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Rebeca Fernández Rodríguez Universidade de Trás-os-Montes e Alto Douro Printing and publishing began in the Philippines with the arrival of the Spanish in 1565. Encountering an enormous number of native languages, the Spaniards felt a pressing need to describe the languages most commonly spoken in the archipelago in order to communicate with the Filipinos. With the establishment of Spanish sovereignty over the Philippines, the Spanish Crown issued several contradictory laws regarding language. The missionaries were urged to learn the vernacular languages but were subsequently required to teach Spanish. For this reason, missionaries learnt the Philippine languages by writing vocabularies, grammars, and catechisms. Philippine linguistic writing – grammars and vocabularies – is extensive and exhaustive. There was a pre-Hispanic writing system in the Philippines, baybayin, but it was used for personal communication and not for recording literature or history. For this reason missionaries had to start from the beginning. By describing the languages they contributed to their survival. In the last decades scholars have studied manuscripts and early editions of Tagalog, Bisaya and Ilocano texts and have been re-editing them. This is the case for Arte y reglas de la lengua tagala (1610) by Francisco Blancas de San José (1560-1614) edited by Quilis in 1997; Vocabulario de lengua bisaya, hiligayna y Haraya de la isla de Panay y Sugbu y para las demas islas (1632) by Alonso de Méntrida (1559-1637) edited by García-Medall in 2004; and Arte de la lengua japona (1732), Tagalysmo elucidado (1742) and “Arte chinico” (1742) by Melchor Oyanguren de Santa Inés (1688-1747), edited by Zwartjes (2010). There is also an unpublished PhD dissertation about the Calepino ylocano (ca. 1797) of Pedro Vivar (1730-1771) and Andrés Carro (?-1806) by Fernández Rodríguez (2012). Sueiro (2003:171) compared the number of vocabularies and grammars.



From 1580 to 1610 seven dictionaries and nine grammars were written but all are lost. We have only heard about them through biographers and chroniclers or through authors of future versions who claim to have worked on them. From the 17th century, we still have three vocabularies and nine grammars but five vocabularies and twelve grammars are lost. In the 18th century, eight dictionaries were written, two of which were reprints and eleven more are supposed to be lost; four new grammars and ten reprints are still extant while ten grammars are lost. In the 19th century sixty-seven vocabularies, fifteen of which were reprints were written and seven are lost. Forty-four new grammars were written, twenty reprinted and only six lost. Despite their importance, many vocabularies and grammars remain unpublished or survive in a handful of copies generally found only in specialized research libraries or in private collections - sometimes not even catalogued properly. Printing was very expensive and the benefits very few but in the Philippines it was a basic necessity. In 1593, just twenty-eight years after the arrival of the Spaniards, Father Domingo de Nieva (ca.



1570-?) built the first printing press in the Philippines with the help of the Chinese printer Keng Yong (?-?). It was a simple xylographic press (the wood was carved, inked and transferred onto paper) but it meant the first step to the publication of a hundred of books in the Philippines. In 1606 movable type printing in lead made its appearance in the islands (Revel 2001:260). By 1610 the press was no longer in Chinese hands and the religious orders sold it from one Order to the other because they could not afford it: first to the Dominicans, then to the Franciscans, in 1618 to the Augustinians, and then back to the Dominicans in 1622. Any printed work had to include some basic information: the front page had to show the title, the author, the dedication and an illustration; and at the bottom the name of city, the printer and the year. It had to contain all the licences and taxes (Carreño 2004). Front page, López’s Doctrina Christiana (source: Christus Rex) Most of the texts were not meant for Filipinos but some simple prayer books, rosaries and a summarized Doctrina Christiana were published for their evangelization. Books usually travelled by hand from one missionary to the other. They were copied and copied again and additions were made. It was very common that missionaries corrected and added information on the margins since missionaries had the obligation of correcting and completing former missionaries’ works. A bilingual Spanish-Tagalog catechism Doctrina Christiana by Franciscan Juan de Plasencia (1520-1590), corrected by Dominicans (Fernández 1979:358), and a Doctrina Cristiana in Chinese were published in 1593. These were the first books to be published in the Philippines. Plasencia’s text had been approved in the Synod of Manila in 1582 and it was the official text for many years (Bernad 1972:255). It was written in Romanized Tagalog and Spanish. Front page of the first printed book in the Philippines: Doctrina Christiana (1593)(source: Project Gutenberg) Missionaries at an early stage recorded everything they knew about culture and language. Contrary to what it is commonly believed, missionaries preserved the baybayin, the pre-Hispanic writing system, by copying it and explaining it in their books. Augustinian Francisco López (?-1627) with the help of Pedro Bukaneg (1592-1630), who is considered the father of Ilocano literature, translated Roberto Bellarmino’s (1542-1621) Doctrina Christiana into Ilocano in 1621. Its peculiarity is that it is written in Roman characters and baybayin. Baybayin has seventeen symbols: three vowels (, ,) and fourteen consonants. Each symbol was pronounced with vowel and Filipinos used to know – although missionaries were unaware of – how to pronounce it with the other two vowels. This system seemed extremely difficult for the missionaries to read. For this reason they wrote the sounds as they heard them in the Roman script. Page from López’s Doctrina Christiana (1620)(source: Christus Rex) López decided to introduce a cross named kudlit, a diacritic placed above or below the basic symbol to indicate its pronunciation. If the cross was above the symbol, it was pronounced with /i/ and if the cross was below the symbol, the syllable was pronounced with /u/. Spelling had changed and kudlit was introduced.

It was a controversial modification and not everybody liked it. Missionaries preserved the baybayin because it was very useful in the early years to evangelize since the Filipinos could learn the Lord’s Prayer and the Hail Mary in a script they could recognize. Nevertheless, it was very difficult to translate from Spanish into baybayin. Considering the usual difficulty in translation between two languages that share the same script and most of the time the same etymology, imagine the problems of translating into a language of which they were still no experts and which lacked many necessary religious terms. However, as the years passed, it was much easier for them to Romanize the languages, written as the missionaries heard them. Baybayin was explained in vocabularies even when it was no longer useful.

A monolingual Ilocano vocabulary from the late 18th century, the Calepino ylocano (ca. 1797), contains an explanation of the pronunciation and shows the symbols taken from López’s writings. However, this is not Ilocano baybayin but Tagalog because these were the fonts available in the printing. Calepino ylocano (Fernández Rodríguez 2012) In spite of copying and explaining the baybayin in vocabularies and grammars, the truth is that Filipinos stopped using it in favour of the Roman script, which was easier to learn and was taught in schools. Let’s look at linguistic texts in the Philippines. It is believed that Plasencia also wrote an Arte – grammar – and a vocabulary in Tagalog but they were never published. However, the first printed Tagalog grammar was Arte de la lengua tagala by Dominican Francisco Blancas de San José in 1610, printed by Tomás Pinpin (1580-?, Bernad 1972:255-256). Pinpin, of Chinese origins, was also the author of the only Spanish grammar written in Tagalog in those years: Librong Pagaaralan nang mangca Tagalog nang ucang Castilla (1610). The first printed Tagalog vocabulary was Vocabulario de lengua tagala (1613) by Franciscan Pedro de San Buenaventura. Missionaries in the Philippines used Elio Antonio de Nebrija’s (1441-1522) grammars. Introducciones latinae (1481) and Gramática de la lengua castellana (1492), as a guide to explain all the new languages they encountered as well as previous grammars from America or the Philippines. López explains in the prologue of his grammar that he has used Nebrija’s as a guide and an old Tagalog grammar (Fernández Rodríguez 2012:14-15). Grammars used to include linguistic varieties, phonology, morphology and syntax. They were full of examples and translations and missionaries were encouraged to speak with the natives. Pronunciation was not easy so the best way to learn was to communicate. It is evident that describing these agglutinative languages according to a Latin system was not the best but they were really clever and ingenious in searching for an adequate way to establish the structure of these languages. Most of them were aware of the inadequacy of the Latin system. As for vocabularies, they also followed Nebrija’s Diccionario latino-español (1492) and

Vocabulario español-latino (1485?) and Alonso de Molina’s (1514?-1585) Vocabulario en lengua castellana y mexicana (1555) and Vocabulario en lengua castellana y mexicana y castellana (1571).

