

FOURTEEN CENTURIES OF FILIPINO THOUGHTS

A compilation of recovered and scattered writings from A.D. 674
by PETRA O. RIVERA, P.N.S., B.S.E., U.P.

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M/S No. 2
LIVING IN HARMONY WITH NEIGHBORS UNDER THE RULE OF LAW

Dato PUTI
(At the mouth of the Andona river, Panay, sometime in the 1300s: from Janiway MS.)

We ten datos, with our families, followers and slaves, have left the home of our ancestors in Borneo because we can no longer endure the misrule of Tuan Makatunaw. We want to escape the annoyances that he is constantly causing and to avoid the injustices of which he is continually guilty.

Our recent ruler exercises no self-restraint, regards not the rights of others, and has no respect for the law. Whatever he sees and wants, that he takes.

Here we would settle, purchasing of the ancient owners of the soil the land thereon we shall make a new home, dwelling in harmony with our neighbors and living ourselves under the rule of law.—See Craig's "Gems of Philippine Oratory," p. 9 and Beyer's and De Veyra's "Philippine Saga", Chapter 5, illustrations Nos. 54 & 55.

M/S No. 3
DWELL TOGETHER IN PEACE AND FRIENDSHIP

Dato MAREKUDO
(From the legend of the negotiations between the Borneo Bisayans headed by Dato Puti and the chief of the Negritos of Panay, probably in the 14th century: in the Janiway MS.)

You told me that you ten datos from Bruney, with your families and fol-

lowers, are seeking a place to make your new home and that you are willing to pay for land.

So I called together the elder men of our country, and presented your proposition. I am the Timway, or king, but my authority is controlled by the council of the elders. The council now has authorized the sale.

You offered me a golden hat of a weight greater than fifty pieces of coined money together with another gift twenty times as valuable. For me the former present is sufficient, but my wife, Queen Maniwantiwan, insists that her rights must be purchased too. She considers that the wife of your chief dato is unduly haughty and wants it settled that her own social position shall be recognized as superior to this newcomer's. She sees that the lady is proud of a long gold necklace and so insists on your giving a longer necklace for herself, one so long that it will trail on the ground.

Upon these terms, then, the land is yours. We prefer the mountains, so do you take the sea-coast, as much of it as you choose to occupy. For the distance that a runner could cover between seedtime and harvest, during which the circle of Panay might be made, you and your children and your children's children to the remotest generation shall be joint owners with us in this fertile island. In peace and friendship, let us hope, we shall dwell together, neighbors and allies.—See Craig's "Gems of Philippine Oratory," p. 10 and Beyer's and De Veyra's "Philippine Saga", Chapter 5, illustration Nos. 54 & 55.

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