. Bakeries .....	20	.....
5. Markets .....	20	.....
6. Slaughterhouses .....	10	.....
7. Tiendas (sari-sari, tindang bahay, etc.)....	20	.....
8. Others (soft drinks, pop corn, etc.) .....	10	.....
9. Peddlers (ice cream, milk, etc.) .....	10	.....
III. Sewage disposal .....	300	.....
Provision of houses and public buildings with sewer connection, septic tank, Antipolo system or other satisfactory and approved system in at least 90 per cent of the houses and buildings.		
IV. Garbage disposal .....	200	.....
A. Provision with proper receptacle .....	100	.....
B. Effective individual disposal by burning or burying, or		
Disposal daily thru the collection system of the City .....	100	.....

Total number of points      1000

MARIANO C. ICASIANO  
City Health Officer

#### OFFICE OF THE CITY ENGINEER AND ARCHITECT

**T**HE Office of the City Engineer and Architect accomplished the following business for the month of February, 1943.

<sup>1</sup> When rating this item, take note of items III and IV (Sewage and garbage disposal).

<sup>2</sup> If any item does not exist in the area, allot 75 per cent of full value of the item as its ratings.

It issued six permits for the construction of buildings and eleven permits for the repair of buildings and further issued one hundred seven other permits incurring an approximate expense of ₱18,620. Sixty-three inspections of boilers and machinery were made while thirty-two certificates were given out also for boilers and machinery. A total of ₱1,099 was collected in fees.

ALEJO AQUINO  
City Engineer

**OFFICE OF THE METROPOLITAN  
CONSTABULARY**

**F**OR the month of February no violent crime was reported except the stabbing of a man on February 19th in front of the Naric Warehouse, Antonio Rivera Street, resulting to his death subsequently in the Philippine General Hospital several days later.

The following are the important cases of robbery reported during February:

- 1 case of robbery in band involving the amount of ₱2,500 in cash and jewelry.
- 1 case of robbery involving the amount of ₱10,000 cash.
- 1 case of robbery involving the amount of ₱5,835 in cash, silverwares, furnitures, jewelry, etc.
- 3 cases of robbery involving amounts ranging from ₱1,300 to ₱3,500.
- 9 cases of robbery involving amounts ranging from ₱565 to ₱800.

199 cases of robbery involving small amounts.

A total of one thousand seven hundred seventy-three crimes were committed during the month of February in the City of Greater Manila which shows a decrease of two hundred eighty-eight as compared to one thousand four hundred eighty-five crimes committed in January.

All criminal cases are handled by the different investigation units of the Constabulary for investigation and appropriate action. It is the requirement that the investigation unit submit to the Headquarters fortnightly reports of their findings and the disposition of their cases. The reports for February show that out of 1,485 different crimes, offenses, violations of special laws and municipal ordinances, 448 have been solved in addition to the 109 cases reported in previous months, making a total of 557 crimes solved during the period covered by this report.

**MISSING PERSONS**

The total number of persons reported to the different units of the Metropolitan Constabulary as missing during the month of February, 1943, was 53, and out of said number 15 were found and restored to their respective homes.

**WANTED PERSONS**

There were 46 persons wanted during the month of February, and 2 of them were found and arrested.

**WARRANTS OF ARREST**

The Metropolitan Constabulary received 315 war-

rants of arrest, and 140 of them were served and accomplished during February, 1943.

**VALUE OF PROPERTY AND FINES**

Total value of property reported stolen during February, 1943 .....	₱211,061.94
Total value of the property recovered by and thru the Metropolitan Constabulary .....	56,260.99
Total amount of fines imposed by the local courts .....	1,300.00
Total amount of money seized by the members of the Metropolitan Constabulary from gambling houses and from individual gamblers .....	5,225.78

**PROFITEERING**

The campaign which has been waged against profiteering and hoarding was given special impetus during the month of February for the stabilization of prices of prime commodities, with the result that 164 persons were arrested, and 150 of them were convicted.

**DISTRICT AND NEIGHBORHOOD ASSOCIATIONS**

The following tabulation gives statistical data on the number of the district and neighborhood associations which were organized in the different districts of the City of Manila up to February 25th. It will be noticed that the organization work in the districts of Bagumbuhay, Diliman, Makati, Pasay and Parañaque has been completed.

*Tabulated report on completed district and neighborhood associations as of February 25, 1943*

District	Number of district association	Number of neighborhood association	Number of families	Number of persons	Remark
Bagumbayan.....	780	1,726	15,556	90,404	(a)
Bagungdiwa.....	101	1,075	8,482	60,328	(b)
Bagumbuhay.....	175	2,463	37,345	227,395	100%
Bagumpanahon.....	256	2,396	35,551	171,384	(c)
Balintawak.....	50	573	6,567	41,920	(d)
Diliman.....	14	124	1,567	8,082	100%
Caloocan.....	45	675	10,125	38,820	(d)
San Juan.....	29	284	3,172	23,503	-----
Mandaluyong.....	28	294	3,527	17,298	(e)
Makati.....	28	393	5,748	29,658	100%
Pasay.....	98	1,061	10,560	56,013	100%
Parañaque.....	22	285	3,837	19,507	100%
Totals.....	1,024	11,849	142,037	748,312	

(a) Not included here are special areas like the Philippine General Hospital and the Ateneo de Manila which will each be organized into a special district association.

(b) This does not include seven district associations already organized on which complete accurate data has not yet been furnished.

(c) Partial preliminary report. All organizations in this district will be completed within 10 days.

(d) Partial report. Other reports due this week.

(e) This does not include special areas like National Psychopathic Hospital, the Welfareville institutions and the Correctional Institution for Women which will be formed into special district associations to complete the 31 district associations in Mandaluyong.

ANTONIO C. TORRES  
Commander

# CITY NEIGHBORHOOD ASSOCIATIONS

*The Neighborhood Associations are a practical enterprise in neighborliness and peace. No activity of ours has so impressed us with its significance knitting us together into closer fellowship in the interest of the common weal. We shall, greater than ever, have need of peace and order if we are to go about our individual and common tasks, filling out the new improved pattern of life which we have set for ourselves as an integral part of that greater community which is East Asia.*

Mayor GUINTO

OFFICE OF THE CHAIRMAN OF THE EXECUTIVE COMMISSION  
MALACAÑAN PALACE  
BY THE CHAIRMAN OF THE EXECUTIVE COMMISSION  
EXECUTIVE ORDER No. 77

CREATING DISTRICT AND NEIGHBORHOOD ASSOCIATIONS AND DEFINING THEIR POWERS, DUTIES AND RESPONSIBILITIES.

**P**URSUANT to the authority conferred upon me as Head of the Central Administrative Organization by Order No. 1 and in connection with Order No. 3 of the Commander-in-Chief of the Imperial Japanese Forces in the Philippines, and upon the recommendation of the Executive Commission, the following rules and regulations governing the creation of district and neighborhood associations and defining their powers, duties and responsibilities, are hereby promulgated:

## CHAPTER I.—*Organization of District and Neighborhood Associations and their Supervision and Control*

SECTION 1. There shall be created a system of district and neighborhood associations in accordance with the provisions of these rules and regulations for the purpose of providing means for self-protection under joint responsibility and thus insuring the stability of the life of the people, through the maintenance of peace and order in area or areas under the jurisdiction of such district or neighborhood associations.

SEC. 2. District and neighborhood associations shall be organized by city and municipal mayors in accordance with the following standard: *Provided, however,* That with regard to families situated in group or residents living together within mining fields, factories or enterprises, all of whom cannot be organized into a district or a neighborhood association in accordance with the provisions of these rules and regulations, special measures may be considered.

(1) Neighborhood associations shall be organized on the basis of around ten families each (not less than five nor more than fifteen families) and district associations, on the basis of around ten neighbor-

TANGGAPAN NG CHAIRMAN NG KOMISION EHEKUTIBA  
PALASYO NG MALAKANYAN  
LAGDA NG CHAIRMAN NG KOMISION EHEKUTIBA  
KAUTUSANG TAGAPAGPAGANAP BLG. 77

NA LUMILIKHA NG MGA KAPISANANG PANG-PUROK AT NG MAGKAKAPIT-BAHAY AT NAGTATADHANA NG KANILANG MGA KAPANGYARIHAN, TUNGKULIN AT MGA PANANAGUTAN.

**S**A bisa ng kapangyarihang ipinagkatiwala sa akin bilang Pangulo ng Pangasiwaang Panglahat sa pamamagitan ng Kautusan Blg. 1 at sa nilalaman ng Kautusan Blg. 3 ng Kataastaasang Pamunuan ng Hukbong Imperial Hapones sa Pilipinas, at sa tagubilin ng Komisyon Ehekutiba, ang sumusunod na mga palatuntunan at kautusang susundin sa pagtatatag ng mga kapisanang pangpurok at ng magkakapit-bahay at nagtatadhana ng kanilang mga kapangyarihan, tungkulin at mga pananagutan, sa pamamagitan nito'y inihayag:

I KABANATA.—*Pagtatatag ng mga Samahang Pangpurok at Magkakapit-bahay at ang pangangasiwa at kapangyarihan sa kanila.*

PANGKAT 1. Itatatag ang isang uri ng mga Kapisanang pangpurok at Magkakapit-bahay, sangayon sa mga tadhana ng mga tuntunin at kautusang ito upang sumikhay ng mga paraang makapagtanggol sa sarili sa ilalim ng samasamang pananagutan at ng sa ganito'y matiyak ang katatagan ng buhay ng mga tao, sa pamamagitan ng pananatili ng kapayapaan at kaayusan sa pook o mga pook ng mapapailalim sa kapangyarihan ng nabanggit ng mga kapisanan ng pook o ng magkakapit-bahay.

PANG. 2. Ang mga kapisanan ng purok at magkakapit-bahay ay itatatag ng alkalde ng siyudad o ng bayan, sangayon sa mga sumusunod na patakaran: *Dapat unawain, gayon man,* Na sa mga maganakang nagkakatipon o ang mga naninirahang nagkakapisan sa mga bukid-minahan, pagawaan o hanap-buhay, na ang lahat ng ito'y hindi maaring maitatag na isang purok o isang kapisanan ng magkakapit-bahay, sangayon sa mga nilalaman ng tuntunin at kautusang ito, at paguukulan ng di karaniwang pagpapasiya:

(1) Ang mga kapisanan ng magkakapit-bahay ay itatatag sa pasimulang sampung maganakan o pamilya ang bawat isa (hindi kukulangin sa lima at lalabis

hood associations each (not less than five nor more than fifteen neighborhood associations). In case the number of families is less than five, these families may be incorporated with the neighborhood association in their vicinity. In case the number of neighborhood associations is less than five, they may be incorporated with the adjoining district association.

(2) District associations shall be organized as much as possible in accordance with the territorial jurisdiction of administrative districts of cities or municipalities. In case the number of families in a district of a city or municipality is not sufficient to constitute a district association, said city or municipality shall constitute a district association. In case, however, the number of families in a district is more than what is required for a district association, they shall be subdivided into several district associations. A neighborhood association shall be organized from among families situated near each other within the area or areas under the jurisdiction of a district association.

(3) In case more than two families are living together within a house, each house shall constitute a member unit of a neighborhood association: *Provided however*, That two or more houses may be grouped together to constitute a member unit of a neighborhood association, depending upon the circumstances.

SEC. 3. The city or municipal mayors shall, upon the completion of the organization of district and neighborhood associations, require the heads of families to jointly prescribe rules and regulations governing district and neighborhood associations as soon as possible, which shall be subject to the approval of the city mayor, in the case of a city, or of the provincial governor, in the case of municipalities. The matters to be prescribed in the rules and regulations mentioned above shall be, in general, as follows:

(1) Name of district or neighborhood association and area or areas under its jurisdiction;

(2) Matters concerning time table for duty and method of service of each member;

(3) Matters regarding meetings of district or neighborhood associations;

(4) Matters relating to expenditures of a district or a neighborhood association;

(5) Matters concerning punishment for negligence of duty, etc.;

(6) Matters regarding reward to, and relief of, persons who merit such reward or are in need of such relief within a district or a neighborhood association; and

(7) Such other matters as are considered necessary for the efficient and successful operation of a district or a neighborhood association.

sa labing-limang maganakan) at ang mga kapisanan ng purok ay sa pasimulang sampung kapisanan ng magkakapit-bahay ang bawa't isa (hindi kukulangin sa lima at lalabis sa labing-limang kapisanan ng magkakapit-bahay). Sakaling ang bilang ng maganakan ay kulang sa lima, sila'y maisasama sa kalapit na kapisanang pangpurok.

(2) Ang mga kapisanang pangpurok ay itatatag sa lalong marami hanggat mangyayari, sangayon sa mga naloloob sa kapangyarihan ng pangasiwaang pangpurok ng mga siyudad o mga bayan. Sakaling ang bilang ng mga pamilya sa isang purok ng isang siyudad o bayan ay hindi sapat upang bumoo ng isang kapisanang pangpurok, ang nabanggit na siyudad o bayan ay buboo ng isang kapisanang pangpurok. Sakali namang ang bilang ng mga maganakan sa isang purok ay labis sa kinakailangan para sa isang kapisanang pangpurok, sila'y babahagihin sa ilang kapisanang pangpurok. Ang samahan ng mga magkakapit-bahay ay itatatag ng mga maganakang magkakarating ang tirahan sa loob ng pook o mga pook na nailaliman ng kapangyarihan ng isang kapisanang pangpurok.

(3) Sakaling higit sa dalawang maganakan o pamilya ang tumitira sa isang bahay, ang bawa't bahay ay magiging isang kasapi ng isang kapisanan ng mga magkakapit-bahay. *Dapat unawan, gayon man*, Na maaaring pagsamahin ang dalawa o higit pang bilang ng mga bahay upang bumoo ng isang kasapi ng kapisanan ng magkakapit-bahay, sangayon sa mga pangyayari.

PANG. 3. Ang Alkalde ng siyudad o ng bayan, pagkatapos ng pagtatatag ng mga kapisanang pangpurok at magkakapit-bahay, ay magtatagubilin sa puno ng mga pamilya upang samasamang maglagda, sa lalong madaling panahon, ng mga alituntunin at kautusang paiiralin sa mga kapisanang pangpurok at sa magkakapit-bahay, sa ilalim ng pagpapatibay ng Alkalde ng Siyudad, kung sa siyudad, o ng punong lalawigan, kung sa mga bayan. Ang mga bagay na dapat matakda sa mga alituntunin at kautusang binabanggit sa unahan, lahat-lahat, ay ang mga sumusunod:

(1) Pangalan ng kapisanang pangpurok o ng pangmagkakapit-bahay at ang pook o mga pook na nasasakupan;

(2) Mga bagay tungkol sa oras at paraan ng paglilingkod ng isang kasapi;

(3) Mga bagay ukol sa pagpupulong ng mga kapisanang pangpurok at ng magkakapit-bahay;

(4) Mga bagay ukol sa mga gugulin ng isang kapisanang pangpurok o magkakapit-bahay;

(5) Mga bagay ukol sa kaparusahang ilalapat sa kapabayaan sa tungkulin, at iba pa;

(6) Mga bagay ukol sa gantingpala at abuloy sa mga taong karapatdapat sa naulit na gantingpala o mga mangangailangan ng naulit na abuloy, sa loob ng kapisanang pangpurok o ng magkakapit-bahay; at

(7) Yaong mga iba pang bagay na inaakalang kailangan upang maging mabisa at kasiyasiya ang mga gawain ng kapisanang pangpurok o ng mga magkakapit-bahay.



SEC. 4. The name of a district or a neighborhood association shall be known, as follows:

- (1) Neighborhood Association No. ....
- (2) District Association No. .... of the city or municipality of ....., Province of .....

SEC. 5. District or neighborhood associations shall be under the direction and control of the provincial governor concerned as well as of the city and municipal mayors concerned.

CHAPTER II.—*Officials of District and Neighborhood Associations; their Duties and Responsibilities and those of Heads of Families*

SEC. 6. There shall be a president in a district association and a leader in a neighborhood association. The president of a district association shall be designated by the city or municipal mayor from among the appropriate candidates within a district or a neighborhood association concerned, with the consent of the director of the branch office of the Military Administration: *Provided, however,* That those who come within any of the following heads shall not be designated as president of a district association nor as leader of a neighborhood association:

- (1) Those who have no regular profession or occupation or those who do not own real estate;
- (2) Those who are illiterate;
- (3) Those whose residence in an area or areas under the jurisdiction of a district or neighborhood association has been less than one year;
- (4) Those who are below twenty years of age; and
- (5) Ex-convicts.

Any person designated in accordance with the foregoing provisions shall not be allowed to refuse the said designation without justifiable cause.

SEC. 7. The positions of president of a district association and leader of a neighborhood association shall be honorary, and they shall not be allowed to receive any compensation in any form nor under any name: *Provided, however,* That this prohibition shall not apply in the case of reimbursements for actual expenses defrayed or return of actual good or goods furnished by the officers concerned.

SEC. 8. The term of office of the president of a district association or the leader of a neighborhood association shall be two years. In the case of a vacancy created due to death or resignation of the officer concerned before the termination of his or her term of office, the successor shall serve the remaining term of his or her predecessor.

SEC. 9. The duties of the president of a district association shall be as follows:

- (1) To remonstrate to or prevail upon residents within the area or areas under his jurisdiction not to commit illegal or unlawful acts.

PANG. 4. Ang pangalan ng kapisanang pangpurok o ng mga magkakapit-bahay ay makikilala, katulad ng mga sumusunod:

- (1) Neighborhood Association Blg. ....
- (2) District Association Blg. .... sa bayan o siyudad ng ....., Lalawigan ng .....

PANG. 5. Ang mga kapisanang pangpurok o magkakapit-bahay ay mapapailalim sa pamamahala at kapangyarihan ng punong lalawigang kinauukulan gayon din ng Alkalde ng siyudad o ng bayang kinauukulan.

IKA II KABANATA

PANG. 6. Magkakaroon ng isang pangulo ang kapisanang pangpurok at isang lider ang kapisanan ng mga magkakapit-bahay. Ang pangulo ng kapisanang pangpurok ay hihirangin ng alkalde ng siyudad o ng bayan buhat sa mga karapatdapat na kandidato sa loob ng kapisanang pangpurok o sa kinauukulang kapisanan ng mga magkakapit-bahay, sa pahintulot ng tagapamatnugot ng sangay ng tanggapan ng Pangasiwaang Hukbo; *Dapat unawain, gayin man,* Na yaong mga nasasaklaw na alin man sa mga sumusunod, ay hindi maihahalal na pangulo ng isang kapisanang pangpurok ni maging lider ng isang kapisanan ng mga magkakapit-bahay;

- (1) Yaong mga walang karaniwang hanap-buhay o gawain, o yaong walang pagaaring lupain o bahay;
- (2) Yaong mga hindi maalam sumulat at bumasa;
- (3) Yaong walang isang taong paninirahan sa pook o mga pook na kinatatagan ng kapisanang pangpurok o magkakapit-bahay;
- (4) Yaong kulang sa dalawangpong taon ang gulang; at
- (5) Yaong mga naparusahan.