As for the lexicographical styles I follow Smith-Staines (2009). Philippine vocabularies are bilingual, extensive and present their entries in alphabetical order. Their entries are brief with simple equivalents and sometimes with discursive texts. There are distinct entries for different senses and there are derived forms following the basic form for a particular sense. Cross-references are quite common and there is sporadic specification of grammatical information. There is one exception that follows Ambrogio Calepino’s (1440-1510) lexicographical style: the monolingual Calepino ylocano. It has entries with discursive texts. There are different senses in a single entry. There are many examples of use and references are made to authorities. The vocabulary elaborates a general meaning. These linguistic works have contributed to the preservation of the Philippine languages and their pre-Hispanic writing – baybayin – and made significant contributions to Spanish lexicography. References Bernad, Miguel A. 1972. The Christianization of the Philippines: problems and perspectives.

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[Unpublished PhD dissertation] Revel, Nicole. 2001. Épopeés orales, littérature orale et écritures dans lo’archipel à l’époque du contact et de nos jours. Elizalde, Fradera & Alonso, eds. 2001. 251–275. Sueiro, Joaquín. 2003. Historia de la lingüística española en Filipinas (1580-1898). Luço: Axac. How to cite this post Fernández Rodríguez, Rebeca. 2013. ‘Early writing and printing in the Philippines’. History and Philosophy of the Language Sciences. This article may be too long to read and navigate comfortably. Please consider splitting content into sub-articles, condensing it, or adding subheadings. Please discuss this issue on the article’s talk page. (June 2023) Part of a series on the History of the Philippines Timeline Prehistoric period (pre-900) Early hominin activity Homo luzonensis Tabon Man Austronesian expansion Angono Petroglyphs Lal-lo and Gattaran Shell Middens Jade culture Sa Huynh culture Ancient barangays Maritime Silk Road Events/Artifacts Balangay Cordillera Rice Terraces Grave goods Kalanay Cave Maitum anthropomorphic pottery Manunggul Jar Prehistoric beads Shell tools Precolonial period (900-1565)Historically documented states/polities (north to south) Caboloan Cainta Tondo Namayan Maynila Ibalon Ma-i Pullu Sandao Madja-as Dapitan Cebu Butuan Sammalan Sultanate of Maguindanao Sultanates of Lanao Sultanate of Sulu Events/Artifacts Maragtas Laguna Copperplate Inscription Butuan Ivory Seal Limestone tombs of Kamantik Kabayan Mummies Baybayin Batanes Ilang ringers Golden Tara of Agusan Monreal Stones Butuan Silver Paleograph Piloncitos Barter rings Luzones Magellan expedition Battle of Mactan Spanish colonial period (1565–1898)Events Voyage of Miguel López de Legazpi Sandugo Treaty of Cebu Blockade of Cebu Spanish capture of Manila Battle of Bangkusay New Spain Spanish East Indies Captaincy General Tondo Conspiracy Manila galleon Revolts and uprisings Spanish–Moro conflict Battles of La Naval de Manila British invasion Propaganda Movement 1872 Cavite mutiny La Liga Filipina Katipunan Cry of Pugad Lawin Philippine Revolution Tejeros Convention Republic of Biak-na-Bato Spanish–American War Battle of Manila Bay Declaration of Independence American capture of Manila Malolos Congress First Republic Philippine–American War Artifacts Boxer Codex Doctrina Christiana UST Baybayin Documents Velarde map American colonial period (1898-1946) Tagalog Republic Negros Republic Zamboanga Republic Military Government Moro Rebellion Insular Government Jones Law Tydings–McDuffie Act Commonwealth World War II Japanese occupation Battle of Bataan Battle of Corregidor Second Republic Philippine resistance Hukbalahap Battle of Leyte Gulf Philippines campaign Post-independence (1946-1965) Third Republic Treaty of Manila Mutual Defense Treaty Hukbalahap Rebellion Filipino First policy North Borneo dispute Marcos era (1965–1986) Communist rebellion Moro conflict Martial law Fourth Republic People Power Revolution Contemporary period (1986–present) Fifth Republic 1997 Asian financial crisis 2000 campaign against the MILF 2nd People Power Revolution EDSA III Oakwood mutiny Philippine drug war Territorial disputes Siege of Marawi Bangsamoro COVID-19 pandemic By topic Ancient religions Queen consorts Administrative divisions Agriculture Archaeology Communications Conflicts Cultural achievements Diet and health Education Economy Geography Historiography Languages Medicine Military Names Politics Science and technology World Heritage Sites Philippines portalIvte The history of the Philippines dates from the earliest hominin activity in the archipelago at least 709,000 years ago.[1] Homo luzonensis, a species of archaic humans, was present on the island of Luzon at least 67,000 years ago.[2][3] The earliest known anatomically modern human was from Tabon Caves in Palawan dating about 47,000 years.[4] Negrito groups were the first inhabitants to settle in the prehistoric Philippines.[5] By around 3000 BC, seafaring Austronesians, who form the majority of the current population, migrated southward from Taiwan.[6] Scholars generally believe that these ethnic and social groups eventually developed into various settlements or polities with varying degrees of economic specialization, social stratification, and political organization.[7] Some of these settlements (mostly those located on major river deltas) achieved such a scale of social complexity that some scholars believe they should be considered early states.[8] This includes the predecessors of modern-day population centers such as Manila, Tondo, Pangasinan, Cebu, Panay, Bohol, Butuan, Cotabato, Lanao, Zamboanga and Sul[9] as well as some polities, such as Ma-i, whose possible location is either Mindoro or Laguna.[10] These polities were influenced by Islamic, Indian, and Chinese cultures. Islam arrived from Arabia, while Indian Hindu-Buddhist[11] religion, language, culture, literature and philosophy arrived through expeditions such as the South-East Asia campaign of Rajendra Chola I.[12] Some polities were Sinified tributary states allied to China. These small maritime states flourished from the 1st millennium.[13][14] These kingdoms traded with what are now called China, India, Japan, Thailand, Vietnam, and Indonesia. The remainder of the settlements were independent barangays allied with one of the larger states. These small states alternated from being part of or being influenced by larger Asian empires like the Ming dynasty, Majapahit and Brunei or rebelling and waging war against them.[15] The first recorded visit by Europeans is Ferdinand Magellan’s expedition who landed in Homonhon Island, now part of Guiuan, Eastern Samar on March 17, 1521. They lost a battle against the army of Lapulapu, chief of Mactan, where Magellan was killed.[16][17][18] The Spanish Philippines began with the Pacific expansion of New Spain and the arrival of Miguel López de Legazpi’s expedition on February 13, 1565, from Mexico. He established the first permanent settlement in Cebu.[19] Much of the archipelago came under Spanish rule, creating the first unified political structure known as the Philippines. Spanish colonial rule saw the introduction of Christianity, the code of law, and the oldest modern university in Asia. The Philippines was ruled under the Mexico-based Viceroyalty of New Spain. After this, the colony was directly governed by Spain. Spanish rule ended in 1898 with Spain’s defeat in the Spanish–American War. The Philippines then became a territory of the United States. U.S. forces suppressed a revolution led by Emilio Aguinaldo. The United States established the Insular Government to rule the Philippines. In 1907, the elected Philippine Assembly was set up with popular elections. The U.S. promised independence in the Jones Act.[20] The Philippine Commonwealth was established in 1935, as a 10-year interim step prior to full independence.

