

The Psychology of the Filipino

By Hon. Norberto Romualdez

Associate Justice of the Supreme Court of the Philippine Islands

(Continuation)

As to Anatomy, it seems that there was a belief among the early Filipinos that brothers and sisters were parts of one and the same intestine, so that when brothers or sisters quarrel among themselves, the parents, by way of rebuke admonish them saying, in Bisayan of Leyte, for instance: *ayáw kamó hin áway, kay magsumpay man lá kamó hin tinae*. (Do not quarrel, because you partake of the same intestine).

Thus, in Sebuán and Panayan Bisayan, a brother or sister is called *ítod*, which means *to cut* or *part cut from a whole*. In Leyte and Samar Bisayan, a brother or sister is *bugto*, which means *to break*. In Tagalog, brother or sister is *kapatíd*, which means *to break*, and is called also *kaputol*, because *puíol* means *to cut*. In Pampangan, brother or sister is *kapatád*, from *patád* which also means *to break*. In Pangasinan, the natural brother or sister is called *agin kapullot na pait*, and in Bikolan *kaputol sa púsod*. Either of these two phrases means literally *brother or sister partaking of the same intestine*.

The liver was considered one of the most important organs of the human body. The word *patáy*

(dead or to kill) is a contraction of *pa* (an old preposition indicating direction) and the word *atáy* (liver). In some Bisayan regions, it was believed that the liver comes out from a big wound on any part of the body.

As far as morality is concerned, our customs and laws clearly show that our notion of right and wrong, of what was just and unjust, were highly developed.

Attempts against life, person, honor, chastity, and property were severely punished, as we find in the Code of Kalantiaw, which I mentioned before.

Permit me to cite some statements made by foreign writers about the Filipino morality and honesty.

The Spanish orientalist, Pedro Ordóñez de Cevallos, says the following about the Filipino woman in his "*Viaje del Mundo*", edited in Madrid in 1614:

"The women are extremely chaste, and no kind of lewdness nor faithlessness against their husband will be observed among them; on the contrary, they are ordinarily virgin, and the married woman have but one husband; in spite of all, God multiplies them in large number by His Divine Decrees, and in a town

of about 1500 inhabitants, there can be found more than 2000 boys and girls, none of whom is illegitimate.”

The early Indonesian immigrants did not practise polygamy, which exists only in some regions of Mindanaw, such institution having been imported there with the Mohamedanism. Incest was believed to be punished by God, as we have indicated.

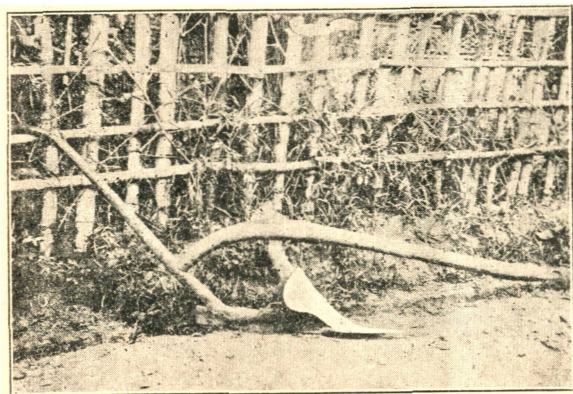
With regard to good faith and honesty in contracts, the following account of the Chinese trader Wan Ta-Yuan, written in the 14th century, is worthy of note. This trader says:

“The natives and the traders, having agreed upon the price, the former were allowed to take away the goods, and later, they brought the amount of native products. The

traders trusted them for they never failed to live up to their stipulated bargains.” This is confirmed by another Chinese author, named Ghan Ju-ka, in his work on Chinese and Arabian Commerce written in the 13th century.