Ang sinomang mahirang sa bisa ng sinusundang mga tadhana ay hindi maaaring tumangi sa nabangit na pagkahirang ng walang tapat na dahilan.

PANG. 7. Ang tungkulin ng pangulo ng isang kapisanang pangpurok o lider ng kapisanan ng magkakapit-bahay, ay pangdangal, at sila'y hindi mapahihintulatang tumanggap ng anomang gantingpala sa anomang paraan o sa anomang pangalan: *Gayon man,* Ang pagbabawal na ito ay hindi sumasaklaw sa pagbabayad sa kanyang mga nagugol o sa pagsasauli ng gamit o mga gamit na kanyang inilagay.

PANG. 8. Ang itatagal ng panunungkol ng pangulo ng isang kapisanang pangpurok o ng lider ng isang kapisanang magkakapit-bahay, ay dalawang taon. Sakaling magkaroon ng bakante dahil sa pagkamatay o pagbibitiw ng namumuno bago matapos ang kanyang panahon sa panunungkulan, ang makakahalili ay manunungkulan lamang sa loob ng panahong natitira sa kanyang hinalinhan.

PANG. 9. Ang mga tungkulin ng pangulo ng isang kapisanang pangpurok ay ang mga sumusunod:

- (1) Magsabi sa mga naninirahan sa loob ng pook o mga pook na nasa ilalim ng kanyang kapangyarihan, na huag gagawa, o iwasan ang paggawa, ng anomang gawaing labag sa batas;

(2) To direct leaders of neighborhood associations to take necessary measures for the guarding of the area or areas under his or her jurisdiction and to hold himself or herself responsible with regard thereto;

(3) To establish a system of rotation duty so as to post guards at important points or send residents on patrol for the purpose of keeping strict lookout or surveillance of the territory under his or her jurisdiction;

(4) In case of the receipt of a report concerning bandit or bandits or suspicious character or characters, to immediately report the same to the Constabulary officers or to the nearest Army force;

(5) To assist, in compliance with the directions of the Constabulary officers, in the apprehension of bandit or bandits, and suspicious character or characters; and in case of need, to take necessary measures for the apprehension of such elements; and

(6) To prepare a family census register of residents who have established their dwelling within the area or areas under his or her jurisdiction and to conduct periodical or temporary family surveys from time to time in order to verify the movement of the members of the families at all times.

SEC. 10. The duties of the leader of a neighborhood association shall be as follows:

(1) To direct heads of families to guard area or areas under his or her jurisdiction and to hold himself or herself responsible with regard thereto;

(2) To require heads of families or members thereof to be on guard at all times against bandit or bandits or suspicious character or characters.

(3) In case of the receipt of a report concerning bandit or bandits or suspicious character or characters, to immediately report the same to the police officers, the president of the district association to which he or she belongs, and to other competent authorities;

(4) To assist, in accordance with the directions of Constabulary officers, in the apprehension of bandit or bandits and suspicious character or characters; and in case of need, to take necessary measures with regard to the apprehension of the said elements; and

(5) To report to the president of the district association matters respecting any change in the members of a family, which he or she may have come to know personally or through information received from the resident or residents who are members of the neighborhood association of which he or she is the leader.

SEC. 11. The duties and responsibilities of heads of families shall be as follows:

(1) To receive directions of the president of a district association and of the leader of a neighborhood association with regard to the guarding of the area or areas under the jurisdiction of the neighborhood association of which they are members.

(2) Magutos sa mga lider ng mga kapisanang magkakapit-bahay na gumawa ng mga kinakailangang hakbang upang mabantayan ang pook o mga pook na nasa ilalim ng kanyang pamamahala, at panagutan niya ang katuparan nito;

(3) Gumawa ng isang paraan ng paghahalinhan ng panunungkulan upang malagyan ng mga bantay ang mahahalagang mga katatayuan o magpadala ng mga naninirahang tataliba upang lubos na matingnan at mabantayan ang lahat ng pook na kanyang nasasakupan;

(4) Kung sakaling makatanggap ng isang patalastas na may tulisan o mga tulisan o kahinahinalang tao o mga tao, ay kailangang agad-agad na magbigay alam sa pamunuan ng Konstabularya o sa pinakamalapit na himpilang hokbo;

(5) Tumulong, bilang katuparan sa mga tagubilin ng mga pamunuan ng Konstabularya, sa pagdakip sa tulisan o mga tulisan, at sa mga kahinahinalang tao o mga tao; at sakaling kakailanganin, ay gumawa ng mga nararapat na paraan upang madakip ang nabanggit na mga tao; at

(6) Maghanda ng talaan ng mga pamilyang naninirahan sa loob ng pook o mga pook na nasa ilalim ng kanyang kapangyarihan at gumawa ng manakana o pangsamantalang pagsisiyasat sa mga pamilya upang matiyak sa lahat ng sandali ang kilos ng mga pamilya.

PANG. 10. Ang mga tungkulin ng lider ng isang kapisanang magkakapit-bahay, ay ang mga sumusunod:

(1) Magutos sa mga ulo ng pamilya na magbantay sa pook o mga pook na kanyang nasasakupan at managot sa bagay na ito;

(2) Magtagubilin sa mga ulo ng mga pamilya, o sa mga kaanakan nito, na magbantay sa lahat ng oras laban sa tulisan o mga tulisan o kahinahinalang tao o mga tao;

(3) Sakaling tumanggap ng patalastas ukol sa tulisan o mga tulisan o kahinahinalang tao o mga tao, ay magbigay alam sa madaling panahon sa puno ng pulis, sa pangulo ng kapisanang pangpurok na kanyang kinanaaniban, at sa iba pang mga maykapangyarihan;

(4) Tumulong, sangayon sa mga iniuutos ng mga namumuno sa Konstabularya, sa pagdakip sa tulisan o mga tulisan at sa kahinahinalang tao o mga tao; at sakaling kakailanganin, ay gumawa ng kailangang hakbang upang madakip ang nasabing mga tao; at

(5) Magbigay alam sa pangulo ng kapisanang pangpurok ng mga bagay na maykinalaman sa pagbabago ng mga kasapi sa isang pamilya na kanyang malalaman o sa natanggap niyang pabalita buhat sa naninirahan o mga naninirahan na kasapi sa kapisanan ng magkakapit-bahay na kanyang pinaglilideran.

PANG. 11. Ang mga tungkulin at pananagutan ng mga ulo ng mga pamilya ay ang mga sumusunod:

(1) Tumanggap ng mga utos ng pangulo ng isang kapisanang pangpurok at ng lider ng isang kapisanan ng magkakapit-bahay, na maykinalaman sa pagbantay ng pook o mga pook na nasasaklaw ng isang kapisanan;

(2) When on duty by themselves or through the member or members of their families, to be on guard against activities of bandit or bandits or suspicious character or characters;

(3) In case of discovery of bandit or bandits or suspicious character or characters, to report the same immediately to the Constabulary officers, the leader of a neighborhood association, or other competent authorities; and

(4) In case of any change in the family census register, such as birth, death or other family events, to report same to the leader of the neighborhood association to which they belong.

### CHAPTER III.—Census Taking

SEC. 12. In taking the census, as referred to in the next preceding chapter, not only shall the movements of the present residents within an area or areas be surveyed but also the character and conduct as well as the living conditions of such residents shall be observed.

SEC. 13. The president of the district association shall take the census of residents in the district under his or her jurisdiction in June and December of every year: *Provided*, That the census shall also be taken every time when the mayor of a city or municipality orders him or her to do so. The leaders of neighborhood associations shall take the census of the residents within the area or areas under their jurisdiction every other month. In conducting the survey mentioned in the next preceding section, the president of a district association shall carry along with him the family census register while the leader of a neighborhood association shall conduct his survey based upon the "monpai" (a wooden residential plate).

SEC. 14. Upon completion of the survey mentioned in the foregoing section, the leader of a neighborhood association shall make a report to the president of the district association to which he or she belongs; and in turn, the president of a district association shall make a report thereof to the city or municipal mayor concerned.

SEC. 15. The head of each family shall, for the convenience of the one taking the family census, display a "monpai" in a conspicuous place at the entrance of his or her house and shall promptly make corrections thereof in case any movement among the members of his or her family, such as birth, death, and other family events, has taken place.

SEC. 16. In case of the discovery of any such movement of the members of a family as indicated in the next preceding section, within the area or areas under his or her jurisdiction, the leader of a neighborhood association shall make report thereof to the president of a district association, whereupon

(2) Kung naglilinkod ng sarili o sa pamamagitan ng kaanak o mga kaanak ng kanyang pamilya, ay magmamasid sa mga gawain ng tulisan o mga tulisan o ng kahinahinalang tao o mga tao;

(3) Sakaling makatuklas ng tulisan o mga tulisan o ng kahinahinalang tao o mga tao, ay magbigay alam ka-agad sa puno ng Konstabularya, sa lider ng kapisanan ng magkakapit-bahay, o sa ibang mga may-kapangyarihan; at

(4) Sakaling magkaroon ng anomang pagbabago sa talaan ng pamilya, gaya ng panganganak, kamatayan o ibang pangyayari sa pamilya, ay dapat magbigay alam sa lider ng kapisanang magkakapit-bahay na kanyang kinabibilangan.

### IKA III KABANATA.—Pagkuha ng sensu

PANG. 12. Sa pagkuha ng "sensu", gaya ng nabanggit sa sinusundang bahagi, hindi lamang ang mga kilos ng mga kasalukuyang naninirahan sa loob ng isang pook o mga pook ang dapat na alamin, kundi yaon din namang mga hilig, ugali at kalagayan sa pamumuhay ng mga naninirahan, ay dapat na matyagan.

PANG. 13. Ang pangulo ng kapisanang pangpurok ay kukuha ng "sensu" ng mga naninirahan sa purok na nasa ilalim ng kanyang kapangyarihan tuwing Hunyo at Disyembre ng bawa't taon: *Dapat unawain*, Na makakukuha din ng "sensu" kailan ma't iutos ng alkalde ng siyudad o ng bayan na ito'y gawin. Ang mga lider ng mga kapisanang magkakapit-bahay ay kukuha ng "sensu" ng mga naninirahan sa loob ng pook o mga pook na nasa ilalim ng kanyang kapangyarihan, tuwing ikalawang buan. Sa pagsasagawa ng pagsisiyasat na tinutukoy sa sinundang pangkat, ang pangulo ng isang kapisanang pangpurok ay magdadala ng "sensu" ng pamilya, samantalang ang lider ng isang kapisanang magkakapit-bahay ay gagawa ng kanyang pagsisiyasat sa pamamagitan ng "mompai" (isang karatulang tabla).

PANG. 14. Pagkatapos ng pagsisiyasat na binabanggit sa sinundang pangkat, ang lider ng kapisanan ng mga magkakapit-bahay ay gagawa ng ulat sa pangulo ng kapisanang pangpurok na kanyang kinaaaniban; at sa isang dako, ang pangulo ng isang kapisanang pangpurok ay gagawa naman ng ulat sa alkalde ng siyudad o ng bayang kinauukulan.

PANG. 15. Ang ulo ng bawa't pamilya, sa ikaaalwan ng kumukuha ng sensu ng pamilya, ay dapat maglagay ng "mompai" sa isang hayag na katatayuan sa pagpasok sa kanyang bahay at gumawa ng madaling yang pamilya, katulad ng panganganak, pagkamatay, pagtutuwid kung nagkaroon ng pagbabago sa kanat-iba pang pangyayari sa pamilya.

PANG. 16. Sakaling matuklasan ang anomang pagbabago ng mga kaanakan ng isang pamilya katulad ng isinasaad sa unahan ng sinusundang pangkat, sa loob ng pook o mga pook na nasa ilalim ng kanyang kapangyarihan, ang lider ng kapisanan ng mga magkakapit-bahay ay mag uulat ng ganitong pangyayari

the latter shall make adjustment of the family census register by making the necessary entries therein. The same step shall be taken in case a report is made by the heads of families themselves, concerning the movement of the members of their own families.

SEC. 17. The form of a "monpai" and the family census register shall be prescribed later.

#### CHAPTER IV.—*Expenses of District and Neighborhood Associations*

SEC. 18. Expenses incurred for a district or a neighborhood association shall, in principle, be borne by the heads of families and shall be imposed and collected by the president of a district association in January of every year. The share of such expenses to be borne by a head of family shall be determined and apportioned by the city or municipal mayor concerned after taking into consideration the financial and other circumstances of the head of family concerned. The dues to be borne by a head of family may be paid by installments depending upon the circumstances.

SEC. 19. The budget for the next fiscal year of a district association shall be prepared by its president during the month of December of the previous year, shall be posted for publication at a conspicuous place, and shall be subject to the prior approval of the city or municipal mayor concerned.

SEC. 20. The president of a district association shall prepare a financial statement and submit a report to the city or municipal mayor concerned regarding the expenses of the association, within one month after the lapse of the fiscal year. The financial statement shall be posted for publication at a conspicuous place.

SEC. 21. The president of a district association shall provide himself with the necessary books of accounts (the register of collections and the register of expenditures) so that the revenues and expenditures may be shown in a clear manner.

SEC. 22. The dues to be paid by the members of a district or a neighborhood association and the fines imposed on account of negligence or other faults shall be placed in the custody of the president of a district association. Such dues and fines shall be deposited in the Postal Savings Bank or in a stable banking institution.

SEC. 23. The office of the leader of a neighborhood association shall be located at his or her residence and that of the president of a district association, at his or her residence or at some other appropriate locality.

#### CHAPTER V.—*Penal Provisions*

SEC. 24. The president of a district association or the leader of a neighborhood association shall be punished by a fine of not more than fifty pesos when:

(a) He or she commits injustice in abuse of his or her authority;

sa pangulo ng kapisanang pangpurok, at ito nama'y gagawa ng pagaayos sa sensu ng pamilya sa pama-magitan ng pagawa ng kailangang tala. Ganito na ring hakbang ang dapat gawin sakaling ang magbigay alam ay ang mga ulo ng kanilang pamilya, tungod sa kilos ng mga kaanakan ng sariling pamilya.

PANG. 17. Ang ayos ng "mompai" at ang talaan ng pamilya ay itatadhana sa bandang huli.

#### MGA GUGOL NG MGA KAPISANANG PANGPUROK NG MGA MAGKAKAPIT-BAHAY

PANG. 18. Ang mga gugol ng kapisanang pangpurok o ng magkakapit-bahay ay magbubuhay, kung sakali, sa mga ulo ng mga pamilya. Ito'y iaatang sa lilikumin ng pangulo ng kapisanang pangpurok tuwing Inero ng bawat taon. Ang ambag sa nasabing mga gugol na sasagutin ng ulo ng pamilya ay pasisiyahan at pagaayawayawin ng kinauukulang alkalde ng siyudad o ng bayan, matapos na isaalangalang ang pamimilak at iba pang kalagayan ng ulo ng pamilya. Ang hulihang pagbabayaran ng ulo ng pamilya ay maaaring hulugan sangayon sa mga pangyayari.

PANG. 19. Ang gugulin para sa susunod na taon ng isang kapisanang pangpurok ay ihahanda ng kanyang pangulo sa buan ng disyembreng tatalikdan, ididikit upang sumakaalaman ng lahat, sa isang hayag na pook, at bago magkabisa ay kailangan ang pagpapatibay ng alkalde ng siyudad o bayang kinauukulan.

PANG. 20. Ang pangulo ng isang samahang pangpurok ay maghahanda ng isang talaan sa pananalapi at maghaharap ng ulat sa kauukulang alkalde ng siyudad o ng bayan tungkol sa mga nagugol ng kapisanan sa loob ng isang buan pagkatapos ng taon. Ang ulat sa pananalapi ay ididikit sa isang hayag na pook upang sumakaalaman ng lahat.

PANG. 21. Ang pangulo ng isang kapisanang pangpurok ay maghahawak ng kailangang mga aklat-kuentahan (mga talaan ng mga nalilikom at ang talaan ng mga nagugugol) upang ang pumapasok at nagugugol na salapi ay maipakita ng maliwanag.

PANG. 22. Ang mga butaw o cuota na ibabayad ng mga kasapi ng isang kapisanang pangpurok o ng magkakapit-bahay at ang mga multa na pagbabayaran dahil sa pagkapabaya o ibang pagkakasala ay ilalagay sa pagiingat ng pangulo ng kapisanang pangpurok. Ang nasabing mga butaw at multa ay ilalagak sa Postal Savings Bank o sa isang matatatag na banko.

PANG. 23. Ang tanggapan ng lider ng kapisanan ng mga magkakapit-bahay ay ilalagay sa kanyang tirahan at ang sa pangulo ng isang kapisanang pangpurok, ay sa kanyang tirahan o sa ibang nababagay na lugal.

#### IKA V KABANATA.—*Mga tadhana ng kaparusahan*

PANG. 24. Ang pangulo ng kapisanang pangpurok o ang lider ng kapisanan ng mga magkakapit-bahay ay parurusahan ng multa nahindi lalampas sa limampung piso kung:

(a) Siya'y makagawa ng labag sa katarungan sa pagmamalabis sa kanyang kapangyarihan;

(b) Me or she divulges the secrets of the member or members of the association which he or she has come to know because of his or her office, for no justifiable cause; and

(c) He or she has violated the provisions of this Executive Order.

SEC. 25. In case any resident within an area or areas under the jurisdiction of a district association establishes connection with, or follows or tries to follow the direction of, or conceals or assists or tries to assist a bandit or bandits, not only shall the resident concerned be punished in accordance with existing laws or orders, but the leader of the neighborhood association as well as the president of the district association concerned shall also be punished by a fine of not more than ten pesos: *Provided, however,* That said fines shall not be imposed in case the leader of the neighborhood association or the president of the district association concerned turns the criminal over to the authorities.

SEC. 26. In case a resident of the area or areas under the jurisdiction of a neighborhood association turns out to be a felonious criminal, the head of each family shall be punished by a fine of not more than ten pesos within the neighborhood association: *Provided, however,* That said fine shall not be imposed in case the heads of families shall turn the said criminal over to the authorities.

SEC. 27. A fine of not more than twenty pesos shall be imposed in the following cases:

(1) Those who have failed to perform their duties by not making prompt report, as required in this Order.