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However, in 1942 during World War II, Japan occupied the Philippines. The U.S. military overpowered the Japanese in 1945. The Treaty of Manila in 1946 established the independent Philippine Republic.
Timeline Main article: Timeline of Philippine history Prehistory Main article: Prehistory of the Philippines Docking station and entrance to the Tabon Cave Complex Site in Palawan, where one of the oldest human remains was located. Stone tools and fossils of butchered animal remains discovered in Rizal, Kalinga are evidences of early hominins in the country to as early as 709,000 years.[1] Researchers found 57 stone tools near rhinoceros bones bearing cut marks and some bones smashed open, suggesting that the early humans were after the nutrient-rich marrow.[21] Oldest human fossil is from the third metatarsal of the Callao Man of Cagayan at about 67,000 years.[2][22] This and the Angono Petroglyphs in Rizal suggest the presence of human settlement before the arrival of the Negritos and Austronesian speaking people.[23][24] The Callao Man remains and 12 bones of three hominin individuals found by subsequent excavations in Callao Cave were later identified to belong in a new species named Homo luzonensis.[3] For modern humans, the Tabon Man remains are the still oldest known at about 47,000 years.[4] The Negritos were early settlers,[5] but their appearance in the Philippines has not been reliably dated.[25] They were followed by speakers of the Malayo-Polynesian languages, a branch of the Austronesian language family. The first Austronesians reached the Philippines at 3000–2200 BC, settling the Batanes Islands and northern Luzon. From there, they rapidly spread downwards to the rest of the islands of the Philippines and Southeast Asia, as well as voyaging further east to reach the Northern Mariana Islands by around 1500 BC.[6][26][27][28] They assimilated the earlier Australo-Melanesian Negritos, resulting in the modern Filipino ethnic groups that all display various ratios of genetic admixture between Austronesian and Negrito groups.[29][30] Before the expansion out of Taiwan, archaeological, linguistic and genetic evidence had linked Austronesian speakers in Insular Southeast Asia to cultures such as the Hemudu, its successor the Liangzhu[28][31] and Dapenkeng in Neolithic China.[32][33][34][35][36] The most widely accepted theory of the population of the islands is the “Out-of-Taiwan” model that follows the Austronesian expansion during the Neolithic in a series of maritime migrations originating from Taiwan that spread to the islands of the Indo-Pacific; ultimately reaching as far as New Zealand, Easter Island, and Madagascar.[26][37] Austronesians themselves originated from the Neolithic rice-cultivating pre-Austronesian civilizations of the Yangtze River delta in coastal southeastern China pre-dating the conquest of those regions by the Han Chinese. This includes civilizations like the Liangzhu culture, Hemudu culture, and the Majiabang culture.[38] It connects speakers of the Austronesian languages in a common linguistic and genetic lineage, including the Taiwanese indigenous peoples, Islander Southeast Asians, Chams, Islander Melanesians, Micronesians, Polynesians, and the Malagasy people. Aside from language and genetics, they also share common cultural markers like multihull and outrigger boats, tattooing, rice cultivation, wetland agriculture, teeth blackening, jade carving, betel nut chewing, ancestor worship, and the same domesticated plants and animals (including dogs, pigs, chickens, yams, bananas, sugarcane, and coconuts).[26][37][39] A 2021 genetic study, which examined representatives of 115 indigenous communities, found evidence of at least five independent waves of early human migration. Negrito groups, divided between those in Luzon and those in Mindanao, may come from a single wave and diverged subsequently, or through two separate waves. This likely occurred sometime after 46,000 years ago.

Another Negrito migration entered Mindanao sometime after 25,000 years ago. Two early East Asian waves were detected, one most strongly evidenced among the Manobo people who live in inland Mindanao, and the other in the Sama-Bajau and related people of the Sulu archipelago, Zamboanga Peninsula, and Palawan. The admixture found in the Sama people indicates a relationship with the Htin and Mlabri people of mainland Southeast Asia, both peoples being speakers of an Austroasiatic language and reflects a similar genetic signal found in western Indonesia. These happened sometime after 15,000 years ago and 12,000 years ago respectively, around the time the last glacial period was coming to an end. Austronesians, either from Southern China or Taiwan, were found to have come in at least two distinct waves. The first, occurring perhaps between 10,000 and 7,000 years ago, brought the ancestors of indigenous groups that today live around the Cordillera Central mountain range. Later migrations brought other Austronesian groups, along with agriculture, and the languages of these recent Austronesian migrants effectively replaced those existing populations. In all cases, new immigrants appear to have mixed to some degree with existing populations. The integration of Southeast Asia into Indian Ocean trading networks around 2,000 years ago also shows some impact, with South Asian genetic signals present within some Sama-Bajau communities. There is also some Papuan migration to Southeast Mindanao as Papuan genetic signatures were detected in the Sangil and Blaen ethnic groups.[40] By 1000 BC, the inhabitants of the Philippine archipelago had developed into four distinct kinds of peoples: tribal groups, such as the Aetas, Hanunuo, Ilongots and the Mangyan who depended on hunter-gathering and were concentrated in the forests; warrior societies, such as the Isneg and Kalinga who practiced social ranking and ritualized warfare and roamed the plains; the petty polityocracy of the Ifugao Cordillera Highlanders, who occupied the mountain ranges of Luzon and the harbor principalities of the estuaries and rivers while participating in trans-island maritime trade.[41] It was also during the first millennium BC that early metallurgy was said to have reached the archipelagos of maritime Southeast Asia via trade with India.[42][43] Around 300–700 AD, the seafaring peoples of the islands traveling in balangays began to trade with the Indianized kingdoms in the Malay Archipelago and the nearby East Asian principalities, adopting influences from both Buddhism and Hinduism.[44] Maritime Jade Road The Maritime Jade Road was initially established by the animist indigenous peoples between the Philippines and Taiwan, and later expanded to cover Vietnam, Malaysia, Indonesia, Thailand, and other countries.[45] Artifacts made from white and green nephrite have been discovered at a number of archeological excavations in the Philippines since the 1930s.

The artifacts have been both tools like adzes[46] and chisels, and ornaments such as lingling-o earrings, bracelets and beads.[47] Tens of thousands were found in a single site in Batangas.[48][49] The jade is said to have originated nearby in Taiwan and is also found in many other areas in insular and mainland Southeast Asia. These artifacts are said to be evidence of long range communication between prehistoric Southeast Asian societies.[50] Throughout history, the Maritime Jade Road has been known as one of the most extensive sea-based trade networks of a single geological material in the prehistoric world, existing for 3,000 years from 2000 BCE to 1000 CE.[51][52][53][54] The operations of the Maritime Jade Road coincided with an era of near absolute peace which lasted for 1,500 years, from 500 BCE to 1000 CE.[55] During this peaceful pre-colonial period, not a single burial site studied by scholars yielded any osteological proof for violent death. No instances of mass burials were recorded as well, signifying the peaceful situation of the island during this time.

