

# The Psychology of the Filipino

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(Continuation)

During the first centuries of the Spanish regime, Philippine commerce abroad was controlled by the Government, and carried on trade with Mexico, the port of Acapulco being the place for unloading the Filipino products.

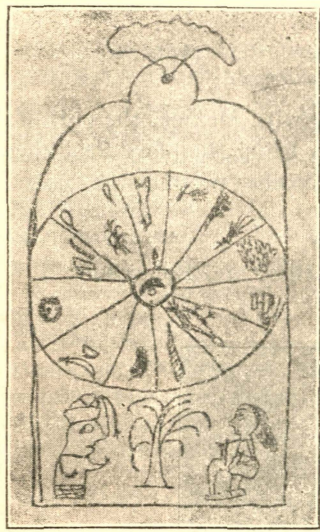
Here is a view of Acapulco, from Blair and Robertson:



There is an old manuscript written in Bisayan in which the Code of Kalantiaw, mentioned before, is contained, and also a Filipino calendar. This manuscript dates back to the year 1433. Its original has been delivered to Don Marcelino Orfila, a resident of Saragosa, Spain. It was translated into Spanish by Don Rafael Muruyedro y Zamanew. Fr.

José Ma. Pavón, while a parish priest of the town of Himamaylan, Occidental Negros, caused the translation to be copied by his clerk Juan Antonio Collado in the years 1838 and 1839, this copy being entitled "*Las Antiguas Leyendas de la Isla de Negros*". This copy was sent to the Philippine Library and Museum by Mr. Marcó, of Pontevedra, Occi-

dental Negros. The bibliographer Mr. Artigas, published said Filipino calendar in "El Renacimiento Filipino", of its special edition on its anniversary, in July, 1913, page 73. Here is a view of this Filipino Calendar:



According to the explanations given in said manuscript, the months of the year are represented in this calendar. The names beginning with that corresponding to the month of January, are these: *Inaginid*, *Ulalen*, *Dagagkahoy*, *Daganinan*, *Kilin*, *Inabuyan*, *Kaway*, *Kaoy-os*, *Irarapon*, *Manalulsol*, *Bi-rawhan*, and *Katimugan*, each month having 30 days, and the last 26 days.

This information seems to be confirmed by Loarca, who ran over the whole Archipelago in about the year 1576, and wrote a book entitled

"*Relación de las Islas Filipinas.*" Said Don Miguel de Loarca, gives the native names of eight months of the year and stating that the other four months had no names because no agricultural work was done during them. I say that Loarca's information tends to confirm what is stated in the manuscript above referred to, because the names of the months given in both accounts are very similar and some of them identical. Here are the names given by Loarca: *Ulalen*, *Dagagkahoy*, *Daganenan*, *Elquilin*, *Inabuyan*, *Cavay*, *Yrurapun*, *Manalulsul*.

As to weights and measures, the early Filipinos had the *talaro*, which was a kind of scales of balances. I have already mentioned the *tahel*, one half of which was called *tegá*, and one fourth, *sapaha*. For weighing, they used the *sinantan*, one half of which was called *banal*. For dry goods they had the *kabán*, (*bákid* in Bisayan), and the Tagalog *salóp* (*gantag* in Bisayan) which four last terms are still being used by our people. For lineal measures, we had, and still have, the *dipá* in Tagalog (*dupá* in Bisayan), which is the equivalent of the English *fathom*. The *dankal* in Tagalog (*dagaw* in Bisayan), which is the length between the ends of the thumb and the middle finger both extended. The *tumuró* in Tagalog (*baragitan* in Bisayan) which means the length between the ends of the thumb and the forefinger both extended. These measures were regulated by the Spanish Government in 1727.

We had also surface measures, like the *tagpuló* in Bisayan and the *pisosón* among the Bikols, etc.

As to numerical system, the Filipinos always used the decimal, every ten being called *puló* which in Tagalog is *puó* by suppressing the *l* in *pu-ló*. Hence, in Tagalog, ten is *sampú*, which is a contraction of *isag puó*; and in Bisayan it is *napuló* in Leyte, a contraction of *usá gá pu-ó*, and *sakaꞑuló* in Panay, by contracting the phrase *isa ka puló*.

The word five is *limá* in the Fili-

pino dialects, because in primitive Malay, *lima* was the name of the hand, which has five fingers. So in Tagbanwan, hand is *alima*.

I have not gone into more details in order not to charge your patience too much. But with the date given, I hope I have furnished informations about the practical manifestations of the Filipino culture, besides its intellectual and moral aspects, about which I propose to speak in the next part of this lecture.

## II. Philippine Literature.

I shall now speak on Filipino literature. Of course, by literature, I mean here the collective body of literary productions.

A people like the Filipinos, with a history and culture, must have, as they do have in fact, their literature.

The information given in the first part of this lecture, although far from being exhaustive, shows, I hope, that the Filipino people in general possess culture, if we understand by culture the enlightenment and discipline acquired by mental training.

It must be observed that the present culture of the Filipinos is the product of two main elements, to wit: the native culture possessed for so many centuries, certainly not so fully developed in the Philippines, as it was in India, its place of origin, because these people were separated from their center their original native land, but developed by themselves in their own way under the

peculiar circumstances in which they were placed by Providence. The second element of our culture is the occidental influence brought by the Spanish conquest and continued now with American contact.

In speaking of Filipino literature, it seems proper to begin with the Filipino thought and style, which are the gist of all literature. I shall, therefore, say something about the Filipino way of thinking and expressing ideas, which is the oriental way, as differentiated from that of the Occidentals.

### I. Thought and Sentiment.

The Filipino, when speaking with an Occidental, is not always perfectly understood. Sometimes, the Filipino, generally courteous, and being respectful and reserved by nature, answers with a smile whatever remark is made to him, even when it is not altogether pleasant. Al-