(2) Those who refuse to follow the directions of the Constabulary officers upon the apprehension of subversive elements or who fail to render cooperation despite the request to do so, without justifiable cause.

#### CHAPTER VI.—*Supplementary Provisions*

SEC. 28. The area or areas where provisions of this Executive Order shall be enforced and the date of their enforcement shall be prescribed later.

Done in the City of Manila, Philippines, this 7th day of August, 1942.

(Sgd.) JORGE B. VARGAS

*Chairman of the Executive Commission*

APPROVED by the Director General of the Japanese Military Administration on August 8, 1942.

(b) Kanyang isiwalat ang mga lihim ng kasapi o mga kasapi ng kapisanan na kanyang nalalaman dahil sa kanyang tungkulin ng walang sapat na dahilan; at

(c) Siya'y lumabag sa mga tadhana ng Kautusang Tagapagpaganap na ito.

PANG. 25. Sakaling ang isang naninirahan sa isang pook o mga pook sa ilalim ng kapangyarihan ng kapisanang pangpurok ay makipagunawaan sa, o sumunod o tangkaing sumunod sa mga ipinaguutos ng, o magtakip o tumulong o magtangkang tumulong sa isang tulisan o mga tulisan, ay hindi lamang ang mga naninirahang kinauukulan ang maparurusahan sangayon sa kasalukuyang mga batas o kautusan, kundi ang lider man ng kapisanan ng mga magkakapitbahay gaya rin naman ng pangulo ng kapisanang pangpurok na kinauukulan ay mapaparusahan din ng multa na hindi lalampas sa sampóng piso: *Dapat unawain, gayon din,* Na ang nabanggit na mga multa ay hindi ipapataw sakaling ang salarin ay ibigay sa mga maykapangyarihan ng lider ng kapisanan ng magkakapitbahay o ng pangulo ng kapisanang pangpurok na kinauukulan.

PANG. 26. Sakaling ang naninirahan sa isang pook o mga pook sa ilalim ng kapisanan ng magkakapitbahay ay maging taksil at salarin, ang ulo ng bawat pamilya ay parurusahan ng multa na hindi lalampas sa sampóng piso sa loob ng kapisanan ng mga magkakapitbahay: *Dapat unawain, gayon man,* Na ang nabanggit na multa ay hindi ipapataw sa mga ulo ng pamilya sakaling ibigay nila ang salarin sa mga maykapangyarihan.

PANG. 27. Multa na hindi lalampas sa dalawangpóng piso ang ipapataw sa mga sumusunod na pangyayari:

(1) Yaong mga hindi nagsitupad ng kanilang tungkulin sa di ka-agad paggawa ng report, katulad sa hinihingi ng Kautusang ito;

(2) Yaong mga sumusuay sa utos ng mga puno ng Konstabularya ukol sa pagdakip sa mga masasamang tao o yaong hindi tumulong, bagamang hiniling sa kanya, ng walang sapat na kadahilanan.

#### IKA VI KABANATA.—*Mga dagdag na tadhana*

PANG. 28. Ang pook o mga pook na pagpapairalan sa mga tadhana ng Kautusang Tagapagpatupad na ito at ang araw ng sa kanilang pagpapairal, ay ipasisiya sa huli.

Inilagda sa lungsod ng Maynila, Pilipinas, ngayong ika-7 araw ng Agosto, 1942.

(May-lagda) JORGE B. VARGAS

*Pangulo ng Pangasiwaang Panglahat*

SINANGAYUNAN ng Kataastaasang Pamunuan ng Hukbong Impereyal Hapones ngayong ika-8 araw ng Agosto, 1942.

**RULES AND REGULATIONS  
FOR NEIGHBORHOOD ASSOCIATIONS**

**W**E, the undersigned heads of families, hereby jointly prescribe the following rules and regulations to govern the neighborhood association to which we belong, in accordance with the provisions of section 5 of Executive Order No. 77 of the Chairman of the Executive Commission.

Name of family head	Address
1. ....	.....
2. ....	.....
3. ....	.....
4. ....	.....
5. ....	.....
6. ....	.....
7. ....	.....
8. ....	.....
9. ....	.....
10. ....	.....
11. ....	.....
12. ....	.....
13. ....	.....
14. ....	.....
15. ....	.....

**I. NAME AND AREA**

The name of this association shall be **NEIGHBORHOOD ASSOCIATION** No. .... of ..... Street, Barrio ....., and the area of its jurisdiction is as follows:

(Description of area as designated by the authorities concerned)

**II. MEMBERS**

A list of the individual members of the families which compose this Association, together with a statement of the address, age, sex and occupation of each, is hereto attached.

**III. OFFICERS OF THE ASSOCIATION—THEIR DUTIES AND OBLIGATIONS**

1. Besides the Leader of the association, who shall be designated by the Municipal Mayor (City Mayor in city) with the consent of the Director of the Branch Office of the Military Administration (sec. 6, Executive Order No. 77), there shall be chosen by the Leader a Secretary who shall help him in the discharge of his duties. Said Secretary shall hold office at the pleasure of the Leader who appointed him, and should not possess any of the disqualifications enumerated in section 6 of Executive Order No. 77.

2. The Leader shall perform all the duties and functions assigned to him under the provisions of Executive Order No. 77. He shall turn over immediately all funds of the association collected by him to the President of the District Association.

**PATAKARAN AT ALITUNTUNIN NG KAPISANAN  
NG MGA MAGKAKAPIT-BAHAY**

**K**AMING mga nakalagda sa ibaba nito, mga ulo ng magaanak, ay nagkakaisang maglagda ng sumusunod na patakaran at alituntunin ng Kapisanang Magkakalapit-bahay na aming kinasasapian, sangayon sa mga tadhana ng pangkat 5 ng Kautusang Tagapagpaganap Blg. 77 ng Pangulo ng Komisyon Tagapagpaganap:

Pangalan ng ulo ng mag-aanak	Tirahan
1. ....	.....
2. ....	.....
3. ....	.....
4. ....	.....
5. ....	.....
6. ....	.....
7. ....	.....
8. ....	.....
9. ....	.....
10. ....	.....
11. ....	.....
12. ....	.....
13. ....	.....
14. ....	.....
15. ....	.....

**I.—PANGALAN AT LUWANG**

Ang pangalan ng kapisanang ito ay Kapisanan ng Magkakalapit-bahay Blg. ...., sa daang ....., Nayon ó purok ng ..... at ang pook na nasasakupan ay ang sumusunod:

(Ang luwang ay ipasisiya ng mga kinauukulang maykapangyarihan)

**II.—MGA KASAPI**

Ilalakip dito ang isang talaan ng mga kasapi ng mga mag-aanak na bumuboo ng Kapisanang ito, kasama ang ulat ng kanilang tirahan, gulang, pagkatao at hanap-buhay.

**III.—MGA MAMUMUNO SA KAPISANAN—ANG KANILANG TUNGKULIN AT PANANAGUTAN**

1. Tangi sa Lider ng Kapisanan na hihirangin ng Alkalde Munisipal (Alkalde ng Siyudad), na may pahintulot ng Tagapamahala ng Sanga ng Tanggapan ng Pangasiwaang Hukbo (Pangkat 6, Kautusang Tagapagpaganap Blg. 77), ang Lider ay hihirang ng isang Kalihim na makakatulong niya sa pagsasagawa ng Kanyang mga tungkulin. Ang nabanggit na kalihim ay manunungkulan hanggang kakailanganin ng Lider na humirang sa kanya, at ito'y hindi masasaklaw ng Tuntuning Blg. 6 ng Kautusang Tagapagpaganap Blg. 77, na nauukol sa mga taong hindi nababagay atangan ng tungkulin.

2. Ang Lider ay tutupad ng lahat ng tungkulin at gawaing iaatang sa kanya sa ilalim ng mga tadhana ng Kautusang Tagapagpaganap Blg. 77. Isusulit niya sa Pangulo ng Kapisanang Pampook ang lahat ng salaping kanyang malilikom.

3. The Secretary shall act in the absence of the Leader and shall be the custodian of the minutes-books, property and records of the association. He shall take down the minutes of the meetings, and perform all clerical work for the Leader, and shall assist the Leader in the collection of dues, fees, fines, and the like.

4. In case of a vacancy created due to death or resignation of the Leader, the Secretary shall at the first opportunity communicate such facts to the President of the District Association of which this neighborhood association is a member who in turn shall take the proper steps for the designation of a new leader by the Municipal Mayor (City Mayor in city). Until said vacancy is filled, the Secretary shall act as Leader, unless the President of the District Association shall have appointed an Acting Leader.

#### IV. MEETINGS

1. The meeting of the association shall be held on the first Sunday of every month at ..... at the house of the Leader at .....

2. The special meetings of the association shall be held at any time upon call of the Leader or of the Municipal Mayor (City Mayor in city) whenever there is an urgent necessity for them. They shall be held at the house of the Leader unless otherwise indicated in the call.

3. Attendance of all heads of families shall be obligatory in both regular and special meetings.

4. Members of the families may be present in the meetings and take part in the deliberation if they so desire.

5. In case of unavoidable absence or illness of the heads of families, he or she may designate any member of his or her family to represent him or her in the meetings. To avoid the non-representation of families in the meetings, there shall be a standing written designation filed with the Secretary of the Association. The absent head of the family shall at the first opportunity submit his reasons for being absent in writing to the Leader.

6. All meetings shall be presided by the Leader except in the case of special meetings when the Municipal Mayor (City Mayor in city) may preside at his discretion.

7. The minutes of each meeting shall be taken and noted down in an official minutes book by the Secretary. They shall be numbered and arranged chronologically according to dates. The minutes shall be subject to examination at any time by supervisors and agents of the Bureau of Local Governments, authorized official representatives of the Municipal Mayor (City Mayor in city) and the President of the District

3. Ang Kalihim ay siyang tutupad ng tungkulin ng Lider kung ito'y di makatutupad; at siya ang mag-iingat ng mga katitikan ng mga pinaguusapan, pag-aari at mga kasulatan ng Kapisanan. Kanyang isusulat ang mga katitikan ng mga pagpupulong at tungkulin niya ang maging tagasulat ng Lider, at tutulong sa Lider sa paglikom ng mga butaw, ambag, multa at iba pa.

4. Sakaling magkakaroon ng bakante dahil sa pagkamatay ó pagbibitiw ng Lider, ang kalihim, sa unang pagkakataon, ay ipagbibigay-alam ang naturang pangyayari sa Pangulo ng Kapisanang Pampook na kinabibilangan ng Kapisanan ng Magkakalapit-bahay na ito; at yaon naman ay gagawa ng kailangang hakbang upang makahirang ng bagong Lider ang Alkalde Municipal (Alkalde ng Siyudad). Hanggang hindi natatakpan ang nabanggit na bakante, ang Kalihim ay siyang tutupad ng pagka-lider, maliban na lamang kung ang Pangulo ng Kapisanang Pampook ay maglagay ng pang-samantalang lider.

#### IV.—MGA PULONG

1. Ang pulong ng kapisanan ay idaraos tuwing unang araw ng Linggo ng baw't buwan sa ..... at sa bahay ng Lider sa .....

2. Ang di pangkaraniwang mga pulong ng kapisanan ay idaraos sa anomang panahon sa tawag ng Lider ó ng Alkalde Municipal (Alkalde ng Siyudad) kailan man at magkakaroon ng madaliang pangangailangan. Ang mga ito'y idaraos sa bahay ng Lider, maliban lamang kung iba ang sinasabi sa paanyaya.

3. Ang pagdalo sa pulong ng mga ulo ng mag-aanak, maging sa mga pulong na karaniwan at di karaniwan, ay sapilitan.

4. Ang mga kaanib sa mga mag-aanak ay maaaring humarap sa mga pulong at makihalo sa paguusap kung ito ang kanilang nanaisin.

5. Sakaling ang mga ulo ng mag-aanak ay hindi makadalo sanhi sa di maiwasang kapansanan ó karamdaman, siya'y maaaring maglagay sa alin man sa mga kagawad ng kanyang mag-aanak na kakatawan sa kanya sa pulong. Upang huwag mawalan ng kinatawan sa mga pulong ang mga mag-aanak, ay kailangang sila'y magharap sa Kalihim ng isang kasulatang nagtatadhana ng kanilang kinatawan. At, sa unang pagkakataon, ay kailangang magharap sa Lider ng isang sinulat na pangangatwiran kung bakit hindi siya makadadalo sa pulong.

6. Ang lahat ng pulong ay pangunguluhan ng Lider, matangi lamang ang mga pulong na di pangkaraniwan na ang Alkalde Municipal (Alkalde ng Siyudad) ang mangungulo, kung siyang nanaisin nito.

7. Ang katitikan ng baw't pulong ay isusulat ng Kalihim sa isang aklat-opisyal; lalagyan ng mga bilang at aayusing sunud-sunod sang-ayon sa mga petsa. Ang mga katitikan ay maaaring siyasatin sa anomang oras ng mga tagapagmasid at mga kinatawan ng Kawanihan ng mga Pamahalaang Bayan, kinatawang opisyal ng Alkalde Municipal (Alkalde ng Siyudad) at ng Pangulo ng Kapisanang Pampook na kinabibilangan

Association of which this neighborhood association is a member. Heads and members of families shall have access to said minutes' books only with the written permission of the Leader.

8. The Secretary shall prepare and submit copies of all proceedings within ten days after every meeting to the President of the District Association of which this neighborhood association is a member.

#### V. EXPENSES

1. Each head of the family shall pay an annual fee of ₱..... and the monthly due of ₱....., payable in whole or in installment. The annual fee shall be paid on or before December 31 and the due on or before the end of the month. A surcharge of ..... per cent shall be collected for every year in arrear in the case of the annual fee and ..... per cent for every month in arrear in the case of the monthly due. Official receipts shall be issued for each payment under the signature of the Leader. These dues, fees and surcharges together with their manner of payment shall be with the approval of the Municipal Mayor (City Mayor in city) and the funds accruing from these collections shall be immediately turned over to the President of the District Association.

2. Actual expenditures for transportation, stationeries, stamps and other necessary expenses incurred for the association shall be presented in each regular meeting for approval and forwarded to the President of the District Association for payment.

3. In case the association desires to give for purposes of relief or reward to a member which shall be paid, not from the general fund but from special collections to be made, as the circumstances may warrant, the association shall pass a measure setting for the amount and the proposed apportionment. This measure shall be submitted thru the President of the District Association of which this neighborhood association is a member, to the Municipal Mayor (City Mayor in city) for approval, and no collections shall be made until it is approved.

4. All the books and other records of the association shall be open for inspection and investigation at any time by agents and supervisors of the Bureau of Local Governments, the authorized official representatives of the Municipal Mayor (City Mayor in city) and the President of the District Association of which this neighborhood association is a member.

5. The members of the families of the association shall have access to the books and other records only with the written permission of the Leader.

#### VI. REWARD AND RELIEF

1. A reward not exceeding ₱50 shall be given to any member who shall perform the following meritorious acts:

ng Kapisanan ng Magkakalapit-bahay na ito. Ang nasabing aklat-katitikan ay bukas sa mga ulo at mga galamay ng mga mag-aanak, kailan ma't may nasusulat na pahintulot ang Lider.

8. Ang Kalihim ay gagawa ng mga salin ng lahat ng mga pinagusapan at sa loob ng sampung araw pagkatapos ng pulong, ay ihaharap sa Pangulo ng Kapisanang Pampook na kinabibilangan ng Kapisanang Magkakalapit-bahay na ito.

#### V.—MGA GUGOL

1. Bawa't ulo ng mag-aanak ay magbabayad ng taunang butaw na ₱....., at ng buwanang ambag na ₱....., na babayaran ng minsanan ó hulugan. Ang taunang butaw ay babayaran sa ó bago dumating ang ika 31 ng Disyembre at ang buwanang ambag ay babayaran sa tuwing katapusan ó bago matapos ang buwan. Papatawan ng ..... sa isang daan ang bawa't taunang butaw na hindi mabayaran at ..... sa isang daan sa bawa't buwanang ambag na di mabayaran. Bawa't pagbabayad ay bibigyan ng katibayang opisial na may lagda ng Lider. Ang mga butaw, ambag at tubong ito pati ng kanilang pagbabayad ay nangangailangan ng pagpapatibay ng Alkalde Municipal (Alkalde ng Siyudad) at ang matitipon sa mga singil na ito ay madaliang isusulit sa Pangulo ng Kapisanang Pampook.

2. Ang mga gugol sa mga sasakyan, papel, selyo at iba pang mga kailangang gugol para sa Kapisanan, ay ihaharap sa tuwing karaniwang pulong upang mapagtibay at maipadala sa Pangulo ng Kapisanang Pampook at nang mabayaran.

3. Sakaling ang kapisanan ay magnanais magbigay ng abuloy ó gantimpala sa isang kasapi na ang ibabayad ay hindi kukunin sa salapi ng Kapisanan kundi sa di-karaniwang ambagan, ayon sa hinihiling ng mga pangyayari, ang kapisanan ay magpapatibay ng isang kapasiyahan na nagtatakda ng halaga ng igagantimpala at ang halagang dapat iabuloy ng bawa't kasapi. Ang kapasiyahang ito ay ihaharap sa Alkalde Municipal (Alkalde ng Siyudad) sa pamamagitan ng Pangulo ng Kapisanang Pampook na kinaaniban ng Kapisanan ng Magkakalapit-bahay na ito, upang mapagtibay, at hindi makapaniningil hanggang ang pagpapatibay ng Alkalde ay hindi natatanggap.

4. Ang lahat ng mga aklat at iba pang kasulatan ng kapisanan ay bukas para sa pagsisiyasat at pagsusuri ng mga kagawad at tagasiyasat ng Kawanihan ng Pamahalaang Bayan, ng kinatawan ng Alkalde Municipal (Alkalde ng Siyudad) at ng Pangulo ng Kapisanang Pampook na kinaaniban ng Kapisanan ng Magkakalapit-bahay na ito.

5. Ang mga kagawad ng mga mag-aanak na kasapi sa kapisanan ay makapagsisiyasat sa mga aklat at iba pang mga kasulatan kung may nasusulat na pahintulot ang Lider.

#### VI.—GANTIMPALA AT ABULOY

1. Isang gantimpalang hindi lalampas sa ₱50.00 ang ipagkakaloob sa bawa't kasapi na makaganap ng mga kapuripuring gawaing sumusunod:



- (a) For outstanding valor in the apprehension or arrest of persons wanted by the authorities.
- (b) For acts of heroism as saving of an individual's life under perilous circumstances.
- (c) Prevention of the commission of criminal acts.
- (d) Prevention of conflagrations, epidemics and like calamities.