Historians of Philippine pre-colonial history (Proto-historic Iron Age - Historic Iron Age Precolonial period (AD 900 to 1565 - Independent polities Main article: History of the Philippines (900–1565) Idjara-MaynilaKedatuan of Madja-asRajahnate of ButuanSultanate of SulukumilalangRajahnate of SamnalanMa-i-SasuoKedatuan DapitanSultanate of MaguindanaoRajahnate of CebuNayamayanTondoPululuSultanate of LanaoCaintaCabanatuanBalSantuyChiefdom of TaytayCassiaCotopageMagellan's Location of pre-colonial principalities, polities, kingdoms and sultanates in the Philippine archipelago Also known to a lesser extent as the Pre-Philippines period, is a pre-unification period characterized by many independent states such as polities each with its own history, cultures, chieftains, and governments distinct from each other. According to sources from Southern Liuang, people from the kingdom of Langkasuka in present-day Thailand have been wearing cotton clothes made in Luzon as early as 516–520 AD.[61] The British Historian Robert Nicholl chief Arab chronicler Al Ya'akubi, had written that on the early years of the 800s, the kingdoms of Muja (Then Pagan Brunei) and Mayd (Kedatuan of Madja-as or Ma-i) waged war against the Chinese Empire.[62] Medieval Indian scholars also referred to the Philippines as "Panyupayana" ("The lands surrounded by water).[63] By the 1300s, a number of the large coastal settlements had emerged as trading centers, and became the focal point of societal changes.[8] The Barangic Phase of history can be noted for its highly mobile nature, with barangays transforming from being settlements and turning into fleets and vice versa, with the wood constantly re-purposed according to the situation.[64] Politics during this era was personality-driven and organization was based on shifting alliances and contested loyalties set in a backdrop of constant inter-polity interactions, both through war and peace.[13] Legendary accounts often mention the interaction of early Philippine polities with the Srivijaya empire, but there is not much archaeological evidence to definitively support such a relationship.[8] Considerable evidence exists, on the other hand, for extensive trade with the Majapahit empire.[65] The exact scope and mechanisms of Indian cultural influences on early Philippine polities are still the subject of some debate among Southeast Asian scholars, but the influence of Indian culture on the Philippines is well documented. There are no other significant Indian cultural influences on the Philippines. The Hindu deity Shiva is mentioned in the Hindu epic Ramayana, which was written in the late 16th century, written at the start of the Spanish period in both native Baybayin script and Spanish. Other artifacts with Kawi script and baybayin were found, such as an Ivory seal from Butuan dated to the early 10th–14th centuries and the Calatagan pot with baybayin inscription, dated to not later than early 16th century.[74] A Boxer Codex image illustrating the ancient Tagalog Maginoo (noble class). In the years leading up to 1000, there were already several maritime societies existing in the islands but there was no unifying political state encompassing the entire Philippine archipelago. Instead, the region was dotted by numerous semi-autonomous barangays (settlements ranging in size from villages to city-states) under the sovereignty of competing thalassocracies ruled by datus, wangs, rajahs, sultans or lakans.[75] or by upland agricultural societies ruled by "petty plutocrats". A number of states existed alongside the highland societies of the Ifugao and Mangyan.[76][77] These included: the Kingdom of Maynila the Kingdom of Taytay in Palawan (mentioned by Antonio Pigafetta to be where they resupplied when the remaining ships escaped Cebu after Magellan was slain) the Chieftaincy of Coron Island ruled by fierce warriors called Tagbanua as reported by Spanish missionaries mentioned by Nilo S. Ocampo.[78] The Confederation of Namanay the polities of Tondo and Cainta the Sinitic wangdom of Pangasian the nation of Ma-i and its vassal-states of Sandao and Pululu the Kedatuans of Madja-as and Dapitan the Indianized rajahnates of Samnalan, Butuan, and Cebu the sultanates of Maguindanao, Lanao, and Sulu Some of these regions were part of the Malayan empires of Srivijaya, Majapahit and Brunei.[79][80][81] The polity of Tondo Main article: Tondo (historical polity) The Laguna Copperplate Inscription, c. 900 CE. The oldest known historical record found in the Philippines, which indirectly refers to the polity of Tondo The earliest historical record of local polities and kingdoms is the Laguna Copperplate Inscription, which indirectly refers to the Tagalog polity of Tondo (around 900 AD), the Chieftaincy of Coron Island, and the polity of Manawan. This is the earliest known historical record of the Laguna Copperplate inscription.[91] The Chinese also mention a polity called Lucon, which is believed to be a reference to the island of Luzon. The evidence of intra- and inter-regional political linkages as early as 900 CE.[82][64][13]. By the arrival of the earliest European ethnographers during the 1500s, Tondo was led by the paramount ruler called a "Lakan".[64][13] It had grown into a major trading hub, sharing a monopoly with the Rajahnate of Maynila over the trade of Ming dynasty[83] products throughout the archipelago.[64] This trade was significant enough that the Yongle Emperor appointed a Chinese governor named Ko Ch'a-lo to oversee it.[84][85] Since at least the year 900, this thalassocracy centered in Manila Bay flourished via an active trade with Chinese, Japanese, Malays, and various other peoples in Asia. Tondo thrived as the capital and the seat of power of this ancient kingdom, which was led by kings under the title "Lakan" that belongs to the caste of the Maharlikas, who were the feudal warrior class in ancient Tagalog society. At its height, they ruled a large part of what is now known as Luzon from Ilocos to Bicol from possibly before 900 AD to 1571, becoming the largest precolonial state. The Spaniards called them Hidadgos.[86][87] The people of Tondo had developed a culture that is predominantly Hindu and Buddhist, but they were also good agriculturists, and lived through farming and aquaculture. During its existence, it grew to become one of the most prominent and wealthy kingdom states in precolonial Philippines due to heavy trade and connections with several neighboring nations such as China and Japan. Due to its very good relations with Japan, the Japanese called Tondo as Luzon, even a famous Japanese merchant, Luong Sukezaemon, went as far as to change his surname from Naya to Luzon.[88] Japan's interaction with Philippine states have precedence in the 700s when Austronesian peoples like the Hayato and Kumaso settled in Japan and culturally mediated with the locals and their Austronesian kin to the south, served at the Imperial court and sometimes waged battles in Japan.[89] Japan also imported Mishima ware manufactured in Luzon.[90] In 900 AD, the local ruler of the Chieftaincy of Coron Island, Datu Bantuan, was killed by a group of Spaniards, along with other Spaniards and Spanish accounts from the 1520s explicitly state that "Lucon" and "Maynila" were "one and the same".[64] although some historians argue that since none of these observers actually visited Maynila, "Lucon" may simply have referred to all the Tagalog and Kapampangan polities that rose up on the shores of Manila Bay.[92] The polity of Cainta Main article: Cainta (historical polity) The Polity of Cainta which is in Rizal province, was a fortified settlement known for the Pasig river bisecting it in the middle while a moat surrounded its log walls and stone bulwarks armed with native cannons (Lantakas) while the city itself was encased by Bamboo thickets. By the time of Spanish contact, it was ruled by a native Chief named Gat Manlal.[93] Confederation of Namanay Main article: Namanay Map showing the polities of Tondo (red), Maynila (purple) and Namanay (grey) and its respective approximate territories based on various sources. Namanay arose as a Confederation of local Barangays.[94] Local tradition says that it achieved its peak in 1175.[95] Archeological findings in Santa Ana, Namanay's former seat of power, have produced the oldest evidence of continuous habitation among the Pasig-river polities, pre-dating artifacts found within the historical sites of Maynila and Tondo.[96] Caboloan (Pangasian) Main article: Caboloan Places in Pangasian like Lingayen Gulf were mentioned as early as 1225, when Lingayen as known as Li-yung-tung had been listed in Chao Ju-kua's Chu Fan Chih (An account of the various barbarians) as one of the trading places along with Mai (Mindoro or Manila).[97] In northern Luzon, Caboloan (Pangasian) c. 1406-1576) sent emissaries to China in 1406-1411 as a tributary-state.[98] and was located near Luzon.