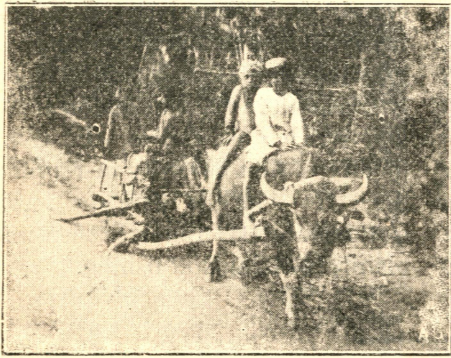
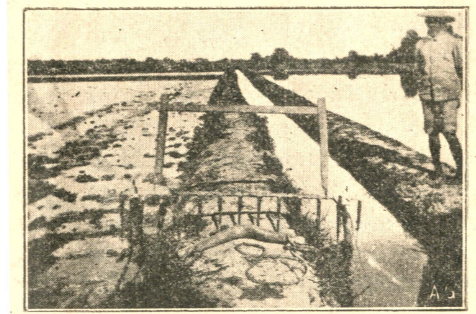
h). Economics.

As to economics, the Filipino had limited needs, and had and still has, these fertile lands where Nature generously and perennially offers him her fruits and products. During the pre-Spanish times, agriculture chiefly consisted in the cultivation of *palay*, which was, and is, the commodity of first necessity in Filipino life. He had the karabaw for a working animal. Industry then was mainly weaving and fishing.



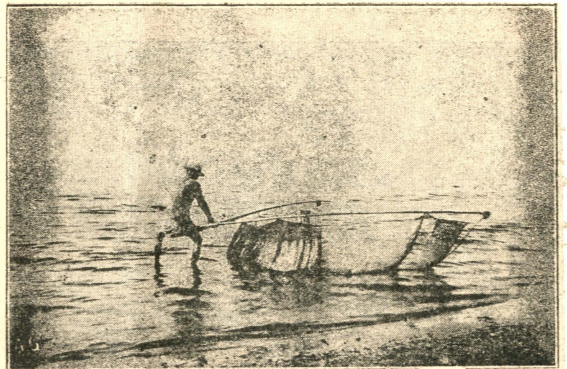
**This slide is
a plow,**

Here is a flax-comb.



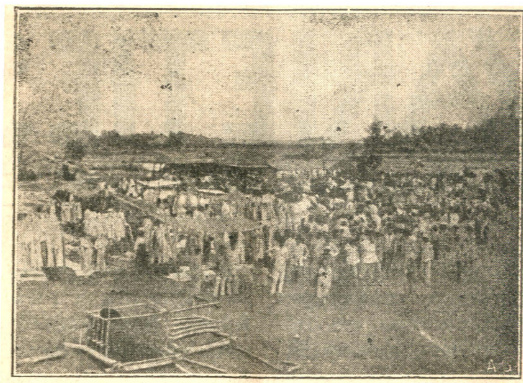
Here is a cart called "kanga":

Here is a fisherman:



Commerce consisted in the sale of wax, honey, and such raw products of the forest, sold in *tyangis* (open markets), and in markets proper.

This is the picture of a *tyangi* or *feria*:



Commercial relations with foreigners were chiefly with Chinese traders, many of whom permanently settled in this country and brought with them their ideas of carpentry, agriculture, black-smithing, and even their superstitions. Hence it is that in our dialects we have many Chinese words incorporated into our native speech. The words *uysit* (fortunate), *buysit* (unfortunate) are Chinese words very much used in the Tagalog dialect.

The last word *buysit* is sometimes used in Tagalog to mean troublesome, molestful, or vexatious. The Chinese words *sinké* (new), *tampo-wá* or *tampo* (excess of something) are also much used in the Bisayan of Leyte. Some Tagalog names for relationship like *koya*, *ditse* and others are pure Chinese words. *Ti-ghoy* (a lamp) *pothaw* (hatchet), Leyte Bisayan name for *iron*, are also Chinese.

(To be continued.)

What a Dilemma!

A good little boy, not long ago, was out in the forest gathering flowers. A terrible storm came on. In order to keep dry he crawled into a hollow log. When the rain began to fall, the log began to swell, untill the boy could get neither one way nor the other. He thought his end had come. He thought of all the wrong he had

done and the good he could have done but which he neglected. And when he recalled to mind that he had not asked his friends to subscribe to The Little Apostle and to become himself a little Apostle, he felt so small that he could crawl right out of the log without any difficulty.

If the cap fits you, wear it!