2. Immediately after performing any of the acts enumerated above, same must be reported by the Leader of the association to the Senior Inspector of the Constabulary, who shall conduct the necessary investigation and who shall submit the detailed report of his findings thereon together with his recommendation, through the President of the District Association, to the Municipal Mayor (City Mayor in city), for final decision.

3. A service bar shall be awarded to any member who has performed patrol duty on the day and time assigned to him for six months continuously. The awarding of service bars shall be based upon the records kept by the association.

4. The distribution of awards shall be made public and attended by appropriate ceremonies prescribed by the President of the District Associations of which this neighborhood associations is a member in the presence of the Municipal Mayor (City Mayor in city) or his authorized representative, other municipal officials and leaders of the other associations belonging to this District Association.

5. In case of death of any member of the association, a relief of not more than ₱5 shall be given for funeral expenses. In addition to this, each family head may also be requested to contribute in accordance with his financial circumstances to raise an amount which the association may deem necessary as additional relief to the family of the deceased, if the person who died is the main support of the family, with the approval of the Municipal Mayor (City Mayor in city) upon the recommendation of the President of the District Association. No collection for purposes of relief shall be undertaken by individual members of the association.

6. In case the head of a family or the one who is the main support of the family becomes ill or incapacitated and has no means of earning a living, a relief of ₱2 a week shall be given to the family until he or she has fully recovered, but in no case shall it exceed ten weeks.

7. All cases of relief shall be investigated by the Leader of the Neighborhood Association and shall be approved by the President of the District Association of which this Neighborhood Association is a member, to determine whether they are deserving cases for relief or not. The foregoing reliefs shall be borne by the Neighborhood Association to which the member or members entitled belong. Applicants for relief found not giving the true circumstances of their economic conditions shall be reported to the Senior Inspector of the Constabulary for whatever action this official may deem proper, besides losing all rights to said relief.

- (a) Sa katapangang ipinamalas sa pagdakip ó paghuli sa mga taong pinaghahanap ng mga maykapangyarihan;
- (b) Sa pagpapamalas ng kabayanihang katulad ng pagsagip sa isang taong nasa panganib ang buhay;
- (c) Sa pagpigil sa mga gawang makasalanan;
- (d) Sa pagpigil sa paglaganap ng sunog, sakit at iba pang mga kapinsalaan.

2. Pagkaganap ng mga gawang nabibilang sa unahan, ito'y dapat ipagbigay-alam ng Lider ng Kapisanan sa "Senior Inspector" ng Kostabularya, na siyang gagawa ng kailangang pagsisiyasat at magharap ng ulat ng kanyang mga nakita, kalakip ang kanyang mga tagubilin sa pamamagitan ng Pangulo ng Kapisanang Pampook, sa Alkalde Munisipal (Alkalde ng Siyudad), para sa kapasiyahang pangwakas nito.

3. Isang sagisag ng paglilingkod ang ipagkakaloob sa alin mang kasapi na makapagbabantay sa araw at oras na itinatakda sa kanya sa anim na buwang sunudsunod. Ang pagkakaloob ng sagisag nag paglilingkod ay isasaalang-alang sa mga kasulatang iniingatan ng kapisanan.

4. Ang pamamahagi ng mga gantimpala ay gagawing hayagan at ipagdadaraos ng isang wastong pagpaparangal na ihahanda ng Pangulo ng Kapisanang Pampook na kinabibilangan ng samahan ng magkakalapit-bahay na sasaksihan ng Alkalde Munisipal (Alkalde ng Siyudad) ó ng kanyang kinatawan, ibang mga punong bayan at mga lider ng ibang mga kapisanang nabibilang sa Kapisanang Pampook na nagpaparangal.

5. Kung mamatay ang sino mang kasapi ng Kapisanan, ay isang abuloy na hindi lalampas sa ₱5.00 ang ipagkakaloob upang magugol sa libing. Bilang karagdagan, ay hihilingin din sa mga ulo ng mag-aanak na sila'y umabuloy ng kanilang kaya upang maparating sa halagang maipalalagay ng kapisanan na sapat na abuloy sa mag-aanak ng namatay kung ang namatay ay siyang bumubuhay sa kanila, nguni't kailangan ang pagpapatibay ng Alkalde Municipal (Alkalde ng Siyudad) na lakip ang tagubilin ng Pangulo ng Kapisanang Pampook. Hindi maaaring lumikom ng abuloy ang sinomang kasapi para sa sariling kapakinabangan lamang.

6. Kung ang ulo ng isang mag-aanak ó ang tanging bumubuhay sa kanila ay magkasakit ó mawalan ng kaya at walang anomang pinagkakakitaan, ang kanyang mga kaanak ay aabuluyan ng ₱2.00 isang linggo hanggang sa siya'y gumaling, nguni't ang pag-aabuloy na ito ay hindi maaaring lumampas ng sampung linggo.

7. Lahat ng nauukol sa abuloy, upang mapasiyahan kung karapatdapat ó hindi, ay sisiyasatin ng Lider ng Kapisanan ng Magkakalapit-bahay at pagtitibayin ng Pangulo ng Kapisanang Pampook na kinaaaniban. Ang mga abuloy na nasabi ay babayaran ng kapisanang kinaaaniban sa kasaping may karapatang abuluyan. Ang mga humihingi ng abuloy na mapatunayang hindi nagsabi ng tunay nilang kabuhayan ay ipagbibigay-alam sa "Senior Inspector" ng Kostabu-

8. The Leader shall prepare the papers of all cases of relief and submit a report thereon to the President of the District Association for the proper disbursement.

VII. GUARDING AND PATROLLING

1. The guarding and patrolling of the areas designated shall be undertaken by the male members under the direct supervision and control of the Senior Inspector of the Constabulary, who shall prescribe the rules and regulations governing the details of the guard duty from time to time.

2. The Leader shall cause the rotation of duty prepared by the President of the District Association of which this Neighborhood Association is a member at a conspicuous place in a public place accessible to all the members of the association immediately upon receipt thereof.

3. Cases of exemption from this duty shall be presented to the President of the District Association whose decision on the question shall be final.

4. In case any member is unable to report for duty for reasonable grounds, he should immediately communicate said fact to the Leader, who shall provide for a substitute from among the members of his association. Report of this substitution shall be made to the President of the District Association of which this neighborhood association is a member at the earliest opportunity.

VIII. PENALTIES

1. A fine of ₱0.50 shall be imposed upon any member who fails to render patrol duty on the day and time he is assigned, unless the Leader has been notified in advance and a substitute has been provided for.

2. A fine of ₱0.20 shall be imposed upon any head of the family who fails to be present without justifiable cause at the meetings of the association.

3. A fine of ₱0.20 shall be imposed upon any member who fails to perform an assignment thru negligence or lack of interest.

Done this ..... day of ....., 194.....

- |         |          |
|---------|----------|
| 1. .... | 8. ....  |
| 2. .... | 9. ....  |
| 3. .... | 10. .... |
| 4. .... | 11. .... |
| 5. .... | 12. .... |
| 6. .... | 13. .... |
| 7. .... | 14. .... |
|         | 15. .... |

ATTEST:

.....  
Leader

APPROVED:

.....  
Provincial Governor  
(City Mayor in city)

larya upang magawa ang anomang hakbang na ipalalagay nitong karapatdapat, tangi pa sa mawawala ang lahat ng karapatan sa nabanggit na abuloy.

8. Ihahanda ng Lider ang mga kasulatan ng mga aabuluyan at maghaharap ng isang ulat tungkol sa mga bagay na iyan sa Pangulo ng Kapisanang Pam-pook upang mabayaran.

VII.—PAGBABANTAY AT PAGTALIBA

1. Ang pagbabantay at pagtaliba sa mga pook ay tutuparin ng mga lalaking kasapi sa ilalim ng pamumuno at kapangyarihan ng "Senior Inspector" ng Kostabularya na siyang maglalagda ng mga tuntunin at kautusang dapat pairalin.

2. Pagkatanggap ng Lider ng talaan ng paghahali-halili ng panunungkol na ginawa ng Pangulo ng Kapisanang Pam-pook na kinaaaniban ng Kapisanan ng Magkakalapit-bahay na ito ay kanyang ipadidikit sa isang hayag na pook na maaaring makita ng lahat ng kasapi.

3. Ang mga matatangi sa tungkuling ito ay ihaharap sa Pangulo ng Kapisanang Pam-pook at ang pasiya nito sa ganyang bagay ay pangwakas.

4. Sakaling ang isang kaanib ay hindi maaaring tumupad ng tungkulin dahil sa mahalagang kadahilanan, dapat siyang magpasabi agad-agad sa Lider ng ganitong pangyayari, upang malagyan siya ng kahalili na buhat din sa mga kasapi ng Kapisanan. Ang pagpapalit na ito ay ipagbibigay-alam sa Pangulo ng Kapisanang Pam-pook na kinaaaniban ng Kapisanang Magkakalapit-bahay na ito, sa unang pagkakataon.

VIII.—MGA KAPARUSAHAN

1. Ang kasaping magkulang sa araw at oras ng pagbabantay na inilaan sa kanya, na hindi nakapagbigay-alam sa Lider at hindi nalagyan ng kahalili, ay magmumulta ng ₱0.50.

2. Ang sinomang ulo ng mag-aanak na hindi makadalo sa pulong ng kapisanan ng walang matapat na kadahilanan, ay magmumulta ng ₱0.20.

3. Multang ₱0.20 ang iparurusa sa mga kasaping magkulang, dahil sa pagsuway ó kawalan ng malasakit, sa pagtupad ng gawaing iniatang sa kanya.

- ....., ika ..... ng .....194.....
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| 1. .... | 8. ....  |
| 2. .... | 9. ....  |
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| 5. .... | 12. .... |
| 6. .... | 13. .... |
| 7. .... | 14. .... |
|         | 15. .... |

PINATUTUNAYAN:

.....  
Lider

PINAGTITIBAY:

.....  
Punong Lalawigan  
(Alkalde ng Siyudad)

**RULES AND REGULATIONS FOR DISTRICT ASSOCIATIONS**

**W**E, the undersigned leaders of Neighborhood Associations, for and in behalf of the head of families of our respective Neighborhood Associations, hereby jointly prescribe the following rules and regulations to govern this district association to which our neighborhood associations are members, in accordance with the provisions of section 3 of Executive Order No. 77 of the Chairman of the Executive Commission:

Name of neighborhood association	Name of leader	Address of leader
1. ....	.....	.....
2. ....	.....	.....
3. ....	.....	.....
4. ....	.....	.....
5. ....	.....	.....
6. ....	.....	.....
7. ....	.....	.....
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13. ....	.....	.....
14. ....	.....	.....
15. ....	.....	.....

**I. NAME AND AREA**

The name of this association shall be DISTRICT ASSOCIATION No. ...., and the area of its jurisdiction is as follows:

(Description of area as designated by the authorities concerned)

**II. OFFICERS OF THE ASSOCIATION—THEIR DUTIES AND OBLIGATIONS**

1. Besides the President of the association, who shall be designated by the Municipal Mayor (City Mayor in the cities) with the consent of the Director of the branch office of the Military Administration (sec. 6, Executive Order No. 77), there shall be chosen by the President from among the members of the association a Secretary to help him in the discharge of his duties. Said Secretary shall hold office at the pleasure of the President who appointed him and should not possess any of the disqualifications enumerated in section 6 of Executive Order No. 77.

2. The President shall perform all the duties and functions assigned to him under the provisions of Executive Order No. 77. He shall take such measures as he deems beneficial to the members of the district association. He shall be the custodian of all the funds of the association. He shall receive the collections of the neighborhood associations concerned and issue official receipts therefor under his signature. He shall keep all the books of accounts and financial statements of the association submitted by the neighborhood associations composing it. He may require the assist-

**PATAKARAN AT ALITUNTUNIN NG SAMAHANG PAMPOOK**

**K**AMING mga nakalagdang lider ng mga kapisanang Magkakapit-bahay, sa pangalan ng mga puno ng mga pamilya na kaanib sa aming mga kapisanan, ay samasamang nagpatibay ng mga sumusunod na Patakaran at Alituntunin na paiiralin sa kapisanang pampook na ito na kinaaaniban ng aming mga kapisanang magkakapit-bahay, sang-ayon sa pangkat 3 ng Kautusang Tagapangpaganap Blg. 77 ng Pangulo ng Sangguniang Tagapagpaganap:

Pangalan ng samahang magkakapit-bahay	Pangalan ng lider	Tahanan ng lider
1. ....	.....	.....
2. ....	.....	.....
3. ....	.....	.....
4. ....	.....	.....
5. ....	.....	.....
6. ....	.....	.....
7. ....	.....	.....
8. ....	.....	.....
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15. ....	.....	.....

**I.—PANGALAN AT LAWAK**

Ang pangalan ng samahang ito ay Samahang Pampook Blg. ...., at ang lawak ng kanyang nasasakupan ay ang mga sumusunod:

(Ang lawak na itinadhana ng mga kinauukulang maykang pangyarihan ay kalakip nito)

**II.—PAMUNUAN NG SAMAHAN—ANG KANILANG MGA TUNGKULIN AT PANANAGUTAN**

1. Ang pangulo ng samahan na hinirang ng Alkalde ay pipili sa mga kaanib ng kapisanan ng isang kalihim na makakatulong sa pagsasagawa ng kanyang mga tungkulin. Ang ikapamamalagi ng nabanggit na kalihim sa kanyang tungkulin ay na sa kapasiyahan ng pangulo na naglagay sa kanya. Ang sino mang saklaw ng Tuntuning Blg. 6 ng Kautusang Tagapagpaganap Blg. 77 na nauukol sa mga taong hindi nababagay na atangan ng tungkulin ay hindi maaaring maging kalihim.

2. Ang pangulo ay tutupad ng lahat ng tungkulin at gawain na iniukol sa kanya ng mga tadhana ng Kautusang Tagapagpaganap Blg. 77. Gagawin niya ang mga nararapat na hakbang na sa kanyang akala ay makabubuti sa mga kasapi ng samahang pampook. Siya ang magiingat ng salapi ng samahan. Siya ang tatanggap ng mga malilikom sa mga samahang magkakapit-bahay at magbibigay ng mga katibayan ng tinatangap niyang salapi sa ilalim ng kanyang lagda. Siya'y magiingat ng mga aklat-gugulin at mga talaan ng pananalapi ng samahan na ibinigay ng mga sa-

ance of the Secretary in the preparation of the budget and financial statements required in the Executive Order No. 77.

3. The Secretary shall be the custodian of the minutes-books, property and records of the association; shall take down the minutes of the meetings and perform such other clerical work as may be required by the President. The keeping of the census records and changes therein shall be specially assigned to the Secretary. He shall also accompany the President in the surveys to be conducted by him.

4. In case of a vacancy created due to death or resignation of the President, the Secretary shall at the first opportunity communicate such fact to the Municipal Mayor (City Mayor in the cities). Until said vacancy is filled, the Secretary shall act as President.

### III. MEETINGS

1. The meeting of the association shall be held on the last Sunday of every month at .....  
at the house of the President at .....

2. The special meetings of the association shall be held at any time upon call of the President or of the Municipal Mayor (City Mayor in the cities) whenever there is an urgent necessity for them. They shall be held at the house of the President, unless otherwise indicated in the call.

3. Attendance of all leaders shall be obligatory in all meetings.

4. Members of the families may be present in the meetings and take part in the deliberation if they so desire.

5. In case of unavoidable absence or illness of the leaders, he or she may designate any head of the family in his or her neighborhood association in the meetings. To avoid the nonrepresentation of neighborhood associations in the meetings, there shall be standing written designation filed with the Secretary. The absent leader shall at the first opportunity submit his reasons for being absent in writing to the President of the association.

6. All meetings shall be presided by the President except in the case of special meetings when the Municipal Mayor (City Mayor in the cities) may preside at his discretion.

7. The minutes of each meeting shall be taken and noted down in an official minutes book by the Secretary. They shall be numbered and arranged chronologically according to dates. The minutes shall be subject to examination at any time by supervisors and agents of the Bureau of Local Governments and the authorized representatives of the Municipal Mayor (City Mayor in the cities). Heads and members of families shall have access to said minutes books only with the written permission of the President.

8. All measures adopted and passed in the meetings shall require the vote of the majority of all the leaders, each leader being entitled to vote only once.

mahang magkakapit-bahay na nagsisibuo nito. Mahihingi niya ang tulong ng kalihim sa paghahanda ng gugulin at ng ulat sa pananalapi na hinihingi ng Kautusang Tagapagpaganap Blg. 77.

3. Ang kalihim ay siyang magiingat ng mga aklat-katitikan, pagaari at mga kasulatan ng kapisanan; siya ang susulat ng mga pinaguusapan sa mga pulong at gaganap ng gawain ng tagasulat na hihilingin sa kanya ng Pangulo. Ang pagiingat ng mga senso at ng mga pagbabago nito ay sadyang nauukol sa kalihim. Sasamahan din niya ang pangulo sa gagawin nitong mga pagsisiyasat.

4. Sakaling magkaroon ng bakante dahil sa pagkamatay o pagbibitiw ng pangulo ay magpapatalastas ang kalihim sa lalong madaling panahon ng ganitong pangyayari sa Alkalde. Ang kalihim ay siyang manunuparan ng tungkuling pagkapangulo hanggang hindi nalalagyan ang nabanggit na bakante.

### III.—MGA PULONG

1. Ang pulong ng samahan ay idaraos sa huling Linggo ng bawat buwan sa bahay ng pangulo.

2. Ang mga di karaniwang pulong ng samahan ay idaraos sa anomang oras sa tawag ng pangulo o kaya'y ng Alkalde, kailan man at may mahigpit na pangangailangan. Ito'y idaraos sa bahay ng pangulo maliban lamang kung iba ang sinasabi sa paanyaya.

3. Ang pagdalo sa mga pulong ng lahat ng lider ay sapilitan.

4. Kung nanaisin ng mga kagawad ng pamilya, ay makadadalo sila sa mga pulong at maaari silang makilahok sa usapan.

5. Sakaling dahil sa karamdaman o kadahilanang hindi maiwasan ay hindi makadalo ang lider, maaari siyang humirang alin man sa mga puno ng pamilya ng kanyang samahan ng magkakapit-bahay upang dumalo sa pulong. Upang huwag mawalan ang anomang samahan ng magkakapit-bahay ng kinatawan sa mga pulong, ay kailangang magbigay ang mga lider sa kalihim ng nasusulat na palagiang kapahintulutan sa kanikanilang kinatawan. Sa unang pagkakataon, ang lider na di nakadalo sa pulong ay dapat magharap sa pangulo ng kapisanan ng nasusulat na mga katwiran kung bakit hindi siya nakadalo.