It flourished around the same period, the Srivijaya and Majapahit empires arose in Indonesia which had extended their influence to much of the Malay Archipelago. The Luayn na Kaboloan expanded the territory and influence of Pangasian to what are now the neighboring provinces of Zambales, La Union, Tarlac, Benguet, Nueva Ecija, and Nueva Vizcaya. Pangasian enjoyed full independence until the Spanish conquest. In the sixteenth century Pangasian was called the "Port of Japan" by the Spanish. The locals wore native apparel typical of other maritime Southeast Asian ethnic groups in addition to Japanese and Chinese silks. Even common people were clad in Chinese and Japanese cotton garments. They also blackened their teeth and were disgusted by the white teeth of foreigners, which were likened to that of animals. Also, used porcelain jars typical of Japanese and Chinese households. Japanese-style gunpowder weapons were also encountered in naval battles in the area.[64] In exchange for these goods, traders from all over Asia would come to trade primarily for gold and slaves, but also for deerskins, civet and other local products. Other than a notably more extensive trade network with Japan and China, they were culturally similar to other Luzon groups to the south. In northern Luzon, Caboloan (Pangasian) c. 1406-1576) sent emissaries to China in 1406-1411 as a tributary-state.[98] and was located near Luzon. Main article: Ma-i Main article: Ma-i A collection of gold Piloncitos stamped with the Baybayin character for "Ma" possibly representing the nation of Ma-i. The ruler of Ma-i, known as Ma-i-akoi, had written that in the 80s, the kingdom of Muja (Then Pagan Hindu Brunei) and Mayd (Modern-day Mindoro) waged war against the Chinese empire.[62] Voluntarily, the kingdom of Ma-i joined the Ming dynasty's tributary system. The polity of Ma-i (c. before 971 – one [139]ong dynasty) traded along Ma-i and the Ma-i account described Ma-i's proximity to the Chinese mainland. The Chinese records noted that Ma-i's citizens were trustworthy [102] and the descriptions of Ma-i's location in the Chinese records are consistent with some scholars believing it was located in Bay, Laguna.[10] and others believing it was on the island of Mindoro.[103] The Buddhist polity traded with Ryukyu and Japan.[104] Chao Jukua, a customs inspector in Fukien province, China wrote the Zhufan Zhu ("Description of the Barbarous Peoples").[105] William Henry Scott said, that unlike other Philippine kingdoms or polities which needed backing from the Chinese Imperial Court to attract commerce, the Polity of Ma-i was powerful enough to have no need to send tributes to the Chinese throne.[106] The nation of Sandao Main article: Sandao Sandao "三端" in Chinese characters, which was also known as Sanyu (三巽), was a Prehispanic Filipino nation recorded in Chinese annals as a nation occupying the islands of Jayaman 麻羅延 (present-day Calamian), Balayooc 三勝西 (present-day Palawan).[107] and Puluhan 三勝東 (present-day Manila).[108] In the Chinese Gazetteer the Zhufan zhi 諸蕃志 (1225), it was described as a vassal-state of the more powerful nation of Ma-i centered in nearby Mindoro.[109] The nation of Pululu Main article: Pululu Pululu was a Prehispanic polity centered at Polillo, Quezon[110] and was mentioned in the Chinese Gazetteer Zhufan zhi 諸蕃志 (1225). It is described as politically connected to the nation of Sandao "三端" at the Calamianes which itself was a vassal-state to the larger country of Ma-i "麻遮" centered in Mindoro. Its people were recorded to be warlike, and prone to pillaging and conflict. In this area, the sea is full of coral reefs, which have wavy surfaces that resemble decorated tree trunks or razor blades.

Shells gained by the reefs must be used to make sharp knives to avoid making them swifter. The use of coral and blue langgan coral are also produced here; however, they are quite difficult to find. It is also similar to the nation of Sandao in local customs and trade products. The chief export of this small polity are razor corals. Visayan belligerence against Imperial China Writing in the 13th century, the Chinese historian Chao Ju-Kua mentioned raids conducted by the Pi-sho-ye on the port cities of southern China between A.D. 1174–1190, which he believed came by way of the southern portion of the island of Taiwan.[111] Subsequent historians identified these raiders as Visayans from the Visayas islands while the historian Efrén B. Isorena, through analysis of historical accounts and wind currents in the Pacific side of East and Southeast Asia, concluded that said raiders were most likely the people of Ibabao (the precolonial name for the eastern coast and a portion of the northern coast of Samar).[112] Kedatuan of Madja-as Main article: Kedatuan of Madja-as Images from the Boxer Codex illustrating an ancient kadatuan or tumao (noble class) Visayan couple.A royal couple of the Visayans. One theory espoused by some historians is that during the 11th century, ten exiled datos of the collapsing empire of Srivijaya[113] led by Datu Puti migrated to the central islands of the Philippines, fleeing from Rajah Makatunaw of the island of Borneo. Upon reaching the island of Panay and purchasing the island from Negrito chieftain Marikudo, they established a confederation of polities and named it Madja-as centered in Aklan and they settled the surrounding islands of the Visayas. This is according to Pedro Monetclaro's book Maragtas.[114][115] However, the actual personage of Rajah Makatunaw was mentioned in earlier Chinese texts about Brunei dating him to 1082, when he was the descendant of Seri Maharaja and he was accompanied by Sang Ayi (The ancestor of Sultan Muhammad Shah).