6. Ang lahat ng pulong ay pangunguluhan ng pangulo matangi lamang ang mga di karaniwang pulong na nais panguluhan ng Alkalde.

7. Ang mga katitikan ng bawat pulong ay itatala at isusulat ng kalihim sa aklat-katitikan ng kapisanan at lalagyan ng mga bilang at aayusin ng sunudsunod sang-ayon sa mga araw. Ang mga katitikan ay maaaring masiyasat anomang oras ng mga tagapagmasid at mga kinatawan ng Kawanihan ng mga Pamahalaang Bayan at ng mga kinatawan ng Alkalde. Ang mga puno at mga kagawad ng mga pamilya ay makatitingin sa nabanggit na mga aklat-katitikan kung may nasusulat na pahintulot ang pangulo.

8. Ang lahat ng mga kapasiyahan, bago ipalagay na pinagtibay sa pulong, ay kailangang pagtibayin ng nakararami sa mga lider. Ang bawat lider ay minsan lamang makaboboto.

9. The President shall prepare and submit copies of the proceedings of such meetings to the Municipal Mayor (City Mayor in the cities) within ten days after such meetings, together with a brief summary of the principal and important matters from the different minutes of the last meeting of the neighborhood association composing it.

#### IV. EXPENSES

1. The dues, fees and fines collected from the different neighborhood associations shall constitute a general fund from which all authorized expenditures of the association shall be drawn. In case of deficit the President shall propose the additional apportionment to be collected from the neighborhood associations, which must first be approved by the Municipal Mayor (City Mayor in the cities).

2. All the books and other records of the association shall be open for inspection and investigation at any time by the agents and supervisors of the Bureau of Local Governments and the authorized representatives of the Municipal Mayor (City Mayor in the cities). The members of the families shall have access to the books and other records only with the written permission of the President.

3. All disbursements shall be on official receipts under the signature of the President. Stubs of used official receipts shall be turned over to the Municipal Mayor (City Mayor in the cities) for examination and auditing purposes. The President of the District Association shall submit a monthly report of the financial standing of the association to the Municipal Mayor (City Mayor in the cities).

#### V. REWARD AND RELIEF

##### 1. *Diplomas of commendation.*

A diploma of commendation shall be awarded to the leader of a neighborhood association who, during the term of his office, has never been fined, never been found negligent in the performance of his duties, and has promoted the social, economic and moral well-being of his members. The Municipal Mayor (City Mayor in the cities) upon recommendation of the President of the District Association shall determine who shall be given this award.

##### 2. *Pins.*

A pin of distinction together with a diploma of commendation shall be awarded to the President of a District Association who, during the term of his office, has never been fined, never been found negligent in the performance of his duties, and has promoted the social, economic and moral well-being of his members. The Municipal Mayor (City Mayor in the cities) shall determine who shall be given the foregoing award.

9. Ang pangulo ay maghahanda ng mga salin ng mga napagusapan sa mga puḷong at ito'y ihaharap sa Alkalde sa loob ng sampung araw pagkatapos ng nabanggit na mga pulong, kalakip ang isang maikling kabuuan ng mga pangunahin at mahalagang bagay na kuha sa ibat-ibang mga katitikan ng huling pulong ng mga samahang magkakapit-bahay na bumubuo nito.

#### IV.—MGA GUGOL

1. Ang malilikom na mga butaw, ambag at multa sa ibat-ibang samahan ng magkakapit-bahay ay siyang magiging "salaping-panglahat," na siyang-pagkukunan ng lahat na pinahintututang gugulin ng samahan. Sakaling ito'y kulangin, ang pangulo ay magmumungkahi ng karagdagang halaga na manggagaling sa mga samahan ng magkakapit-bahay. Ito, bago pairalin, ay dapat munang pagtibayin ng Alkalde.

2. Ang lahat ng mga aklat at ibang mga kasulatan ng samahan, ay nakahanda sa lahat ng oras sa pagsusuri at pagsisiyasat ng mga kinatawan at tagapagsuri ng Kawanihan ng mga Pamahalaang Bayan at ng kinatawan ng Alkalde. Ang mga kagawad ng mga pamilya ay makatitingin lamang sa mga aklat at iba pang kasulatan kung may nasusulat na pahintulot ang pangulo.

3. Ang lahat ng pagbabayad ay gagawin na may kasamang katibayang opisyal na may lagda ng pangulo. Ang mga "talonario" ng mga gamit na katibayang opisyal ay ipadadala sa Alkalde upang malining at masuri ng auditor. Ang pangulo ng samahang pampook ay maghaharap buwan-buwan sa Alkalde ng ulat tungkol sa kalagayan ng pananalapi ng samahan.

#### V.—GANTIMPALA AT ABULOY

##### 1. *Mga diploma ng pagpapapuri.*

Isang diploma ng pagpapapuri ang ipagkakaloob sa lider ng samahan ng magkakapit-bahay na sa loob ng panahon ng kanyang panunungkulan ay hindi namultahan, hindi kailan man nakitang nagkulang sa pagtupad ng kanyang mga tungkulin, at nakapagpaunlad ng pamumuhay, paguugali at pakikipagkapuwa ng mga kasapi. Sa tagubilin ng pangulo ng samahang pampook, ang Alkalde ay siyang pipili kung sino sa mga lider ang pagkakalooban ng gantimpalang ito.

##### 2. *Sagisag.*

Isang sagisag ng katangian, kasama ang diploma ng pagpapapuri, ang ipagkakaloob sa pangulo ng isang samahang pampook na sa loob ng panahon ng kanyang panunungkulan ay hindi namultahan, hindi kailan man nagkulang sa pagtupad ng kanyang mga tungkulin, at nakapagpaunlad ng pamumuhay, paguugali at pakikipagkapuwa ng mga kasapi. Ang Alkalde ang siyang pipili kung sino ang pagkakalooban ng gantimpalang ito.

### 3. *Manner of distribution.*

The distribution of awards shall be made public and attended by appropriate ceremonies in the presence of the Municipal Mayor (City Mayor in the cities) or his authorized representative, other municipal officials, presidents of district associations and leaders of neighborhood associations.

### 4. *Relief.*

The President of the District Association shall approve all requests for relief presented by any leader of a neighborhood association. It shall be his duty to conduct the necessary investigation to determine as to whether they are deserving cases for relief or not. All applicants for relief found not giving the true circumstances of their economic conditions shall be reported to the Senior Inspector of the Constabulary for whatever action this official may deem proper, besides losing all rights to said relief. The President of the District Association shall record all cases of relief and submit his report to the Municipal Mayor (City Mayor in the cities).

## VI. GUARDING AND PATROLLING

1. The President shall establish a table of rotation of duty in patrolling the areas under the jurisdiction of the association to be undertaken by the male members. He shall furnish each Leader under him with a copy of said table one week in advance of the earliest date included therein. (Said time table must conform with the rules and regulations to be prescribed by the Senior Inspector of the Constabulary from time to time as regards the details of the guard duty.)

2. Cases of exemption from this duty shall be presented before the association in its regular meetings for deliberation. Grounds of exemption shall be limited to:

- (a) Old age.
- (b) Physical incapacity as blindness, lameness, etc.
- (c) Poor health and sickness as certified by the Health Officer of the municipality.

3. In case the members assigned do not report for duty and no substitute has been provided for, the President shall, without delay, cause the Leader of the association to which the delinquent member belongs to provide a substitute if the member cannot be found, and to submit a written report of said non-compliance together with an explanation of why he should not be considered negligent in the performance of his duties.

### 3. *Paraan ng pamamahagi.*

Ang pamamahagi ng mga gantimpala ay ihahayag sa madla at ipagdaraos ng karapatdapat na pagpaparangal na dadaluhan ng Alkalde o ng kanyang kinatawan, ng ibang mga punong bayan, mga pangulo ng mga samahang pampook at mga lider ng mga samahang magkakapit-bahay.

### 4. *Abuloy.*

Ipahahatid ng pangulo ng samahang pampook sa Alkalde ang lahat ng kahilingan sa abuloy na ihaharap ng sinomang lider ng samahang magkakapit-bahay. Tungkulin niya na gumawa ng kinakailangang pagsisiyasat upang alamin kung ang mga yao'y karapatdapat abuluyan o hindi. Ang lahat ng humihingi ng abuloy na nahuling di nagtapat ng kanilang tunay na kalagayan sa pamumuhay ay ipagbibigay-alam sa "Senior Inspector" ng Kostabularya upang magawa ng pinunong ito ang anomang kanyang mamarapatin, at bukod dito'y sila'y aalisan pa rin ng lahat ng karapatan sa nabanggit na abuloy. Itatala ng pangulo ng samahang pampook ang lahat ng natutungkol sa abuloy at maghaharap ng ulat sa Alkalde ukol sa bagay na ito.

## VI.—PAGBABANTAY AT PAGTALIBA

1. Gagawa ang pangulo ng isang tala ng paghahahalili (time-table) sa pagbabantay sa mga pook na nasa ilalim ng kapangyarihan ng samahan. Ang tungkuling pagbabantay ay gagampanan ng mga kasaping lalaki. Bibigyan niya ang bawa't lider na nasa kanyang pamamahala ng isang salin ng nabanggit na "time-table," isang linggo bago dumating ang kauna-unahang araw ng pagbabantay. (Ang nabanggit na "time-table" ay dapat mabatay sa mga alituntunin at kautusan na ilalagda ng "Senior Inspector" ng Kostabularya na nauukol sa paglalagay ng tanod).

2. Ang mga pangalan ng mga taong malalabas sa pagtupad sa tungkuling ito ay ihaharap sa karaniwang pulong ng samahan upang mapagusapan. Ang maaari lamang hindi patuparin ay ang nagtataglay ng mga sumusunod:

- (a) Katandaan.
- (b) Kawalan ng kaya ng katawan katulad ng bulag, pilay, at iba pa.
- (c) Kahinaan ng pangangatawan at sakit na patitibayan ng puno ng sanidad ng Siyudad.

3. Sakaling ang kasaping naatasan ay hindi humarap upang manungkulan at hindi nalagyan ng makahalili, ang pangulo, karakaraka, ay maguutos sa lider ng samahang kinabibilangan ng nagkasalang kasapi na maglagay ng makakahalili kung ang nasabing kasapi ay hindi makita, at tuloy magharap ng ulat tungkol sa nabanggit na di pagtupad ng kasapi kalakip ang isang paliwanag kung bakit hindi siya maipalagay na nagkulang sa pagtupad ng kanyang mga tungkulin.

VII. PENALTIES

1. A fine of ₱1 shall be imposed upon any neighborhood association which fails to render patrol and guard duty for three consecutive times in a given month, unless said failure is found justified.

2. A fine of ₱0.50 shall be imposed upon any Leader who fails to be present, without justifiable cause, at the meetings of the association.

3. A fine of ₱0.20 shall be imposed upon the Leader who fails to perform assignment through negligence or lack of interest.

Done this ..... day of ....., 194.....

- |          |          |
|----------|----------|
| 1. ....  | 8. ....  |
| 2. ....  | 9. ....  |
| 3. ....  | 10. .... |
| 4. ....  | 11. .... |
| 5. ....  | 12. .... |
| 6. ....  | 13. .... |
| 7. ....  | 14. .... |
| 15. .... |          |

ATTEST:

.....  
*President of the District Association*

APPROVED:

.....  
*Provincial Governor  
(City Mayor in the cities)*

VII.—MGA PARUSA

1. Multang ₱1.00 ang ipapataw sa samahang magkakapit-bahay na makaitlong nagkulang sa loob ng isang buwan sa pagbabantay at pagtaliba, maliban lamang, kung ang nabanggit na pagkukulang ay mapatunayang may matapat na kadahilanan.

2. Multang ₱1.00 ang ipapataw sa lider na hindi makadalo sa mga pulong ng kapisanan ng walang matapat na kadahilanan.

3. Multang ₱1.00 ang ipapataw sa lider na hindi tumupad ng mga tungkuling iniatang sa kanya dahil sa kapabayaan o kawalan ng pagmamalasakit.

Ginawa ngayong ika ..... ng ....., 194.....

- |          |          |
|----------|----------|
| 1. ....  | 8. ....  |
| 2. ....  | 9. ....  |
| 3. ....  | 10. .... |
| 4. ....  | 11. .... |
| 5. ....  | 12. .... |
| 6. ....  | 13. .... |
| 7. ....  | 14. .... |
| 15. .... |          |

PINATUTUNAYAN:

.....  
*Pangulo ng Samahang Pampook*

PINAGTITIBAY:

.....  
*Punong Lalawigan  
(Alkalde ng Siyudad)*

# C I T Y L E G I S L A T I O N

## ORDINANCE No. 37

### REQUIRING PERSONS DRIVING ANIMAL-DRAWN VEHICLES TO GATHER FROM PUBLIC HIGHWAYS THE MANURE OF ANIMALS DRIVEN BY THEM.

**B**Y virtue of the authority conferred upon me as Mayor of the City of Manila, and after consultation with the City Board, it is ordained that:

SECTION 1. It shall be the duty of any person driving any animal-drawn vehicles to gather from the streets and public places the manure of animal driven by him, except on bridges. He shall, for this purpose, provide himself with a bag or other appropriate receptacle and a dust pan and broom for collecting it. The manure shall be deposited in street receptacles provided for the purpose or in government garbage dumps.

SEC. 2. Any violation of this Ordinance shall be punished by a fine of not more than two hundred pesos, or by imprisonment for not more than six months, or by both such fine and imprisonment, in the discretion of the court.

SEC. 3. Any driver of animal-drawn vehicles caught violating this Ordinance shall be allowed to proceed with his business without prejudice to his being prosecuted in court for the offense.

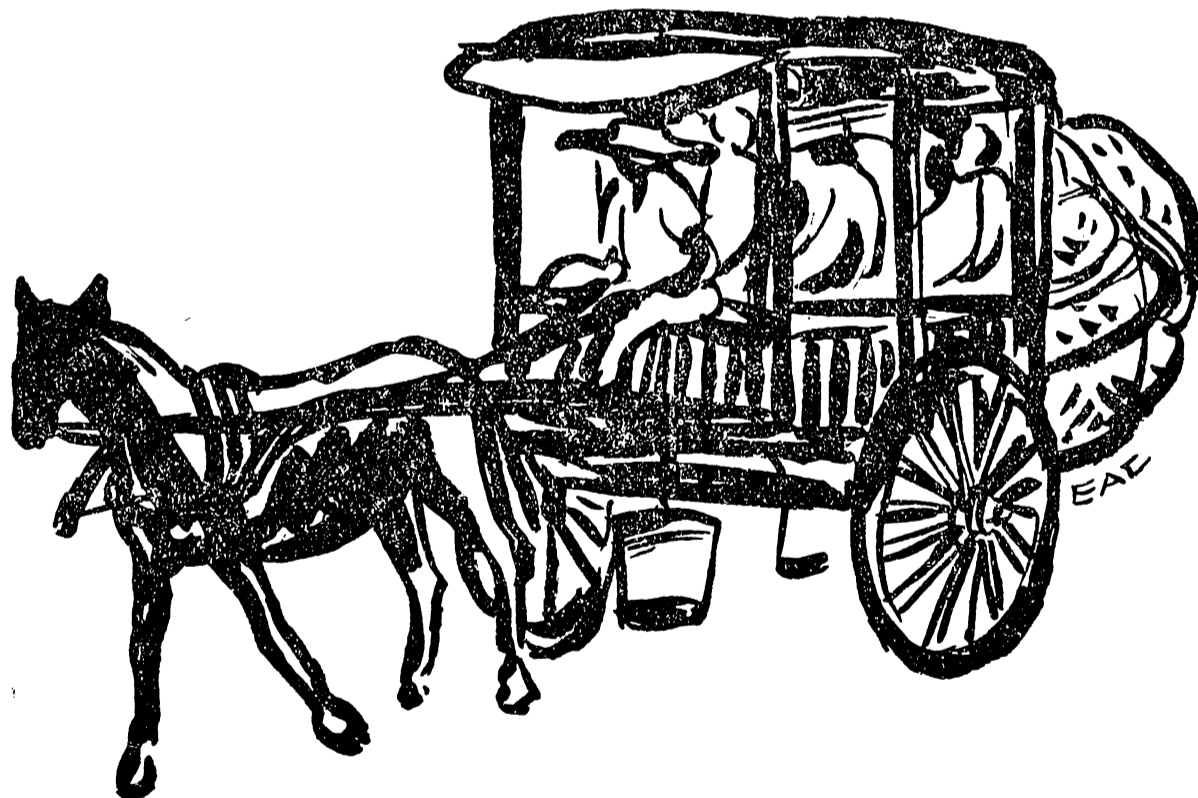
SEC. 4. This Ordinance shall take effect on February 16, 1943.

Done at the City of Manila, this 26th day of January, 1943.

(Sgd.) LEON G. GUINTO, *Mayor*

APPROVED, February 16, 1943:

(Sgd.) JOSE P. LAUREL  
*Commissioner of the Interior*







**February 3.**

**T**HE yearly registration of bicycles on or before February 15 is required by a city ordinance promulgated by the Mayor of Manila.—Enemy aliens must wear red arm bands on the street.—The ration ticket system has been adopted for the distribution of soap and lard to the public.

**February 5.** The Federation of Filipino Retailers of Manila took over the distribution of sugar at the controlled price.

**February 6.** The Philippine Sugar Association held its inaugural meeting at the Manila Hotel.

**February 7.** Chairman Jorge B. Vargas of the Executive Commission issued Proclamation No. 8 requiring provisionally released prisoners to register at the City Hall in order that their status be changed to that of regularly released prisoners.

**February 8.** A parade and program were held at the New Luneta in public demonstration of gratitude to Japan for pledging Philippine independence in the shortest possible time.

**February 11.** Japanese and Filipinos joined in celebrating Kigen Setu or "Foundation Day", one of Japan's greatest festivals. A program was held at the New Luneta this morning. Fifty military prisoners were set free in honor of the occasion.

**February 12.** The Philippine Cotton Growing Association was organized.—One hundred twenty-nine more released war prisoners arrived in Manila.

**February 13.** Officers of the medical staff of the Imperial Japanese Army in the Philippines visited the City Hall. They were conducted by the City officials on an inspection tour of the health facilities of Manila.

**February 14.** "The Nippongo Weekly" came off the press for the first time.

**February 16.** Chairman Jorge B. Vargas released funds for one hundred and fifty more public elementary schools.

**February 17.** The Mayor signed an ordinance requiring tenants of houses, apartments or lots to register their rentals at their respective district offices.

**February 20.** A 5-year plan for the increased production of castor beans was promulgated by the Japanese Military Administration.

**February 21.** The Manila Horse-Drawn Vehicles Association held their first rig show at the New Luneta.

**February 22.** A convention of provincial governors, city mayors and senior constabulary inspectors opened today at the senate session hall of the legislative building. It was called by Commissioner of the Interior Jose P. Laurel.