Further, he identified the Rajah Makatunaw mentioned in the Maragtas book with Rajah Tugau of the Melano nation centered in Sarawak. Either way, Madja-as was allegedly founded on Panay island (named after the destroyed state of Pannai as well as populated by Pannai's descendants, Pannai was a constituent state of Srivijaya which was located in Sumatra and was home to a Hindu-Buddhist Monoastic-Monarchy that successfully defended the Strait of Malacca).[118] the world's busiest maritime choke-point,[119] which was a significant challenge to defend due to it being surrounded by the three most populous nations of the world back then, China, India and Indonesia. The people of Pannai policed the Strait against all odds for 727 years.) Upon their rebellion against an invading Chola Empire, the people of Madja-as, being loyalist warriors, conducted resistance movements against the Hindu and Islamic invaders that arrived from the west from their new home base in the Visayas islands.[120] This confederation reached its peak under Datu Padojiong. During his reign the confederations' hegemony extended over most of the islands of Visayas. Its people consistently made piratical attacks against Chinese imperial shipping.[121] Augustinian Friar Rev. Fr. Santaren recorded that Datu Macatunao or Rajah Makatunao who was the "sultan of the Moros," and a relative of Datu Puti who seized the properties and riches of the ten datus was eventually killed by the warriors named Labadongton and Paybare, using native Filipino and Bornean recruits. This, after learning of this injustice from their father-in-law Paiburong, sailed to Odojan in Borneo where Makatunaw ruled. The warriors sacked the city, killed Makatunaw and his family, retrieved the stolen properties of the 10 datus, enslaved the remaining population of Odojan, and sailed back to Panay. Labaw Donggon and his wife, Odaytanoyan, later settled in a place called Moroboro. Afterwards, datus in Panay and southern Luzon founded various towns.[122] The Rajahnate of Cebu Main article: Rajahnate of Cebu A descendant of the Chieftain of Kapampangan, Rajah Kalantiao, was a prince of the kingdom of Nanyang who married the Emperor of Majapahit, and allegedly the Maharaja of Widjaya.[130] Eventually, the kingdom of Luzon regained independence from Majapahit after the Battle of Manila (1365) and Sulu also reestablished independence, and in vengeance, assaulted the Majapahit province of Poni (Brunei) before a fleet from the capital drove them out.[140][141] According to Javanese records a Javanese force expelled Sulu marauders from Brunei during the reign of Angka Wijaya who was the last king to reign over Majapahit. The inhabitants of the Soeloe Islands (in the present Philippines) made an attack against Brunei (in order to obtain camphor), in keeping with their (piratical) nature, but they were driven off by the Javanese soldiers.— Stamford Raffles Sulu reaction against Majapahit imperialism didn't stop with the sacking of Poni (Brunei) as Sulu also invaded North and East Kalimantan in Borneo, which were former Majapahit territories.[142] The subsequent start of the Islamic era ushered the slow death of Majapahit as its provinces eventually seceded and became independent sultanates. With the upsurge of Islam, the remnants of Hindu Majapahit eventually fled to the island of Bali.[143] The Sultans of Sulu The banner of the Sultante of Sulu Main article: Sultante of Sulu In 1380, Karim ul' Makdum and Sharif'ul Hashem Syed Abu Bakr, an Arab trader born in Johore, Malacca; arrived in Sulu from Malacca and established the Sultante of Sulu by converting its previous ruler, the Hindu king, Rajah Bagunda, to Islam and then marrying his daughter. This sultanate eventually gained great wealth due to its diving for fine pearls.[144] Before Islamization, the then Rajahnate of Sulu was established by Visayan speaking Hindu migrants from the Rajahnate of Butuan to the Sulu Archipelago as Tausug, the language of the Sulu state is classified as a Southern Visayan language. [145] During the 10th-13th centuries the Champa civilization, located in Central Vietnam and the port-kingdom of Sulu traded with each other, which resulted in Cham merchants settling in Sulu where they were known as Orang Dampuan. The Orang Dampuan were slaughtered by envious native Sulu Buranuns due to the wealth of the Orang Dampuan.[146] The Buranuns were then subjected to retaliatory slaughter by the Orang Dampuan. Harmonious commerce between Sulu and the Orang Dampuan was later restored and the Orang Dampuan became the ancestors of the local Visayan people.[147] The Yakans were descendants of the Taguetai-based Orang Dampuan who came to Luzon from Champa.[148] As told before, Sulu was also briefly ruled under the Hindu Majapahit empire as narrated in the Nagarakretagama but afterwards, Sulu and Manila both rebelled and sacked Brunei which was a nearby loyal province of Majapahit as Sulu extended its conquest to the former Majapahit territory of East and North Kalimantan. However, with the onset of Islam by the 15th century, they associated themselves with their new Arab-descended sultans whose origins was in Malacca and their fellow co-religionist Moros (ethnic groups of the Philippine who had accepted Islam) than their still Hindu, Visayan-speaking cousins. This culminated with royal intermarriages between the families of the then newly Islamized Rajahnate of Manila as well the Sultanes of Brunei, Sulu and Malacca.[149] The Sultante of Maguindanao Main article: Sultante of Maguindanao The Sultante of Maguindanao rose to prominence at the end of the 15th century, Sharif' Mohammed Kabungsuwan of Johor, Malaysia; introduced Islam in the island of Mindanao and he subsequently married Paramisul, an Iranun princess from Mindanao, and established the Sultante of Maguindanao.[150] It ruled most parts of Mindanao and continued to exist prior to the Spanish colonialization until the 19th century. The Sultante also traded and maintained good relations with the Chinese, Dutch, and the British.[151][152] The Sultante of Lanao A performance of the Marano royal dance, the "Singski".

The Philippines was founded in the 16th century through the influence of Sharif Kabungsuwan, who was enthroned as first Sultan of Maguindanao in 1520. Islam was introduced to the area by Muslim missionaries and traders from the Middle East, Indian and Malay regions who propagated Islam to Sulu and Maguindanao. Unlike in Sulu and Maguindanao, the Sultante system in Lanao was uniquely decentralized. The area was divided into Four Principalities of Lanao or the Pat a Pangamong a Ranao which are composed of a number of royal houses (Sapolo ago Nem a Panorangan or The Sixteen (16) Royal Houses) with specific territorial jurisdictions within mainland Mindanao. This decentralized structure of royal power in Lanao was adopted by the founders, and maintained up to the present day, in recognition of the shared power and prestige of the ruling clans in the area, emphasizing the values of unity of the nation (kaisaisa o banga), patronage (kasasala) and fraternity (kapapagaria). By the 16th century, Islam had spread to other parts of the Visayas and Luzon. The Bruneian Empire and the expansion of Islam Territorial extent of the Bruneian Empire Main article: Bruneian Empire Upon the secession of Poni (Brunei) from the Majapahit Empire, they imported the Arab Emir from Mecca, Sharif Ali, and became an independent Sultante. During the reign of his descendant, Sultan Bolkiah, in 1485 to 1521, the recently Islamized Bruneian Empire decided to break the dynasty of Tondo's monopoly in the China trade by attacking Tondo and defeating Rajah Gambang and then establishing the State of Selurong (Kingdom of Maynila) as a Bruneian satellite-state and placing his descendants on the throne of Maynila.[153][154] A new dynasty under the Islamized Rajah Salalila[155] was also established to challenge the House of Lakandula in Tondo.[156] In addition to establishing the satellite state of Manila, Sultan Bolkiah also married Laila Mecana, the daughter of Sulu Sultan Amir Ul-Ombra to expand Brunei's influence in both Luzon and Mindanao. Furthermore, Islam was further strengthened by the arrival to the Philippines of traders and proselytizers from Malaysia and Indonesia.[157] Brunei was so powerful, it already subjugated their Hindu Bornean neighbor, Kutai to the south, though it survived through a desperate Hindu-Bornean resistance against the Islamic waves like Maguindanao. Brunei also conquered the northern third of the Philippines [158][159][160][161][62][63][64][65] but failed to conquer the Visayas islands even though Sultan Bolkiah himself was half-Visayan and from his Visayan mother. Sultan Bolkiah is associated with the legend of Nakhoda Ragam the singing captain, a myth about a handsome, virile, strong, musically gifted and angelic voiced prince who is known for his martial exploits. There is contextual evidence that Sultan Bolkiah may indeed be Nakhoda Ragam, since he is of half Visayan-Filipino descent since later Spanish accounts record that Filipinos, especially Visayans, were obsessed with singing and the warrior castes were particularly known for their great singing abilities.[166] The Lucoes Main article: Lucoes Ruins of the Royal Palace of Ayutthaya, in the Ayutthaya Historical Park. Ayutthaya (Thailand) was the setting of the Burmese-Siamese Wars where Lucoes from Luzon, Philippines were used as soldiers by both sides. Concurrent with the spread of Islam in the Philippine archipelago, was the rise of the Lucoes, or Luzones, who were the people of Luzon. They rose to prominence by establishing overseas communities all across Southeast Asia as well as maintaining relations with South and East Asia, participating in trading ventures, navigation expeditions and military campaigns in Burma.[167] Lucoes warriors aided the Burmese king in his invasion of Siam in 1547 AD. At the same time, Lusung warriors fought alongside the Siamese king and faced the same elephant army of the Burmese king in the defence of the Siamese capital at Ayutthaya.[168] They were also in Japan, Brunei, Malacca, East Timor and Sri Lanka[169][17] where they were employed as traders and mercenaries.[170][64][171] One prominent Lucoes was Regimo de Raja, who was a spice magnate and a Temengung (Jawi: ‏تمڠڠ‎‎ and Chief General) in Portuguese Malacca. He was also the head of an international armada which traded and protected commerce between the Indian Ocean, the Strait of Malacca, the South China Sea.[173] and the medieval maritime principalities of the Philippines.[13]

The Sultan of Aceh together with the Ottoman commander Heredim Mafamede whose uncle was the Viceroy of Egypt, assigned Luzones to defend Aceh, and gave one of them, Sapetu Diraja, the task of holding Aru (northeast Sumatra) in 1540. Pinto also says one was named leader of the Malays remaining in the Moluccas Islands after the Portuguese conquest in 1511.[174] Pigafetta notes that one of them was in command of the Brunei fleet in 1521.[17] However, the Luzones did not only fight on the side of the Muslims. Pinto says they were also apparently among the natives of the Philippines who fought the Muslims in 1538.[174] The Luzones were also pioneer seafarers, and it is recorded that the Portuguese were not only witnesses but also direct beneficiaries of Lusung's involvement. Many Luzones chose Malacca as their base of operations because of its strategic importance.

When the Portuguese finally took Malacca in 1512 AD, the resident Luzones held important government posts in the former sultanate. They were also large-scale exporters and ship owners that regularly sent junks to China, Brunei, Sumatra, Siam and Sunda. One Lusung official by the name of Surya Diraja annually sent 175 tons of pepper to China and had to pay the Portuguese 9000 cruzados in gold to retain his plantation. His ships became part of the first Portuguese fleet that paid an official visit to the Chinese empire in 1517 AD.[175] On Mainland Southeast Asia, Luzones aided the Burmese king in his invasion of Siam in 1547 AD. At the same time, Luzones fought alongside the Siamese king and faced the same elephant army of the Burmese king in the defence of the Si

Clark Company, pp. 150–177. *RECONSTRUCTION BOOK OF THE SECOND PART OF THE CONQUESTS OF THE FILIPINAS ISLANDS, AND CHRONICLE OF THE RELIGIOUS OF OUR FATHER, ST. AUGUSTINE* ("Zamboanga City History") *"He* (Governor Don Sebastián Hurtado de Corcuera) brought a great reinforcement of soldiers, many of them from Peru, as he had his route to the Kingdom of the Philippines by the Quinsay Archipelago of the Monde Val. II (1840) Archived October 9, 2014, at the *Wayback Machine*. Retrieved July 25, 2014, from Institute for Research of Iloilo Official Website. ^ "The Philippine Archipelago" By Yves Boquet Page 262 ^ De la Torre, Visitation (2006). *The Ilocos Heritage*. Makati City: Tower Book House, p. 2. ISBN 978-971-91030-9-7. ^ Duka 2008, p. 72. ^ a b c *During the Spanish colonial period*, the terms *Insularis* and *Filipino* generally referred to full-blooded Spaniards who had been born in the Philippines, distinguishing them from Spaniards born in Spain who were termed *Peninsulares*. The first documented use of the term *Filipino* to refer to persons of Filipino ethnicity was in the 19th century poem *A la juventud filipina* by Jose Rizal.[236] ^ Park 2022, p. [page needed] "For this, Bernal borrows a premise offered by linguist Keith Whinnom in Spanish Contact Vernaculars in the Philippine Islands (1956), namely that "Mexican Spanish" is "the basis of the vocabulary of the contact vernaculars." Quoted from León-Portilla, "Algunos nahuatlismos en el castellano de Filipinas." León-Portilla, in turn, affirms that he constructs his short reflection from Retana's *Diccionario de Filipinismos* (1923). ^ *The Unlucky Country: The Republic of the Philippines in the 21st Century* By Duncan Alexander McKenzie (Page xii) ^ Carol R. Ember; Melvin Ember; Ian A. Skoggard, eds. (2005). "History". *Encyclopedia of Diasporas: Immigrant and Refugee Cultures around the World*. Volume 1. Springer. ^ Stephanie Mawson, "Between Loyalty and Disobedience: The Limits of Spanish Domination in the Seventeenth Century Pacific" (Univ. of Sydney), *M.Phil. thesis*, 2014, appendix 3, ^ a b other works ^ García, María Fernanda (1968). "Cronología de los cronistas novohispanos en Asia (1756–1808)". *Boletín Archivo General de la Nación*. 4 (11). Archived July 12, 2019, at the *Wayback Machine*. Retrieved October 18, 2008. ^ "Spanish Settlers in the Philippines (1571–1599) By Antonio Garcia-Abasolo (PDF)". ^ Peasants, Servants, and Sojourners: Itinerant Asians in Colonial New Spain, 1571–1720 By Furlong, Matthew J. "Slaves purchased by the indigenous elites, Spanish and Hokkien's were seldom drawn most often from South Asia, particularly Bengal and South India, and less so, from other sources, such as East Africa, Brunei, Makassar, and Java." ^ Chapter 2 "Rural Ethnic Diversity" Page 164 (Translated from: "Inmaculada Alva Rodríguez, Vida municipal en Manila (siglos xv–xvii) (Córdoba: Universidad de Córdoba, 1997), 31, 35–36." ^ Retana, "Relacion de las Encomiendas existentes en Filipinas el dia 31 de .1591" Archivo del Bibliófilo Filipino IV, p.39–112 ^ Zamboanguiño Chavacano: Philippine Spanish Creole or Filipinized Spanish Creole? By Tyron Judes D. Casumpang (Page 3) ^ Bartolome Juan Leonary y de Argensola, *Conquistas de las islas Molucas* (Madrid: Retana, 1909) pp. 351–8; Cesar Majul, *Muslims in the Philippines* (Quezon City: University of the Philippines Press, 1973) pp. 119–20; Hal, *History of Southeast Asia*, pp. 249–50. ^ Barrows, David (2014). "A History of the Philippines". *Gutenberg Free Online E-books*. 1: 139. *Fourth—In considering this Spanish conquest, we must understand that the islands were far more sparsely inhabited than they are to-day.*