**February 23.** The Director-General of the Japanese Military Administration addressed the convention of provincial governors, city mayors and constabulary senior inspectors. He called on them to collaborate for the speedy realization of Philippine independence.

**February 24.** The Federation of Filipino Retailers began the distribution of laundry soap and lard.

**February 25.** Colonel Jiro Saito assumed the post of Chief of the Department of Information of the Japanese Army Forces in the Philippines.—Enemy aliens were reminded that they must obtain permission from the Office of the Internment Camp before applying for work or working in any office.

**February 26.** A manifesto on Philippine independence was signed at Malacañan this afternoon as a closing act of the convention of governors, city mayors and senior constabulary inspectors in Luzon.

**February 27.** The Japanese Military Administration announced to Indian residents in the Philippines that upon full collaboration with Japan they may be exempted from the application of the enemy property control law and the enemy fund freezing decree.

**February 28.** Manila residents are told to cut down on their gas consumption.

# NIPPON-GO MANUAL

## ESSENTIAL NIPPON-GO FOR PEACE OFFICERS

### FOREWORD

This manual is especially prepared for the members of the Metropolitan Constabulary so that they may learn the Japanese words and phrases, which are mostly needed for their police duties.

It should be used as guide for their daily conversation in Nippon-Go.

CAPT. S. HORIKAWA  
*Instructor*  
*Metropolitan Constabulary*

MANILA, November 3, 1942.

The preparation of this vocabulary by Mr. Alejandro Livioko, Public Relations Officer of the Metropolitan Constabulary is timely, for it will help anyone desiring to learn Nippon-Go, particularly the members of my organization who have to deal with members of the Japanese Army and civilians.

It is my great pleasure to congratulate the author of this manual for the painstaking work he has accomplished.

ANTONIO C. TORRES  
*Commander, Metropolitan Constabulary*

### PREFACE

This little work is intended for the use of members of the Metropolitan Constabulary who are duty bound to possess, at least, a rudimentary knowledge of the Japanese language, which is deemed indispensable in their dealings with the Army officials in particular, and the Japanese people in general.

This manual not only contains words and phrases which are of common use in everyday conversation, but it also explains the use of postpositions to enable students to make a correct construction of sentences which, in the Japanese language, is irregular and complicated because of its originality.

The author of this manual has devoted time and effort to make out a vocabulary of useful words and phrases to meet the daily requirements of the Metropolitan Constabulary members to whom he dedicates this humble work.

Sincere gratitude is hereby expressed to Mr. Yosio Takamiya, Interpreter of the Military Police and Mr. Masao Tanaka of the Department of Information, Military Administration, for thoroughly revising this

work, and also his great indebtedness to the authors whose books have been of very valuable help in the preparation of this manual.

ALEJANDRO LIVIOKO  
*Public Relations Officer*  
*Metropolitan Constabulary*

### PART I

#### CONSTABULARY DRILL COMMANDS

Atumare .....	Fall in
Kiotuke .....	Attention
Migie-Narae .....	Right dress
Hidarie-Narae .....	Left dress
Naore .....	Front
Bango .....	Count off
Keirei .....	Salute
Yasume .....	Stand at ease
Wakare .....	Fall out or dismiss
Wakare atumare .....	Fall out and fall in new (New place as indicated)
Sonomama (or Niretu no mama) .....	In place
Motoe .....	As you were
Kasira-naka .....	Eyes center
Kasira-hidari .....	Eyes left
Kasira-migi .....	Eyes right
Kisuu .....	(Odd numbers)
Guusuu .....	(Even numbers)

#### *Close order drill without arms*

Migi muke-migi .....	Right face
Hidari muke-hidari .....	Left face
Nakaba migi muke-migi .....	Right half face
Nakaba hidari muke-hidari .....	Left half face
Maware-migi .....	About face

#### *Extended order drill*

Mae-e-susume .....	Forward march
Buntai-tomare .....	Company halt
Kumi-gumi migie-susume .....	Column right march
Kumi-gumi hidari-e-susume .....	Column left march
Migi muke mae-e-susume .....	By the right flank march
Hidari muke mae-e-susume .....	By the left flank march
Maware migi mae-e-susume .....	To the rear march
Migi ni muki o kae-susume .....	Company right march
Hidari ni muki o kae-susume .....	Company left march
Migi narabi-susume .....	Right front into line march

Hidari narabi-susume ..... Left front into line march  
 Asi humi mae-susume ..... March time march  
 Hotyoo-yame ..... Route step  
 Hotyoo-tore ..... Attention (Resume marching)  
 Kakeasi-susume ..... Double time  
 Hayaasi-susume ..... Quick time

I. *Rendering Report (Hokoku)*—

a. In case there are absentees—

Dai..... tai (Han)... Organization  
 Sooin ..... Number of students  
 Ziko..... mei..... Number absent  
 Genzai-in. mei..... Number present  
 Izyoo nasi ..... No unusual change

b. In case of no absentees—

Dai..... (tai (han).. Organization  
 Sooin ..... mei..... Number of students  
 Ziko nasi ..... No absentees

c. Ordinary way of reporting—

Dai..... (tai (han).. Organization  
 Sooin..... mei..... Number of students  
 Genzai..... mei..... No change

II. *Numbers (Bango)*—

1—iti	8—hati	19—zyuu ku
2—ni	9—ku	20—nizyuu
3—san	10—zyuu	21—nizyuu-iti
4—si	11—zyuu iti	23—nizyuu-san
5—go	12—zyuu ni	25—nizyuu-go
6—roku	13—zyuu san	30—sanzzyuu
7—siti	15—zyuu go	45—yonzyuu-go
50—gozyuu		200—nihyaku
75—nanazyuu-go		500—gohyaku
90—kuzzyuu or kyuzzyuu		1,000—sen
100—hyaku		

III. *Rest*—

1. Yasume ..... Rest or Stand at ease  
 2. Wakare ..... Fall out  
 3. Wakare atumare ..... Fall out and Fall in new place  
 4. Kaisan ..... Dismiss (From Superior to next in command for execution)  
 5. Yasumase ..... Rest (Idea)

*Army Branches*

Cavalry ..... Kihei  
 Infantry ..... Hohei  
 Artillery ..... Hoohei  
 Imperial Guard Division ..... Konoe Sidan  
 Quartermaster Department .... Kamotu-Syoo  
 Manila Defense Garrison ..... Manila Booeitai  
 Luzon Commissariat ..... Luzon Heitan  
 Military Administration ..... Gunsei-kan-Bu  
 Air Corps ..... Hikoo-Tai  
 Headquarters ..... Honbu—Sireibu  
 Military Police ..... Kempei-Tai  
 The Japanese Army Headquarters ..... Gunsireibu

*Army Ranks*

Field Marshall ..... Gensui  
 General ..... Taisyoo  
 Lt. General ..... Tyuuzzyoo  
 Major General ..... Syoosyoo  
 Colonel ..... Taisa  
 Lt. Colonel ..... Tyuusa  
 Major ..... Syoosa  
 Captain ..... Tai-i  
 1st Lieutenant ..... Tyuu-i  
 2nd Lieutenant ..... Syoo-i  
 3rd Lieutenant ..... Zyun-i  
 Adjutant ..... Hukkan  
 Superior Rank Adjutant ..... Kookyuu Hukkan  
 Weekly Assistant Adjutant .... Syuu-hukkan  
 Warrant Officer ..... Zyun-i  
 Non Commission Officers ..... Kasikan  
 Sergeant Major ..... Sootyoo  
 Sergeant ..... Gunsoo  
 Corporal ..... Gotyoo  
 Lance-corporal ..... Heityoo  
 Private ..... Hei  
 1st Class Private ..... Nitoo-Hei  
 Private (Superior) ..... Zyootohei

*Navy Ranks*

Admiral ..... Kaigun Taisyoo  
 Vice Admiral ..... Kaigun Tyuuzzyoo  
 Rear Admiral ..... Kaigun Syoosyoo  
 Captain ..... Kaigun Taisa  
 Commander ..... Kaigun Tyuusa  
 Lt. Commander ..... Kaigun Syoosa  
 Lieutenant ..... Kaigun Tai-i  
 Lt. Jr. Grade ..... Kaigun Tyuu-i  
 Ensign ..... Kaigun Syoo-i  
 First Class Petty Officer ..... Heisootyoo  
 Petty Officer ..... Kasikan

*Government Branches*

Chairman of the Executive Commission ..... Gyoosei-i-in Tyoo  
 Secretary of the Executive Commission ..... Gyoosei  
 Department of Interior..... Naimu-Bu  
 Department of Finance ..... Zaimu-Bu  
 Department of Justice ..... Sihoo-Bu  
 Department of Education ..... Kyooiku Bu  
 Department of Health ..... Kosei Bu  
 Department of Public Works.. Doboku Kootuu Bu  
 Agriculture and Commerce Department ..... Noosyoo

PART II

EVERYDAY EXPRESSIONS

Good morning (when meeting) ..... Ohayoo gozaimasu.  
 Good afternoon (when meeting) ..... Konnitiwa.  
 Good evening (when meeting) ..... Konbanwa.

Good morning (when parting) .....	Sayoonara; siturei simasu.	Left .....	Hidari.
Good afternoon (when parting) .....	Sayoonara; siturei simasu.	Right .....	Migi.
Good day (when parting) .....	Sayoonara; siturei simasu.	Here .....	Koko (or Kotira).
Good evening (when parting) .....	Sayoonara; siturei simasu.	There .....	Asoko; atti or atira.
Goodbye (when parting) .....	Sayoonara; siturei simasu.	Tall .....	Takai.
Goodnight (when parting) .....	Oyasuminasai.	Low .....	Hikui.
Yes .....	Hai; ha.	Dear .....	Takai.
No .....	Iiye; iya.	Cheap .....	Yasui.
Is that so? .....	Sayoo-desuka; or Soodesuka.	Long .....	Nagai.
Please; if you please .....	Doozo.	Short .....	Mizikai.
Thank you .....	Arigatoo gozaimasu.	Length .....	Take (or Nagasa).
Come here .....	Irassyai; koko e oidenasai.	Width .....	Haba.
Look out! (Take care) .....	(O) ki o tukenasai.	This .....	Kore.
Quite all right .....	Dai-zyoobu desu.	That .....	Are (or Sore).
Stop! .....	Tyotto matte kudasai.	In .....	Naka (or Uti).
Excuse me .....	Gomen kudasai.	Out .....	Soto (or Omote).
Today .....	Konniti; kyoo; honzitu.	Large .....	Ookii; ookina
Tomorrow .....	Myooniti; asita asu.	Small .....	Tiisai.
Yesterday .....	Sakuzitu; kinoo.	East .....	Higasi.
The day before yesterday .....	Issaku-zitu; ototoi	West .....	Nisi.
The day after tomorrow .....	Myoogo-niti; asatte.	South .....	Minami.
Last night .....	Sabukan; saku-ya.	North .....	Kita.
Tonight .....	Konban; kon-ya.	Straight .....	Massugu.
Always .....	Itumo; itu-demo.	Four corners (crossing) .....	Yotu-kado.
Make haste! .....	O-hayaku; Hayaku	Second house on the left .....	Hidarino niken-me
Go slowly .....	(Go-)yukkuri irassyai.	Third house on the right .....	Megii-no sangen-me.
Go quickly .....	(O-)hayaku irassyai.	The last house .....	Itiban-simaino uti; or Itiban saki-no uti; or Itiban okuno uti.)
To the right .....	Migi-e	The first house .....	Itiban-me no uti; Sai- syo no uti.
To the left .....	Hidari-e	House .....	Uti (or Iye).
Who is it? .....	Donata (desu ka)?; Dare (desu ka)?	That house .....	Ano uti (or Ano iye).
Whose .....	Donata no; dare no.	This house .....	Kono uti (or Kono iye).
Yours .....	Anata no.	Building .....	Tatemono.
Mine .....	Watakusi no.	Entrance .....	Iri-kuti; iri-guti.
His .....	Ano kata no; kono kata no; sensei no.	Exit .....	Deguti.
Hers (Same as "his.")		W. C. .....	Benzyo; habakari; tea- rai; gohuzyoo (only used by ladies).
I have some .....	Sukosi arimasu.	Automatic (public) telephone	Zidoo denwa.
I have nothing .....	Nanimo arimasen.	Tram-car line .....	Densya-miti.
Late .....	Osoi-desu.	Steam train line .....	Kisya-miti.
Just hold this .....	Tyotto, koreo motteite kudasai.	Crossing (railway) .....	Humikiri.
Can you carry it (for them) ..	Mote-masu ka?	Road .....	Miti.
Won't it (or they) fall? .....	Otimasen ka?	Street .....	Mati.
No, it is (or they are) all right	Dai-zyoobu desu.	Sidewalk .....	Zindoo.
How are you? .....	Ikaga desu ka?	Safety Zone .....	Anzen-titai.
Hallo! .....	Mosi-mosi.	Where .....	Doko (politely:—"Do- tira desu ka.")
Yes, I think .....	Sayoo-desyoo or soodesyoo.	Where is the shopping place, please.	Kaimono o suru-tokoro wa, dotira desu ka?
		Where is A? .....	A wa dotira-desu ka?
		The way to the B Hotel .....	B hoteru e yuku-miti.
		The way to the Railway Sta- tion .....	Teisyabee yuku-miti.
		The way to the market .....	Itibae yuku-miti.

The way to the shopping place	Kaimono-o suru-tokoro e yuku-miti.	What is the news?	Atarasii nyuusu-ga arimasu ka?
Please direct me to the C C Hotel.	Hoteru e yuku mitio osiyete kudasai.	There is none at all	Nani-mo arimasen.
Turn to the left	Hidarie omawarinasai.	Who are you please?	Anata wa donata desu ka?
When you come to the two streets crossing.	Yotu-kadoe mairimasi-tara.	I am Mr. Cruz	Watakusi wa Cruz desu.
Enquire at the Police box there.	Koban-de, okiki-kudasai.	Anything I can do for you, Mr. Cruz?	Nanika goyoo desu ka, Cruz san?
Please excuse me but	Shitsurei-desu ga.	I would like to have a pass to move about the city unmo-lested.	Mitio arukunoni uru-saku nai yoo syomei o moraitai no desu.
Can you tell me where Mr. Yamada lives.	Mr. Yamada san no, o-su-mai wa dotira-desu-yooka?	Yes, I will give you a pass.	Hai, syoomei o agemasu.
Just next door	Sugu kono o-tonari desu.	Are you a Philippine citizen?	Anata wa Hirippin-zin desu ka?
About a block further	Ittyoo-hodo saki-desu.	Yes, I am a Filipino.	Soo desu. Watakusi wa Hirippin-zin desu.
Where is the Spanish Consulate?	Spain Ryoozi-kan wa, dotira desu ka?	I am a business man.	Watakusi wa syoonin desu.
German Consulate	Doitu, Ryoozi-kan.	Then, you don't need any pass.	Sorenara syoomei wa irimasen.
Italian Consulate	Itaria Ryoozi-kan.	What you need is capital	Anata no irumono wa sion desu.
French Consulate	Huransu Ryoozi-kan.	I want to open a general merchandise store. What must I do?	Watakusi wa zakka no mise o aketai no desu ga donna kotoo sitara yorosii desu ka?
Consulate	Ryoozi-kan.	Get a license first	Saki ni menkyo o moratte kudasai.
May I go inside?	Haitemo yorosii-desu ka.	Go to the City Hall and they'll tell you there anything necessary.	Soredewa Siti Hooru e itte kudasai, mukoo de hituyoo na mono o iimasu.
Nearest way	Itibantika-miti.	I am sorry to give you all this trouble.	Ya, tonda goyakkai o kakemasite aisumimasen. Or, Domo ozyama simasita.
Longest way	Itiban toomawari.	Halt! (Stop)	Tomare! (Sentry's Order)
What is the fare?	Ryookin-wa, ikahodo desu ka?	Who are you?	Dare ka? (Police phrase)
How much (is it or are they)	Ikura desu ka? Ikahodo desu ka?	Manila Police	Manila Keisatu
I wish to buy a hat.	Boosio hitotu, moto-metai desu or kaitai desu.	Where are you going?	Doko e ik(imas)u ka?
Where can I buy? or Where is it sold?	Dokoni utte orimasu ka?	I am on patrol	Keikai site imasu. (Zyunsatu desu.)
Just down there	Sugu soko-desu.	I am going to the station	Keisatu e ikimasu.
What is the name of the store?	Nanto iu mise desu ka? Mise-no na-wa nanto moosimasu ka? Itikawa store. Itikawa Syooten desu.	What is your badge number?	Anata no kisyoo wa nan-ban desu ka?
Thank you very much	Domo arigatoo gozaimasita; or Arigatoo gozaimasu.	Have you any report?	Hookoku ga arimasu ka?
Have you handkerchiefs?	Hankethi-wa arimasu ka?	Anything I can do for you?	Nanika goyoo desu ka?
Yes we have	Hai, gozaimasu.	Please help me arrest a criminal.	Hannin-taiho ni tetudatte kudasai.
How much a dozen?	Iti-daasu, ikahodo desu ka? Iti-daasu ikura desu ka?	What is your substation number?	Bunsho no bangoo wa nan desu ka?
Yen:—6.45	Roku-yen yonzyuu-gosen de, gozaimasu.	I belong to substation number 5.	Watakusi wa busyo go ban desu.
Can you make some reduction?	Sukosi, makari-masen ka?		
Our prices are fixed	Syoohuda doori, negatte orimasu.		

Why do you have firearm?	Naze zyuuo motteimasu ka?
I have a permit to carry firearm.	Watakushiwa zyuuno kyoka o motte-imasu.
What is your name? .....	Anata wa nan desu ka?
I am Juan de la Cruz .....	Watakushi wa Juan de la Cruz desu.
How old are you? .....	Otosi-wa ikutu desu ka.
Are you married? .....	Anata wa kekkon site imasu ka?
I am 23 years old .....	Nizyuu san sai desu.
How many children have you?	Kodomo wa iku-nin arimasu ka?
Where do you live? .....	Uti wa doko desu ka?
I live at No. 3 Daitoa Avenue	Watakushi wa Daitoa Avenue san-banti ni sunde-imasu.
What's your profession? .....	Syokugyoo wa nan desu ka?
I am a merchant .....	Watakushi wa syoobai nin desu.
I am a lawyer .....	Watakushi wa bengosi desu.
Have you any complaint?.....	Nanika sosyoo ga arimasu ka? Dooka simasita ka?
What is your complaint?.....	Doo nasai masita ka?
I was robbed of my furnitures	Watakushi no doogu o doroboo ni toraremasita.
I was also robbed of ₱100 .....	Hyaku peso mo doroboo ni toraremasita.
At what time more or less....	Nanzii goro toraremasita ka?
At about ten o'clock last night	Yuube no zyuuzi goro desita.
Could you identify the thief?	Sono doroboo omitara wakarimasu ka?
Yes, if I see him .....	Mitara wakarimasu.
All right, we will investigate and inform you about it.	Yorosii-desu, kotira de sirabemasu kara, ato de sirasemasyoo.

### PART III

#### THE POSTPOSITIONS DENOTING THE CASES OF NOUNS AND PRONOUNS

It is a characteristic of the Japanese language that the case of nouns in a sentence is denoted by the postpositions which follow them. The use of postpositions denoting the case of a noun or pronoun requires special attention.

##### *Nominative Case:*

1. Neko WA kemono desu. A cat is an animal.
2. Neko GA tabete imasu. The cat is eating.

##### *Possessive Case:*

Anata-NO hon wa kirei desu. Your book is pretty.

##### *Objective Case:* (often the word "O" comes after the object-word.)

Tomodati-ga hon-o yomi-masu. A friend reads a book.

##### *A noun or pronoun is in:*

1. *The Nominative Case* when followed by the postposition WA or GA.
2. *The Possessive Case* when followed by the postposition NO.
3. *The Objective Case* when followed by the postposition-O or-NT, the former denoting the direct object and the latter the indirect object.

As the use of postpositions is the hardest and the most important part of the Japanese language, we shall try to explain their use with other parts of speech as much as possible.

The *postposition-WA* is used in order to denote that the preceding noun or pronoun is in the *Nominative Case*. And a sentence as a rule begins with a noun or a pronoun.

Kore wa nani desu ka—What is this?  
(kore wa—this; Nani—what; Desu—is;  
Ka—interrogation.)

The fundamental difference of the construction of a sentence makes it harder to Filipinos to express the idea in Japanese.

The *nominative postposition-GA* in its grammatical relation is used in just the same way as WA, but the ideas expressed by each differ somehow.

When-GA is used, the subject of the sentence is comparatively or specially emphatic; and WA is used in a sentence the predicate of which is comparatively or specially emphatic.

Dare GA iki-masu ka? Who will go?  
Watakushi Ga yiki-masu. I shall go (It is I that shall go).  
Anata WA iki-masu ka? Will you go? (Others need not go).  
Watakushi WA iki-masen. I'll not go. (Others may or may not go).

An interrogative pronoun, when it becomes the subject of a sentence, must be followed by GA while, in a sentence which contains an interrogative pronoun as a nominative complement or in other cases, the subject of the sentence is to be denoted by WA.

1. Nani GA—what; Dare GA—who; Dotira GA—which; Dore GA—which.
2. Anata WA (not:—GA) DARE desu (ka)? Who are you? Kore WA (not:—GA) DARE No boosi desu (ka)? Whose hat is this?

The *Possessive Postposition NO* is used to denote that the preceding noun or pronoun is in the *possessive case*, as:

Dare NO boosi. Whose hat.  
 Watakusi NO hon. My book.  
 Hito NO karada. A man's body, etc.

The *Objective postposition* O is used to denote that the preceding noun or pronoun is the direct object of the predicate verb, for example:

Anata-wa kono hon O yomi-masita ka? Have you ever read this book?

The *Objective postposition* NI is used to denote that the preceding noun or pronoun is the indirect object of the predicate verb, for example:

Kono tokei O anata-NI age-masyoo. I'll present you this watch.

In ordinary conversation, KA for the interrogative sign is generally omitted in a sentence containing an interrogative adverb or pronoun which is to be specially accented, while, in a sentence without any interrogative adverb or pronoun, it must always be used.

#### Conjugation of Masu

Masu is an auxiliary verb, used in conversation, by the conjugation of which the tenses of the verb and of negative expressions are denoted:

Present ..... Masu  
 Past ..... Masita  
 Future ..... Masyoo  
 Past supposition ..... Masita desyoo (or Masitaroo)

#### I. The present tense MASU denotes—

- (a) present facts or actions;
- (b) future events or actions foreknown or predestined;
- (c) general truth.

Inu-ga hasiri-MASU. A dog runs.

Meusi ga mizu O nomi-MASU. The cow drinks water.

Inu ga hasiri MASITA. A dog ran.

#### II. The past tense MASITA.

Inu ga hasiri Masita. A dog ran.

Koko ni hon ga ari-MASITA. There was a book here.

#### III. The future tense, -MASYOO denotes—

##### A. Probability of actions and facts present and future, when used with the 3rd person.

Present probability.

Otoosan wa tadaima o-uti desu ka? Is your father at home now?

Future probability.

Taroo wa asita ki-MASYOO. Taro will come tomorrow, probably.

##### B. Wish, intention, or supposition of ability, when used with the 1st person.

Kono hon-O kai-MASYOO. I (or we) will buy this book.

##### C. The future tense, -MASYOO is never used with the second person except in the imperative expression, meaning *let us* in English.

Tanaka san! Sanpo O si-MASYOO. Let us take a walk, Mr. Tanaka?

#### IV. The Past Suppositional, MASITA DESYOO or -MASITAROO denotes—

##### A. Past supposition:

Mosi kane ga attara (arimasita naraba) kai-MASITA DESYOO.

If I had had money then, I should have bought it.

##### B. The same in an interrogative expression.

Ano hito wa ie O uri MASITAROO. He has sold his house hasn't he?

#### The Negative Form of "desu" and "masu"

##### MASEN

Present ..... Masen  
 Past ..... Masen desita  
 Future ..... Desyoo, or masumai  
 Past suppl. .... Masendesita desyoo (roo)

##### DE (WA) ARI MASEN

Present ..... de (wa) arimasen.  
 Future ..... de (wa) ari-masen desyoo.  
 Past ..... de (wa) ari-masen desita.  
 Past suppl. .... de (wa) ari-masen desita desyoo (roo)

#### PART IV

#### ENGLISH-JAPANESE VOCABULARY

##### A

Abduction—Yuukai.  
 Abductor—Yuukaisya.  
 Abuse—Hazukasimeru. Or Gookan (raping).  
 Abuse of confidence—Sin-yoo o uragiru.  
 Accident—Ziko, Hui no koto; Igai no koto; Omoigakenai sainan.  
 Accomplice—Doorui; Guru.  
 Accomplice in crime—Doohansya; Kyoochansya.  
 Accusation—Uttae; sosyoo, (charge)—Zaisyoo.  
 Accuse—Kokuso; uttaeru.  
 Actual—Zitu no; honto no; makoto no.  
 Additional arrest—Tuika kinko.  
 Admit—Syoodaku suru; mitomeru.  
 Adultery—Kantuu; mittuu; maotoko.  
 Advocate—Bengoosuru.  
 Again—Mata.  
 Against—Ni mukatte,—ni taisite,—nisakaratte.  
 Alias—Henmei.  
 Alibi—Huzai-syoomai; aribai.  
 Alien—Gaikoku-zin; gaizin.  
 Arms—Buki.  
     Harmful arms—Kyooki.  
 Arrest—Taiho.  
 Arrest at the complaint of A—A no kokuso ni yoru taiho.  
 Arson—Hooka.  
     Crime of arson—Hookazai.  
 Assassin—Hito-gorosi, satuzin.  
 Assault—(of a fortress)—Koogeki;  
     (of a person)—Tyootyaku.  
 Assemble (of persons)—Atumeru.  
     (of things)—Matomaru.

B

**Badge**—Kisyoo.  
**Bail money**—Hosyaku-kin.  
**Beat**—Utu; naguru  
**Beggar**—Koziki.  
**Bertillon**—Kansiki-ka.  
**Board of Directors**—Rizikai zyuuyakukai.  
**Body (Police)**—Kei-tai.  
 (Military)—Gun-tai.  
 (Human)—Sintai, Karada.  
**Bogus**—Nisemono (noun) ikasama-no (adjective);  
 intiki-no. (For instance, Bogus medicine—intiki-  
 no kusuri).  
**Boots**—Kutu; amiagegutu.  
**Bootlegger**—Sakemitubai-sya.  
**Bottle**—Bin.  
**Brave**—Tuyoi; isamasii; yuukan-na.  
**Break in**—Sin-nyuu.  
**Bribe**—Wairo o suru.  
 To bribe—Wairo o yaru.  
**Bribery**—Wairo.  
 The offence of giving bribe—Zoowaizai.  
 The offence of taking bribe—syuuwaizai.  
**Burglar**—Yatugoro; doroboo.  
**Burglary**—Yaeirikiri; osikomi.

C

**Caliber**—Kookei.  
**Capital**—Sihon; sihonkin; motode.  
 Capital City—Syuhu; shyuto.  
**Capture**—Toraeru, tukamaeru.  
**Car (motor)**—Zidoosya.  
**Career**—Keireki.  
**Carretela**—Basya.  
**Carrying prohibited arms**—Kyooki-Syozi-Zai.  
**Case**—Ziken (like the Eraña Case) Eraña Ziken.  
**Cash**—Kane; genkin.  
**Cell (prison)**—Kanboo.  
**Chairman**—Gityoo.  
**Charge (trustee)**—Azukari mono.  
 (accusation)—Uttae.  
 Charge with a crime—Tumi o owaseru.  
**Chauffeur**—Untensyu or untensi.  
**Chemistry**—Kagaku.  
**Chief of Police**—Keisatu syotyoo.  
**Chief of section**—Katyoo, butyoo.  
**Chips or any part of a game**—Tobaku-doogu.  
**Circumstantial evidence**—Zyookyoo-syooko.  
**Citizen**—Simin.  
 Citizenship—Kokuseki; siminken (the right to be  
 a citizen).  
**City Mayor**—Sityoo.  
**City Fiscal**—Si-Kenzi; Si-no Kenzi.  
**Civil status**—Mibun.  
**Clothes**—Yooohuku.  
**Cohero**—Basya-ya.  
**Cock-fighting**—Tori no kenka; tookei.  
**Collicion**—Syoototu; tuki-ataru koto.  
**Commerce**—Syobai, syoogyoo.  
**Committed Crime**—Hanzai.

**Complaint**—Kokusozyoo, sozyoo, **Complain**—Kokuso-  
 nin.  
**Condemn**—Togameru.  
 Condemn to death—Sizai ni sadameru.  
 Condemn to hard labor—Tyooekini sadameru  
**Conductor**—Syasyoo.  
**Confess**—Hakuzyoo suru.  
 To confess a crime—Tumi o hakuzyoo-suru.  
**Confine**—Rinkon (su—infinitive and present tense).  
 (si—past tense).  
**Confiscate**—Bossyuu.  
**Consent**—Sansei.  
**Constable**—Zyunsa.  
**Contempt of Court**—Kanri-buzyoku.  
**Contraband**—Kinsei-no (adjective).  
 Contraband goods—Kinseihin.  
**Convict**—Hannin.  
**Cooperation**—Kyooryoku.  
**Coroner**—Kensi-kan; sitai-osiraberu yakunin.  
**Court**—Saibansyo.  
 Court of Common Pleas—Minzi saibansyo.  
 Court of Appeals—Kooso-in.  
 Supreme Court—Daisin-in.  
**Counterfeit money**—Nise-gane; ganzoosihei.  
**Credentials**—Ininzyoo.  
**Crime**—Zai; tumi.  
 Crime record—Zen-zai.  
**Criminal (person)**—Zai-nin.  
 (case)—Keizi-hikoku-ziken.  
**Crook**—Magari; yugami.  
**Custody**—Kango; kankin; Kinko.  
**Custom**—Syuukan (in the customs of the West)  
 Custom-house—Zeikan.

D

**Death**—Si.  
 Sudden death—Tonsi.  
 Violent death—Hensi.  
**Decease**—Sinu Koto; siboo  
**Deceive**—Damasu; damakasu.  
**Decision**—Kettei; (judgement)—Hanketu.  
**Defend**—Mamoru.  
**Defense**—Boogyo.  
 National Defense—Kokuboo.  
**Delinquence**—Hanzai.  
**Denial**—Hitei.  
**Dependent**—Keirui; miyori.  
**Detective**—Tantei.  
**Disarm**—Teppo o toriageru.  
**Dice**—Saikoro.  
**Discharge**—(from service)—Hima o dasu.  
**Disobedience**—Huzyuuzyun.  
**Disobey**—Sitagawanai.  
**Doctor**—Isi; isya.  
**Drop the case**—Sosyoo-o kyakka-suru.  
**Drum**—Taiko; (musical instrument) Doo.  
**Drunken state**—Yopparai, Deisui.  
 Misbehavior in drunken state—Yopparai-no kekka  
 ranboo o hataraku.



Duplicate—Hutatu no (adjective).  
Utusi (noun-copy).  
Duplicate key—aikagi.  
During absence—Rusu-tyuu.  
Duty (obligation)—Gimu.  
(tax)—Zei.  
To be on duty—Tooban de aru.  
To be off duty—Hiban de aru.

### E

Embargo—Syhukkoo-teisi.  
Embezzlement—Itakukin-sisyoozai.  
Embezzlement of goods—Itakuhin-tyakuhuku or sisyoo.  
Embezzlement of money—Itakukin-sisyoo or tyakuhuku.  
Employee—Siyoonin; yatoinin.  
Employer—Syuzin; yatoinusi.  
Enemy—Teki.  
Enlist—Kakaeru; tunoru.  
Error—Ayamati, matigai.  
Escaped convict—Datugokunin.  
Escape of place of conviction—Engoku su.  
Espionage—Supai-kooi.  
Estafa—Sagi.  
Evidence—Syooko.  
Evident—Akiraka-na (adjective).  
Examine a criminal—Tumi-bito o ginmi suru.  
Hannin o torisiraberu.  
Execute—Kei-no-sikkoo o suru.  
Execution—Kei no sikkoo.  
Expose—Arawasu; miseru.

### F

Fact—Zizitu.  
False accusation out of revenge—Hukusyuu ga moku-  
teki no nureginu (*name*)  
False name—Gimei.  
Family—Kazoku.  
Farmer—Hyakusyoo, Noohu.  
Fatal—Inoti ni kakaru; timeisyoono.  
Fight—Kenka; sensoo, tatakai.  
Fine—Bakkin.  
Fingerprints—Simon.  
Fire (noun)—Hi.  
To fire a gun—Teppoo o utu.  
Firearms—Teppoo.  
Fire-cracker—Kansyaku-dama.  
Fire Department—Syoooboosyo.  
Firearm—Syoboohu.  
Flog—Muti-utu.  
Footprints—Asi-ato.  
Force—Tikara.  
Police force—Keisatsu-tai.  
Military force—Guntai; Heiryoku.  
Foreign—Gaikoku no.  
Foreigner—Gaikoku-zin  
Forestry Department—Sanrin Kyoku.

Forge—Niseru.  
Forged seal—Bo-han.  
Forged writing—Bo-syo.  
Forged money—Ganzoo.  
Forger—Gizoosya.  
Forgery—Gizoo-zai.  
Franchise—Senkyoken.  
Fraud—Sagi; ituwari.  
Free—Hanasu.  
Set free—Hoomen—suru.  
Fugitive—Nigeru-mono; tooboonin.  
Funeral—Soosiki.

### G

Gambler—Bakuti-uti; bakuto.  
Gambling—Bakuti; tobaku.  
Gambling house—Bakuti-yado; toba.  
Gang—Totoo; gyangu.  
Gasoline—Gasorin.  
Gasoline Drums—Gasorin-kan, daramukan.  
Go-between—Sewanin.  
Grand Jury—Baisinkan.  
Groundless accusation—Kyohoo.  
Guard (verb)—Mamoru.  
(noun)—Mamori; banpei.  
Guilt—Keirio, Yuzai, tumi.  
Guilt of a crime—Hanzai.  
Guilt (to confess one's guilt)—Hukuzai.  
Guilty—Yuuzai.  
Not guilty—Muzai.  
Gun—Teppoo.  
Artillery gun—Taihoo.

### H

Habit—Kuse; syuukan.  
Habitual delinquent—Zyoosyuuhan.  
Harm (verb)—Gai-suru.  
(noun)—Gai.  
Harmful—Gai no ooi; yuugai-no.  
Harmless—Gai o sinai, gai no nai.  
Hate—Nikumu; Hatred—Nikumi.  
Headquarters (police)—Keisatu-honbu.  
Health Bureau (Dept.)—Kooseikyoku-syo.  
Held by the Military Police—Kenpeitai Kosiu-jesi.  
Help—(Verb)—Tetudau; tetudai o suru.  
To call for help—Sukui o motomeru.  
Hide (t. v.)—Kakusu.  
(i, v)—Kakureru.  
Hideout—Kakurega; kakure-basyo.  
Hire (borrow)—Kariru.  
His Imperial Majesty's Order—Tyokurei.  
Hit—Utu; Butu.  
Homicide—Hito-gorosi; satuzin.  
Honest—Syooziki-na.  
Honor (verb)—Uyamau; agameru.  
(noun)—Sonkei; sontyoo; meiyoo.  
Hound—Kari-inu, Ryookan.  
Hush money—Kutidome-kin.

## I

Identical—Onazi.  
 Identify—Mitomeru.  
 Ignorance—Siranu koto; muti.  
 Ignorant—Mugaku-na.  
 Illegal—Muhoo; huhoo-no.  
 Illegal sale of counterfeit money (or cigars)—Gizoo-sihe siyoo.  
 Illegitimate—Huhoo-na.  
 Immoral—Hugyooseki-na; Hudootoku-na.  
 Impartial—Katayoranu; Koohei-na.  
 Impostor—Sagisi.  
 Impression—Insyoo.  
 Imprison—Rooya ni ireru; toogoku—suru.  
 Imprisonment—Nyuugoku, Toogoku.  
 Indorse—Uragakisuru.  
 Inforce (Enforce)—Zikkoo-suru.  
 Inform (report to)—Ni hookoku suru.  
 (against another)—Mikkoku.  
 In front of—No mae ni (de).  
 Inhuman (cruel)—Mugoi; hizindooteki-na.  
 Injustice—Yokosima na koto; Husei; hukoohei.  
 Innocent—Muzai-na; tumi no nai.  
 Inquiry—Tori-sirabe; tyoosa.  
 Insane—Hakkyoo-sita; kino kurutta.  
 Inspect—Kensa suru.  
 (goods)—Aratameru.  
 (documents)—Kensa-suru.  
 Inspector—Kensa-suru hito, kinsakan.  
 (of police)—Keibu.  
 (of weights and measures)—Kentei-kan.  
 Chief Inspector of Police—Keibutyoo.  
 Insubordination—Huhuku; huzyuuzyun.  
 Insult—Buzyoku.  
 Intelligence Department—Zyoohookyogu.  
 Interference with Police duty—Keisatu-gimu-sikkoo-boogai.  
 Intoxicated—Yotte oru; meiteisite oru.  
 Investigate (a case)—Ginmi-suru.  
 Investigation (of a case)—Ginmi; sinri.  
 Involve (in trouble)—Makikomou.