The Bisayan Islands, the rich Capangasinan, had, in Legaspi's time, only a small fraction of their present great populations. This population was not only small, but it was also extremely disunited. Nor were the islands by any means independent, and the power of a dato very limited. There were no great princes, with large forces of fighting retainers whom they could call to arms, such as the Portuguese had encountered among the Malays south in the Moluccas. ^ Reyeg, Fernando; Marsh, Ned (December 2011). "2" (PDF). *The Filipino Way of War: Irregular Warfare Through the Centuries* (Post Graduate). Naval Postgraduate School Monterey, California, p. 21. Archived (PDF) from the original on April 15, 2021. Retrieved February 15, 2021. ^ Spain (1680). *Recopilación de las Leyes de Indias*. Titulo Cinque. De las Audiencias y Chancillerías Reales de las Indias. Madrid. Spanish-language facsimile of the original. ^ Coleman 2009, pp. 17–59 ^ Antonio de Morga (1609). *Sucesos de las Islas Filipinas*. Fondo de Cultura. ISBN 978-0-521-01035-1. ^ a b c d e Dolan & 1991-4 ^ Shafer 1958, p. [page needed] ^ "Astilleros: the Spanish shipyards of Sorsogon" (PDF). Mary Jane Louise A. Bolunia. Archaeology Division, National Museum of the Philippines. Retrieved October 26, 2015. ^ Williams, Glyn (1999). *The Prize of All the Oceans*. New York: Viking, p. 4. ISBN 978-0-670-89197-9. ^ Schurz, William Lytle. *The Manila Galleon, 1939*. p. 193. ^ 1996. "Silk for Silver: Manila-Macao Trade in the 17th Century." *Philippine Studies* 44, 132–68. ^ a b Letter from Fajardo to Felipe III From Manila, August 15 1620. *From the Spanish Archives of the Indies*("The infantry does not amount to two hundred men, in three companies. If these men were that number, and Spaniards, it would not be so bad; but, although I have not seen them, because they have not yet arrived, I am sure that they will be of different colors, paleos, mestizos, and mulattos, with some Indians (Nativos Americanos). There is no little cause for regret in the great sums that are necessary for such men waste for, and cost your Majesty. I cannot see what betterment there will be until your Majesty shall provide a means, I do not think that more can be done in Nueva España, although the viceroy must be endeavoring to do so, as he is ordered.") ^ Fish, Shirley. *The Manila-Acapulco Galleons: The Treasure Ships of the Pacific, with an Annotated List of the Transpacific Galleons 1565-1815*. Central Milton Keynes, England: Authorhouse 2011. ^ Seijas, Tatiana (2014). *Asian Slaves in Colonial Mexico: From Chinos to Indians*. Cambridge University Press. ISBN 978-1-139-95285-9.Rose, Christopher (January 13, 2016). 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ISBN 0-8444-0748-8. ^ Garcia de los Arcos, "Grupos étnicos," ^ 65–66 ^ The Diversity and Reach of the Manila Slave Market Page 36 ^ Tomás de Coyo, general manager of the Compañía Real de Filipinas, in 1810 estimated that out of a total population of 2,515,406, "the European Spaniards, and Spanish creoles and mestizos do not exceed 4,000 persons of both sexes and all ages, and the distinct castes or modifications known in America under the name of mulatto, quarteroons, etc., although found in the Philippine Islands, are generally confounded in the three classes of pure Indians, Chinese mestizos and Chinese." ^ In other words, the Mexicans who had arrived in the previous century had so intermingled with the local population that distinctions of origin had been forgotten by the 19th century. The Mexicans who came with Legazpi and aboard succeeding vessels had blended with the local residents so well that their country of origin had been erased from memory. ^ *Philippine Studies* Vol. 41, No. 3 (Third Quarter 1993), page 272. Published by: Ateneo de Manila University. Journal: Spanish and Mestizo Women of Manila By Christine Doran ^ Tracy 1995, p. 12, 55 ^ Tracy 1995, p. 9 ^ Backhouse, Thomas (1765). *The Secretary at War to Mr. Secretary Conway*. London: British Library. pp. v. 40. ^ "Raitisyo, Geni ^ Chinatown Manila: Oldest in the world" Archived April 21, 2011, at the Wayback Machine. Tradio8.com, July 8, 2006, accessed March 19, 2011. ^ Fish 2003, p. 158 ^ Mehl, Eva Maria (2016). *Forced Migration in the Spanish Pacific World*. Cambridge University Press. p. 100. ISBN 978-1-107-13679-3. ^ "The Board of the Philippines". *Journal of American Studies*. 2019. Archived from the original (PDF) on May 15, 2020. 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the 1990s, starting with the addition of emergency medical services to the scope of 117 in Metro Manila through a private-sector initiative called Project EARnet (Emergency Assistance and Response network). Government involvement in the expansion of 117's scope began in late 1998, when the DILG announced the formation of Emergency Network Philippines, a project that sought to support a national emergency telephone number in order to enable the faster delivery of emergency services to the Filipino people.[5] On August 8, 2001, a memorandum of agreement was signed between the DILG and Frequentis, an Austrian company, on the implementation of the ENP project.[6] The National Economic and Development Authority approved the project later in the year, and project funding was secured with a loan agreement being signed between the Philippine and Austrian governments on December 6. By virtue of Executive Order No. 226, 117 became the official national emergency telephone number of the Philippines on July 14, 2003.[7] The ₱1.4 billion project was completed on August 2, 2003, with the opening of a new 117 call center in Quezon City, serving the entire Metro Manila area.[2] Four more 117 call centers were opened in 2006, and the full network, consisting of sixteen networked call centers, was rolled out in 2007.[4] In 2016, at his first cabinet meeting after his inauguration, President Rodrigo Duterte vowed to put up a complaint hotline, 8888, while Presidential Communications Secretary Martin Andanar said that the existing 117 hotline would be replaced by 911.[8] On August 1, 2016, 911 was launched as the nationwide emergency hotline number by the Philippine National Police (PNP). 9-1-1 is patterned on the same system that was implemented in Davao City by President Rodrigo Duterte while he was still mayor.[9] Coverage 911 service is available nationwide 24/7. Depending on the location of the call, a 911 call will route to any of the sixteen existing 117 call centers located in various cities around the Philippines. Each call center serves a single region. Telecommunications Commissioner Gamahiel Cordoba said that all calls to 911 will be rerouted to the existing Patrol 117 hotline while the 911 command center is not yet established.[10] Existing 117 call centers are located in the following areas: Region I: Laoag Region II: Tuguegarao Region III: Balanga Region IV-A: Batangas City Region IV-B: Puerto Princesa Region V: Legazpi Region VI: Iloilo City Region VII: Cebu City Region VIII: Tacloban Region IX: Zamboanga City Region X: Malaybalay Region XI: Davao City Region XII: Koronadal Region XIII: Butuan CAR: Baguio NCR: Quezon City Other Emergency numbers Other than 911, other emergency numbers are also used around the country, maintained and operated by both government agencies and the private sector: Agency Name Phone Number Specialized for Area Coverage Philippine Red Cross 143 Humanitarian aid / Blood donation Nationwide Philippine National Police 117 / 911 Police Nationwide Bureau of Fire Protection 160 / 911 Firefighting Nationwide National Complaint Hotline 8888 Public service Nationwide Department of Health 1555 Medical emergency Nationwide Bantay Bata 163 Child protection Nationwide Commission on Human Rights 1343 Human trafficking Nationwide Land Transportation Franchising and Regulatory Board 1342 Public transport Nationwide Metropolitan Manila Development Authority 136 Road traffic safety Metro Manila North Luzon Expressway 3-5000 Road traffic safety Region III References ^ Alvarez, Chito (July 22, 2016). 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View (previous 50 | next 50) (20 | 50 | 100 | 250 | 500)History of the Philippines (links | edit) 9-1-1 (links | edit) Enhanced 9-1-1 (links | edit) Emergency telephone number (links | edit) 999 (emergency telephone number) (links | edit) Davao City (links | edit) 111 (emergency telephone number) (links | edit) N11 code (links | edit) 911 (links | edit) Abbreviated dialing (links | edit) ECall (links | edit) Timeline of Philippine history (links | edit) 000 (emergency telephone number) (links | edit) 106 (emergency telephone number) (links | edit) 112 (emergency telephone number) (links | edit) 119 (emergency telephone number) (links | edit) Philippines–United States Visiting Forces Agreement (links | edit) 108 (emergency telephone number) (links | edit) History of the Philippines (1986–present) (links | edit) Rodrigo Duterte (links | edit) Davao Death Squad (links | edit) 988 Suicide & Crisis Lifeline (links | edit) 9-1-1 (Philippines) (transclusion) (links | edit) Next Generation 9-1-1 (links | edit) Rescue 1122 (links | edit) 1-1-7 (redirect page) (links | edit) User talk:Themfromspace/Archive 2006 (links | edit) Philippine Health Insurance Corporation (links | edit) Paolo Duterte (links | edit) 2019 SEA Games (links | edit) Sara Duterte (links | edit) Killing of Jennifer Laude (links | edit) List of emergency telephone numbers (links | edit) Hereditary politicians (links | edit) 2016 in the Philippines (links | edit) Emergency Police Centre (links | edit) Rodrigo Duterte 2016 presidential campaign (links | edit) Political positions of Rodrigo Duterte (links | edit) Soledad Duterte (links | edit) 2016 Butig clashes (links | edit) 1989 Davao hostage crisis (links | edit) Presidential transition of Rodrigo Duterte (links | edit) Coalition for Change (Philippines) (links | edit) Vicente Duterte (links | edit) Honeylet Avanceña (links | edit) Elizabeth Zimmerman (links | edit) Inauguration of Rodrigo Duterte (links | edit) Presidency of Rodrigo Duterte (links | edit) 102 (ambulance service) (links | edit) Philippine drug war (links | edit) 117 (emergency telephone number) (redirect page) (links | edit) National Police (Liechtenstein) (links | edit) 117 (links | edit) Talk:9-1-1 (Philippines) (links | edit) Talk:117 (emergency telephone number) (transclusion) (links | edit) User:JamesXue1994/sandbox (links | edit) Wikipedia:Wikipedia Takes Manila/Goals (links | edit) View (previous 50 | next 50) (20 | 50 | 100 | 250 | 500) Retrieved from " WhatLinksHere/9-1-1 (Philippines)"