## J

Judge (noun)—Hanzi.  
 (verb)—Saiban-suru.  
 Judgment—Hanketu.  
 Jury—Baisinkan.  
 Justice—Seigi.

## K

Kidnap—Kadowakasu.  
 Kidnapper—Yuukaisya; kadowakasu hito.  
 Kidnapping—Kadowakasi; yuukai.  
 Kill—Satugagi-suru; korosu.  
 Killer—Satugai-nin.  
 Killed and wounded—Sisyoosya.  
 Know—Siru.  
 (recognize)—Mitomeru.  
 Knowing it is false—Husei to siritutu.  
 Knowledge—Tisiki.

## L

Label (noun)—Sage-huda, nihuda.  
 (verb)—Nihuda o tukeru.  
 Laboratory—Kenkyuuzyo.  
 Chemical—Kagaku.  
 Larceny—Settoo.  
 Laundry—Sentakuya.  
 Law—Hooritu.  
 Lawful—Goochoo-na; seitoo-na.  
 Lawless—Muhoo-na; rihuzin-na.  
 Lawyer—Bengosi.  
 Leader—Sidoosya.  
 Leave—Kyuuka.  
 Living place—Zyuusyo.  
 Legal—Seitoo-na.  
 Lend—Kasu.  
 Letter of Appointment—Ninmeisyo.  
 Libel—Zangen.  
 License—Kyoka-suru; menkyo-suru, yurusu.  
 Licence—Menkyo; kyoka.  
 Lie (noun)—Uso.  
 (verb)—Uso o tuku.  
 Loot—Ryakudatu.  
 Looter—Ryakudatusya; doroboo; nusubito; too-zoku.  
 Loss—Songai.  
 Lottery—Muzin; hukubiki.  
 Lumber—Zaimoku.  
 Dealer of lumber—Zaimoku-syoo.

## M

Malicious—Syuunenbukai; urami o idaku.  
 Manslaughter—Hito-gorosi, satuzin.  
 Mayor—Sityoo.  
 Memorandum—Oboegaki; kakituke.  
 Middleman—Nakagai; baikaisya.  
 Military Administration Department—Gunseibu (before) Gunseikanbu (now).  
 Militaryman—(soldier)—Gunzin.  
 Misbehavior (in drunken state)—(Yopparai no kekka ranboo o hataraku).  
 Misconduct—Hugyoogi; hu-mimoti.  
 Mischief—Gai; itazura.  
 Mischief maker—Itazurasi.  
 Mistake (noun)—Ayamati; matigai.  
 (verb)—Ayamaru; gokai-suru.  
 Money—Kane.  
 Paper money—Sihei; satu.  
 Ready money—Genkin.  
 Money-lender—Kane-kasi.  
 Mortgage (noun)—Teitoo; teitooken.  
 Motive (object)—Meate.  
 (of action)—Dooki.  
 (reason)—Riyuu; ryooken.  
 Municipal Board—Siyakusyo; mati-yakuba.  
 Murder (noun)—Hitogorosi.  
 (verb)—Hito o korosu.  
 To commit murder—Hitogorosi o suru.  
 Murderer—Satugai-nin; hitogorosi.

N

Name—Namae.  
 Nation—kuni, (country); kokumin (people).  
 Neglect—Okotaru.  
   Negligence—Okotari; hutyuui.  
   Negligent—Soroo-na.  
   To be negligent—yudan-site oru.  
 Newspaper—Sinbun.  
 Night—Ban; yoru.  
   Last night—Sakuban; sakuya.  
   Tomorrow night—Myooban; asu-no ban.  
   Tonight—Konban, Kon-ya.  
   Night attack—Yo-uti; yasyuu.  
   Night robber—Yatoo.  
   Whole night—Yodoosi.  
 Noise—Oto.  
   (disturbance)—Sawagi.  
 Noon—Mahiru; hiru; syoogo.  
 Notify—Tassuru, tuuti-suru.  
 Notorious—Nadakai (in a bad sense).

●

Obedient—Sunao-na; zyuuzyun-na.  
 Obey—Sitagau.  
   (a law)—Mamoru.  
   (a person)—(No) iu koto o kiku.  
 Obligation (duty)—Gimu.  
 Observation—Miru koto; kansatu.  
 Observe—Kansatu-suru.  
 Obstruction (street obstruction)—Sinkoo-boogai.  
 Occupation—Syoobai (business); Senryoo (Occupation of Singapore).  
 Offence—Tumi; toga.  
 Offender (against regulation)—Hansokusya.  
   (criminal)—Hanzaisya.  
 Official—Seisiki-no.  
   (noun)—Yakunin.  
   —— communication—Koobun.  
   —— duties—Syokumu.  
   —— report—Kooahoo.  
 One (thing)—Hitotu.  
   (person)—Hitori.  
 Opium—Ahen.  
 Opium (narcotic) Law—Mauakurei.  
   Opium poisoning—Ahen-tyuudoku.  
 Oppression—Assei; appaku.  
 Order—Iituke; sasizu; meirei.  
   (New Order)—Sin-tituzyo  
 Ordinance—Hukoku.  
   (regulation)—Zyoorei.  
 Organization)—Kumitate; sosiki.  
 Original copy—Genpon.  
 Other details—Sonotano kuwasii koto.  
 Overcharge—Kakene-suru.  
 Overdue—Nitigen o koeta.  
 Own—Motu; syoyuu-suru.  
   Owner—Syoyuusya; syozinin.

P

Padlock—Daruma-zyoo, nankin-zyoo.  
 Parade—Seiretu; kanpeisiki.

Paragraph—Koo.  
 Pardon (verb)—Yurusu; yoosya-suru.  
   (noun)—Yurusi; yoosya. •  
   (a criminal)—Syamen-suru.  
   (of a criminal)—Syamen.  
 Pass—Nyuuzyookan (entrance ticket).  
 Passenger—Zyookyaku.  
 Pay (salary)—Kyuukin; gekkyuu. Payday—Kanzyoobi; gekkyuubi.  
 Peddler—Gyoosyoonin; daidoosyoonin.  
 Pedestrian—Tuukoonin.  
 Penal laws—Keihoo.  
 Penalty—Kei; batu.  
 Penitentiary—Rooya.  
 People—Kokumin (nation); People at large—Hitobito.  
 Permit—Kyoka.  
 Persecute—Hakugai-suru.  
 Personal—Honnin-no; sinten.  
 Petition (noun)—Tangan; Negai.  
   (verb)—Tangan-suru; negau.  
 Physical injury—Syoogai.  
 Pickpocket—Kintyaku-kiri; suri; tyakkiri.  
   Pickpocketing (thief)—Suri (surinin).  
 Piece—Ko.  
   Cylindrical object—Hon (except ippon which means one piece).  
   Flat object like paper—Mai.  
   Cubic object like basket—Ko.  
 Pipe—Kuda.  
 Plumber—Enkan-ya.  
 Poison—Doku.  
   Kill with poison—Dokusatu-suru.  
 Police—Keisatu.  
 Police-chief—Keisatusyo-tyoo.  
 Police Officer—Zyunsa.  
 Police night stick—Keikan.  
 Police Patrol—Zyunsa.  
 Police stand—Kooban (syo).  
 Prison—Kangoku; Keimusyo.  
   Prisoner—Zainin; syuuzin.  
 Proclamation—Sengensyo.  
 Profession—Syokugyoo.  
 Profiteering—Boori; huseiritoku.  
 Prohibit—Kinsi-suru.  
 Promotion—Syusse; sinkyuu.  
 Promulgate—Happu-suru.  
 Proof—Syooko.  
 Proprietor Syozinin.  
 Property—Zaisan.  
 Prosecution—Kiso.  
 Prosecutor—Kenzi.  
 Prostitute—Inbaihu; inbai.  
 Public—Ooyake no; koozen no.  
   —— Service Regulations—Kansei.  
   —— opinion—Yoron; kokuron.  
   —— property—kookyoo-zaisan.  
   —— service—Kooyoo; goyoo; koomu.  
   —— spirit—Kookyosin.

Publish—Hakkoo-suru; happyoo-suru.  
 Punish—Bassuru.  
 Punishment—Batu.  
 Capital .....—Sizai; sikei; kyokkei.  
 —— by hard labor (15 years)—Yuuki-tyoooki.  
 (for life)—Muki-tyoooki.  
 Additional .....—Hukakei.  
 Disciplinary .....—Tyookai-syoobun.  
 Pursuit—Tsuiseki.  
 Put into custody of responsible person—Sekinin.

Q

Qualifications—Sikaku.  
 Qualify—Gookaku-suru; hituyoo-na sikaku o otaeru.  
 Quality—Hin-ihinkaku.  
 Quarantine (of persons)—Teiryuu.  
 (of a ship)—Teisen.  
 Quarrel—Kenka.  
 (verb)—Kenka-suru.

R

Racketeer—Huseitorihikinin.  
 Radical party—Kagekitoo.  
 Raid (by the police)—Teire.  
 Railroad Station—Teisyazyoo; teisyaba.  
 Rape—(offence)—Gookan-zai.  
 (verb)—Gookan-suru; tegome ni suru.  
 Read—Yomu.  
 Ready—Sitakuosuru; yooi ga yoi.  
 Ready at hand—Tezika ni aru.  
 Reappoint—Hutatabi ninmei-suru.  
 Recommendation—Suisen; suikyo; torimoti.  
 Letter of Recommendation—Suisenzyoo.  
 Record—Kiroku; ziseki.  
 Red Cross—Sekizyuuzi-sya.  
 Reform School—Syoonen-kankain.  
 Registration—Tooroku.  
 Regulation—Kisoku.  
 Release—Hoomen; syakuhoo.  
 To be released on parole—Sensei-kaiho o ake-ru.  
 To release on bail—(ni) hosyaku o yurusu.  
 To be release on bail—Hosyaku o yurusareru.  
 Renew—Sinaosu.  
 Reply—(verb)—Kotaeru.  
 (noun)—Kotae.  
 Report—(noun)—Hookoku; todoke.  
 (verb)—Hookoku-suru; todokeru.  
 Annual report—Nenpoo.  
 Monthly report—Geppoo.  
 To make a verbal report—Kootoo-hookoku o suru.  
 Representative—Dairi.  
 Repression—Seisei.  
 Residence—Teitaku, zyuukyo.  
 Resisting the Police—Keikan ni teikoo-suru koto.  
 Responsible—Sekinin no aru.  
 Return—Kaesu; kaeru. (the first verb is transitive while the second is intransitive).  
 Revenge—Hukusyuu; sikaesi.

Reward—Hoobi.  
 Ringleader—Tyoofoonin; syukai.  
 Riot—Abareru; ranboo-suru.  
 To cause a riot—Sawagi o okosu.  
 (offense)—Kyoto-syoosyuzai.  
 Road—Miti; doo; gai.  
 Rob—Nusumu.  
 (verb)—Nusumi o suru.  
 To be robbed—Doroboo ni au.  
 Robbery—Gootoo; toonan.  
 Runaway—(A prisoner runaway)—Datugokunin.  
 Runaway lovers—Kakeotimono.

S

Sack—Hukuro.  
 Safe—Kinko (where you keep money).  
 (adjective)—Anzen-na.  
 Salute—Aisatu.  
 Sanitary Department—Eisei-kyoku.  
 Scandal—Sosiri; syuubun.  
 Scene of the accident—Genba; genzyoo.  
 Scream—Sakebu (verb).  
 Search—Soosa; sensaku; soosaku.  
 Search warrant—Kataku-soosaku-reizyoo.  
 Secret Service—Kootoo-keisatu.  
 Secretary of the Budget Commission—Yosan Kei Kei In.  
 Secretary of the Executive Commission—Gyosei-ku Syokikan-tyoo.  
 Section—Bu; ka.  
 Sentence—(Ni) senkoku suru.  
 (noun)—Senkoku.  
 To sentence to death—(Ni) sikei o moosi-watasu.  
 Shoplifter—Manbiki.  
 Shoplifting—Manbiki.  
 Signal (noun)—Aizu; singoo.  
 (verb)—Aizu o suru; singoo o suru.  
 (Police)—Keikoku.  
 Silver-ware—Ginsei kobutu.  
 Slander—Zangen; zanso.  
 Slums—Binboo-mati; hinmin-kutu.  
 Smoke (verb)—Suu; nomu (Tabako o nomu).  
 Special Police Officer—Tokubetu Keikan.  
 Squeal—Naku; himei o ageru.  
 Stab—Tuku; sasu.  
 To stab to death—Sasi-korosu.  
 Stabbing—Ooda.  
 Stabbing while asleep—Suimin-tyuu o ooda suru.  
 Station—Teisyaba; eki.  
 Steal—Nusumu (same as rob).  
 Stenographer—Sokkisya.  
 Stop (Stop!)—Tomaru (tomare!—imperative form).  
 Strangle—Sime-korosu; kubiru.  
 Street—Mati; toori.  
 Street Obstruction—Sinkoo-boogai.  
 Sue—Uttaeru; sosyoo-suru.  
 Suicide—Zigai; Zisatu.  
 (verb)—Zigai-suru.

Suppression—Sin-atu.

Surrender—(of one's person)—Koosan.

Suspicion—Utagai (verb) Utagu.

Swindle—Kataru.

(noun)—Katari.

## T

Tariff—Zeiritu.

Tax—Zei.

Municipal tax—Sizei.

National tax—Kokuzei.

Temporary—Kari no; itizi-teki no.

Term—Kigen; kikan.

Theft—Settoo.

Thief—Doroboo

Thief-catcher—Okappiki.

Things of value—Kityoohin.

Threat—Odokasu.

Torture—Kurusimeru; goomon ni awasu.

(noun)—Kurusimi.

Tough—Katai.

Tough guy—Urusagata.

Trade—Booeiki (means foreign trade).

Trail (noun)—Komiti.

Training—Sikomi; kyooiku; kunren.

Training School—Kunrensyoo.

Tram car—Densya.

Tram conductor—Syasyoo.

Translator—Honyakusya; honyaku suru hito.

Transportation—Unsoo un-yu.

Transport a criminal—Tuihoo-suru.

Treasurer—Kaikei-Kan.

Trespass—Midari ni hairu.

Trial—Ginmi; tamesi.

(inquiry into a case)—Sinri.

Public trial—Koohan.

Truck—Toro; torokko.

Trustee—Hyoogiin; rizi.

## U

Unadulterated—Mazemono no nai; zyunryoo-na.

Unconscious—Mu-isiki na.

Uniform—Seihuku.

(Adjective)—Itiyoo no; kawaranai.

Unlawful—Huhoo-na.

Unlicensed—Mu-menkyo; menkyo no nai.

Unofficial—Hikoosiki no; koozen de nai.

Usurer—Koori-kasi.

Usury—Koori.

## V

Valid (sound)—Tasika na.

Having legal force—Kooryoku no aru.

Vagrancy—Huroo.

Verdict—Saiketu.

(of public opinion)—Seisai.

Verify—Siraberu; tyoosa-suru.

Very first—Saisyoo.

Very last—Saisyuu.

Vexation—Kutaku; gohara.

Vice—Hu-mimoti.

(Evil propensity)—Kuse.

Vicinity—Atari; kinboo; hukin.

Victim—Ikenie; gisei.

Violate the law—(Ni) ihan-suru.

Violator—Ihansya.

Voter—Senkyonin.

## W

Warehouse—Sooko; kura.

Warrant—Kooizyoo; taiho-meirei.

Watch (Act of watching)—Ban.

Watchman—Bannin.

Whereabouts—Dono hen ni.

Witness—Syoonin.

THE following are brief reviews of current theatrical offerings as rated by Manuel E. Arguilla of the Department of Information:

\*\*\*\*\* Excellent. \*\*\*\* Very good. \*\*\* Good. \*\* Fair. \* Poor, but with some minor characteristic of interest. The absence of asterisks may be taken to mean the absence of merit. The name of the theater and the opening and closing dates appear after the title.

\*\*\*\* PAA NG KUAGO (*Metropolitan. March 14-* .) Adapted and translated into Tagalog from the "Monkey's Paw" of W. W. Jacobs by Francisco A. Rodrigo. Produced by Dramatic Philippines and directed by Narciso Pimentel, Jr. So truly dramatic and gripping is the original conception of Jacobs that rendered into Tagalog and in Philippine terms, it loses little if any of its hair-raising qualities. Cora de Jesus' portrayal of the mother is so far the best piece of acting we have seen on the local stage. The show goes a long way to demonstrate that what the Philippine theater today badly needs are good dramatic pieces, genuine histrionic talent (not the kind that depends principally on personal glamour), and directors who possess a fair amount of artistic integrity.

\*\*\* BUKANG LIWAYWAY (*Avenue. March 10-* .) Written by H. Oguni and directed by Lamberto V. Avellana under the sponsorship of the Eiga Haikyusha. There are at least four "firsts" in this show that

make it the most remarkable if by no means the most artistically satisfactory production that has yet appeared on our stage: (1) For the first time, the theme of Philippine freedom is frankly and forcefully dramatized; (2) for the first time, the Philippine flag is displayed on the local stage; (3) for the first time, Japanese soldiers appear as characters; and (4) for the first time, a script by a Japanese writer is put out by a Filipino producer, with a Filipino director and an entire Filipino cast. A word may be said about the praiseworthy restraint and feeling with which Danny Fuentes plays his role of Lt. Hara.

\*\* ANG ASAWA NG ABOGADA (*Metropolitan. March 14-* .) This served as curtain raiser for PAA NG KUAGO on its first performance last Sunday, March 14. It is an adaptation and translation into Tagalog of a play in Spanish by E. Liongson.

CLOSED

\*\*\* MARRIAGE PROPOSAL (*Metropolitan. Feb. 28, March 3, 6 and 7.*)

\*\*\* KAPIT BAHAY (*Avenue. Feb. 9-March 9.*)  
A record run.

\*\* AMIHAN (*Capitol. March 4-16.*)

\*\* SINO ANG MAY SALA? (*Life. Feb. 25-March 14.*)

\*\* BASAGULO SA KASKO (*Lyric. Feb. 25-March 14.*)

\* SA KABUKIRAN (*Dalisay. March 7-* .)



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### *In the April 1st Issue:*

In honor of the Birthday Anniversary of Balagtas, national Tagalog poet, his immortal masterpiece:

## **PLORANTE AT LAURA**

Complete, in accordance with the original version.